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LIFE AND WRITINGS OF SWEDENBORG.

VOL. II.



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Em. Swedenborg.

EMANUEL SWEDENBORG:

HIS LIFE AND WRITINGS.

BY

WILLIAM WHITE.

"Go to him. He is not without foibles, but is wise exceedingly; versed in much strange knowledge, and familiar with the intricacies of the heart. You'll live long and go far ere you find such another."

Andrew Fenwick.

IN TWO VOLUMES.

VOL. II.

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1867.

ILLUSTRATIONS.

EMANUEL SWEDENBORG.—(*Frontispiece.*)

Copied from an engraving inscribed '*Eman. Swedenborg; Anno Ætatis* 80, *Nat.* '*Holmiæ*, 29*th Jan.*, 1688. *Denat. Lond.* 29 *Mart.* 1772. *J. F. Martin, Sculps. Holmiæ.*' It is generally admitted as the best likeness of Swedenborg in old age. It was in a copy of this engraving that Servanté recognized the old gentleman he encountered in St. John Street, Clerkenwell. See present Vol., p. 578.

SWEDENBORG'S HOUSE AND SUMMER HOUSE ..... *Page* 336.

Engraved from photographs taken in Stockholm in the summer of 1862.

ERRATA.

For *his* read *the* before *daughter*, and insert *of Peter the Great* after *daughter*,	page 87, final line.
Insert *who* after *that he*,	,, 273, line 7 from top.
For *by* read *my*,	,, 320, ,, 5 ,, bottom.

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1743 TO 1772.

EMANUEL SWEDENBORG

FROM HIS 55TH TO HIS DEATH IN HIS 85TH YEAR.

PART II.

(CONTINUED.)

SPIRIT-SEEING AND THEOLOGY.

CHAPTER IX.

THE LAST JUDGEMENT.*

If the good people of London in 1758 had troubled to read '*Heaven and Hell*,' they would have found in it abundant matter for nine days' wonder; and scarcely second to their astonishment over the anonymous author, who professed a familiar acquaintance with the abodes of the Blessed and the Damned, would have been their amazement at his assertion in the treatise we now open, that the Last Judgement had come off in the previous year, 1757, and that whilst the world, immersed in its business and its pleasures, was profoundly unconscious, he had been an eye witness of the momentous transaction!

Stated thus baldly, without explanation or qualification, anything more preposterous will, to many, seem difficult to conceive: but as we grow familiar with Swedenborg we discover, that beneath his strangest affirmations there lies a substratum of reason, which redeems him more or less effectually from the charge of folly or fanaticism. In the case before us, if we are willing to understand what he means by the Last Judgement, and the conditions of its execution, his statement will, at the least, lose its first glare of wildness.

At the risk of the repetition of some details set forth in

* '*De Ultimo Judicio, et de Babylonia Destructa: ita quod omnia, quæ in 'Apocalypsi prædicta sunt, hodie impleta sint. Ex Auditis et Visis.* Londini: '1758.' 4to. 55 pages.

preceding articles, but which are so foreign to ordinary intelligence that their recital may not be disadvantageous, let us bear with Swedenborg whilst, in a few preliminary considerations, he prepares our minds for a fair apprehension of his narrative of the Last Judgement.

He first requires us to believe, that the scene of the Last Judgement is in the World of Spirits, and that its execution does not involve the destruction of the World of Nature. Our Earth will never perish, for it is the birth-place of the Human Race, and the Human Race is the seminary of Heaven, and Heaven would be starved if deprived of its ground of sustenance in Earth.

'The Human Race is likewise the basis on which Heaven 'is founded, because Man was last created, and that which is 'last created is the basis of all that precedes. Creation 'commenced from the Supreme or Inmost (that is, from the 'Divine) and proceeded to Ultimates or Extremes, and then 'first subsisted. The Ultimate of Creation is the Natural 'World, including the terraqueous globe and all things 'thereon. When these were finished, then Man was created, 'and into Man were collated all things of Creation from 'first to last.'*

In a word, Man is a compendium of Creation. As to the Inmost of his Mind he lives with God, and as to his Outmost—his Body, he is one with Nature; and between his Inmost and Outmost, he is kin to every tide of the Spiritual World. Hence Man is more than Angel or Devil: he is Angel or Devil, *plus* a material body.

'From this order of Creation it may appear, that such is 'its connection from first to last, that the Universe is One, 'that the prior cannot be separated from the posterior (even 'as a cause cannot be separated from the effect), and that 'thus the Spiritual World cannot be separated from the

* No. 9.

'Natural, nor the Natural World from the Spiritual, nor 'Angels from Men, nor Men from Angels. It is provided 'by the Lord, that each shall afford mutual assistance, thus 'the Angelic Heaven to the Human Race and the Human 'Race to the Angelic Heaven. One subsists by the other. 'Heaven without Mankind would be like a house without 'a foundation, for Heaven closes into and rests upon 'Mankind. . . . . When Man passes from the Natural to 'the Spiritual World at death, he no longer subsists on his 'own basis, but upon the common basis which Mankind 'supplies.

'He who is ignorant of the mysteries of Heaven may 'suppose, that Angels subsist without Men, and Men without Angels; but I can asseverate from all my experience 'of Heaven, and from all my discourse with Angels, that no 'Angel or Spirit exists apart from Man, and no Man apart 'from Spirits and Angels. . . . . That Angels and Spirits 'are with Man and in his affections, has been given me to 'see a thousand times from their presence and abode in 'myself: but Angels and Spirits do not know the Men 'with whom they are; neither do Men know the Angels 'and Spirits with whom they cohabit: the Lord alone 'knows and disposes their affiliations.' *

If so much be conceded, and it is clearly understood, that the Good on Earth are the Body of Heaven and the Evil on Earth are the Body of Hell, it will not be difficult to make a further advance and perceive how largely the well-being of Heaven is dependent on the health of the Church,† and *vice versâ* the health of the Church on the character of its affinities with Spirits and Angels.

In the review of the '*Arcana Cœlestia*' we recorded

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* No. 9.

† By the Church is meant no particular ecclesiasticism, but whatever Goodness wedded to Wisdom is to be found incarnated in Mankind.

Swedenborg's opinion of the hopeless condition of the Christian Church. In common with former Churches, he held, that it had run its course and attained its period—

'Every Church in its commencement is spiritual, for it 'begins from Charity, but, in process of time, declines to 'Faith, and from an Internal Church becomes an External 'one, and then expires. Such is the state of the Christian 'Church at this day: Faith has ceased, for Charity has 'ceased; mere knowledge is set above life; and therefore 'its doom is sealed.'*

Standing in the Spiritual World and seeing the issue of Christendom through the gates of death, he had to bear this testimony—

'I can aver that the Spirits from the Christian World 'are the worst of all, hating their neighbour, hating the 'faith, denying the Lord, and given to adultery more than 'the rest of Mankind. Hence I have been given to know of 'a certainty, that the last time is at hand.'†

Now it is very plain, that if Heaven be rooted in, and nourished from the Church, Heaven, about the middle of last century, must have been in a miserable plight; and if Saints on earth be vivified and strengthened by communion with Saints in Heaven, they too must have endured sore privation by reason of their incorporation in so sinful a generation.

At this point it is to be observed, that not Heaven and Hell, but the World of Spirits—the Intermediate State—exists in most immediate contact with Mankind. The World of Spirits is, in a certain sense, a magnificent reduplication of our familiar Earth: there, as here, the Righteous and the Wicked are intermingled until their inward choice is openly declared: and as the condition of Spirits there is so like that of Men here, by the strong law of affinity, they are

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* No. 38. † Preface to Pt. II. '*Arcana Cœlestia.*'

associated with us directly, whilst (to speak according to the *appearance* of Space) Heaven lies on one side and Hell on the other.

So much premised, let us try if we can follow Swedenborg through the Last Judgement, which, to cite his words, 'It 'was granted me to see with my own eyes, in order that I 'might describe it; and which was commenced in the begin- 'ning of the year 1757, and fully accomplished by the end 'thereof.'*

In '*Heaven and Hell*' he informs us, that no one remains in the World of Spirits more than thirty years, or, as he has it in another place and at a later date, more than twenty;† but it was not always so; with 1757 commenced a new *régime*. Previous to the Last Judgement in that year, whilst the decidedly Good, by reason of their decision, had gone straight to Heaven, and the decidedly Bad, by reason of their decision, had gone straight to Hell, Hypocrites had for centuries made the World of Spirits their home, and there organized imaginary Heavens or fools' Paradises, repeating on a prodigious scale the civil and ecclesiastical impostures of Earth. Surrounding and sustaining these powerful humbugs, were hosts of pious and well-meaning simpletons, who, destitute of any inner sense of character, accepted for gold whatever glittered as gold.

If we follow Swedenborg and compare the World of Spirits to a stomach which digests Men for absorption into the system of the Grand Man, we might say, that, up to 1757, the stomach had performed its functions inefficiently; so much so, that at the end of each Dispensation it had to be purged in order to cleanse out a gorge of undigested matter. Thus we are told—

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* No. 45.

† Compare '*De Cœlo et de Inferno*,' No. 426, in 1758, with '*Apocalypsis Revelata*,' No. 866, in 1766.

'A Last Judgement has twice before been executed in 'connection with our Earth. There was a Judgement at the 'end of the Most Ancient Church: it is described in Genesis 'under the figure of the Deluge. There was a second 'Judgement by the Lord at His Advent effected on the 'dregs of the Adamic Church, and on the Ancient Church 'from its commencement in Noah to its consummation in 'Judaism. A third and final Judgement is now passed upon 'the Christian Church.'*

The scene of the Last Judgement was therefore the World of Spirits. There were collected the nations and people to be judged, and thus as on a map were they seen distributed by Swedenborg—

'In the middle appeared Protestants, assorted according 'to their countries—Germans to the north, Swedes and 'Danes to the east, Dutch to the east and north, and English 'in the centre. Surrounding the Protestants were the Pa-'pists, thickest towards the west and south. Beyond the 'Papists, to the south-west, were Mahometans. Outside of 'all, in vast numbers, forming a circumference as of sea, 'were Gentiles. This arrangement of nations according to 'religion was in correspondence with their faculty for the 'reception of Divine Truths.'†

The judgement on the Mahometans and Gentiles was the work of a few days. Their settlements were broken up; the Evil were driven into infernal marshes and deserts; and the Good were led off to heavenly places where they were instructed by Angels—

'Those Gentiles who on Earth had worshipped God 'under a Human Form, and had led lives of Charity in 'agreement with their religious principles, were conjoined 'with Christians in Heaven, for they acknowledge and adore

* No. 46. † Nos. 48 and 58; also '*Continuato*,' No. 14.

'the Lord more than others: the most intelligent of them 'are from Africa.

'The multitude of the Gentiles and Mahometans who 'were judged was so great, that it could only be numbered 'by myriads.'*

Rome, he identifies with Babylon of the Apocalypse, and, with the Protestant fervour of the Swede, draws up this indictment of Papal iniquity—

'How pernicious, how inwardly abominable Babylon is, 'may appear from the following summary. They who 'belong to it, worship, but confess no Saviour in the Lord; 'for they entirely separate His Divinity from His Humanity, 'and impropriate His Divine Power. They remit sins, they 'send to Heaven, they cast into Hell, they save whom they 'will, they sell salvation: and since they arrogate Divine 'Power, it follows, that they make gods of themselves from 'the highest, whom they style Christ's Vicar, to the lowest: 'thus they usurp the Lord's place, and if they render Him 'nominal honour, it is merely, that they may the more 'firmly retain the substance.

'They not only falsify the Word, but take it from the 'people lest the least ray of truth should break into their 'minds; and, not satisfied with this, they proceed to annihi- 'late it by according to Papal Decrees an authority superior 'to the Divine in the Word. They thus shut up the way to 'Heaven from the people; for the acknowledgement of the 'Lord, faith in Him, and love to Him, are the way to 'Heaven, and the Word is what teaches that way: whence 'it is, that without the Lord, by the medium of the Word, 'there is no salvation. With all diligence they strive to 'extinguish the Light of Heaven, which is from Divine 'Truth, by prohibiting the perusal of the Word and books 'which contain its doctrine, and by the celebration of Masses,

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* No. 51.

'destitute of Divine Truth, in language unintelligible to the 'vulgar: and the denser the darkness, the greater their 'satisfaction.

'They teach the people, that they have Eternal Life by 'faith in the Priesthood, and not in their private and imme- 'diate relation to the Lord. They place all worship in a 'devout exterior, leaving the mind a vacuum. They intro- 'duce idolatries of various kinds: they make and multiply 'saints; they tolerate their adoration, boast of their multi- 'tudinous miracles, set them over cities, temples, and all sorts 'of places, and consecrate their very bones; turning the 'hearts of all from devotion to God to the worship of His 'creatures.

'Moreover they use much artful precaution lest any one 'should escape from their darkness into light, from idols to 'God. They multiply monasteries from which they send 'out spies and guards in every direction; extort confes- 'sions under threat of hell-fire and purgatorial anguish; and 'those who are daring enough to speak against the Papacy, 'they consign to the horrors of the Inquisition.

'All these things they do with single purpose—that 'they may possess the world with its treasures, satiate their 'lusts, and be the mightiest of mankind, holding the laity 'as their slaves. In their success, we may see Heaven 'subjected to Hell, and infernal order enacted on Earth.'*

In the World of Spirits, he discovered the Papists carrying on the same business which they had practised on Earth, but on a more stupendous scale—

'Their worship was altogether similar. Masses were 'performed, not in the ordinary language of Spirits, but in 'one composed of high-sounding words which induced awe, 'and were utterly unintelligible. Saints were worshipped, 'and their images set up, but the Saints themselves were

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* No. 55.

'nowhere to be seen; for such of them as had desired to be 'worshipped had been dispatched to Hell, and those who 'were careless about reverence were lost in the crowd.

'The Papists encircled the Protestants because although 'the Romish laity have not the Word, it is read by their 'clergy, and according to their relation to the Word, the 'peoples in the World of Spirits were distributed.

'In the southern section of the circle dwelt the ablest 'and most zealous Papists. Great numbers of the rich and 'noble were lodged there in subterranean houses with guards 'at the entrances from dread of robbers. There too was 'a great city inhabited by myriads of Spirits and full of 'churches and monasteries. Into it ecclesiastics brought all 'the treasures they were able to collect by artifice, and hid 'them in underground and labyrinthine crypts into which 'none but themselves could penetrate. On these treasures 'they set their hearts in the full confidence that they could 'never be destroyed. I was amazed at the art displayed in 'the construction of the crypts, and their extension without 'end. Most of the Jesuits dwelt in this city, and cultivated 'the friendship of the rich in their neighbourhood.

'In an angle towards the north there was a mountain in 'whose summit priests kept a lunatic and gave out that he 'was a god, and by his oracles held Spirits in obedience, 'who were inclined to break loose from their allegiance.

'In the west in front dwelt those who had lived in the 'Dark Ages, for the most part under ground, one progeny 'beneath another. With those who lived in succeeding 'centuries, they rarely spoke, being of a different disposition 'and not so craftily wicked; for, as in their times there was 'no contention with Protestantism, there was less of the 'craft and malice of hatred and revenge.

'In the western quarter were many mountains inhabited 'by the most wicked, who denied God in their hearts, and 'yet orally professed belief in Him with gestures of extreme

'devotion. They devised nefarious schemes to keep the 'simple under their yoke and force others into it: their 'artifices I may not describe, they are so ineffably wicked.

'In general the consultations of the Babylonians tend to 'this, that they may dominate over Heaven and Earth, con- 'quering one by means of the other; and to effect this they 'perpetually hatch new laws and doctrines. What they do 'on Earth, they repeat in the World of Spirits; for every 'one after death continues the life he commenced here, and 'most especially as regards his religion.

'It was granted me to hear certain popish prelates in 'debate about a doctrine of many articles all driving to one 'end—fraudulent dominion over Heaven and Earth, and the 'ascription of all power to themselves and none to the Lord. 'The doctrine was afterwards read to the bystanders, when 'a voice from Heaven proclaimed it to be dictated from the 'deepest Hell; whereon a crowd of black and direful Devils 'ascended from thence, tore the document out of the hands 'of the priests with their teeth, and bore it off to the pit to 'the amazement of the onlookers.'*

Into this Babylon, Angels descended and made visitation. By their presence the Evil were detected, and the Good delivered from their illusions and led out and away from their cursed association.

'This having been done, there were great earthquakes, 'whence the Babylonians perceived, that the Last Judgement 'was at hand, and trembling seized them all. Those in the 'south, and especially in the great city there, were seen 'running to and fro, some with the intention of flight, some 'of hiding in their crypts beside their treasure, and others 'with whatever valuables they could lay hands upon. After 'the earthquake, a flood burst from below, and overthrew 'everything in the city and surrounding region. Then

* Nos. 56–58.

'followed a vehement east wind which laid bare every 'structure to its foundations. All were then led forth from 'their hiding-places and cast into a sea of black waters: 'those who were cast in numbered many myriads. After- 'wards a smoke arose from the whole region, and a thick 'dust borne by the east wind, was strewn over the sea; 'such dust signifying damnation. Lastly there was seen a 'blackness over the whole region, which when viewed 'narrowly, appeared like a dragon—a sign, that the vast 'city and its province had become a desert.

'Earthquakes likewise devastated the western and north- 'ern quarters. The west, where the people of the Dark 'Ages abode underground, was laid bare and swept clean 'with the strong east wind, and myriads cast into the black 'sea. Some were consigned to the Hells of the Gentiles; 'for a part of those who lived in the Dark Ages were 'idolators like Gentiles.

'In the east, mountains were seen to subside into the 'deep, and all those who dwelt upon them were swallowed 'up. The lunatic, whom the monks proclaimed a god, was 'seen first black and then fiery, and with his worshippers 'was flung headlong into Hell. Other mountains were 'seen which yawned open in the middle in huge spiral gulfs 'into which hosts were cast. Other mountains were turned 'completely upside down.

'This is only a little of what I saw thoroughly accom- 'plished on Babylon in the beginning of the year 1757.

'Those among the Papists who lived piously and who 'were in good though not in truths, but yet desired to 'know truths, were conveyed to suitable places, organized 'into societies, and instructed in the Word by priests from 'Protestantism, and, when duly instructed, were received 'into Heaven.'*

* Nos. 61-63.

Of the Judgement upon the Protestant centre, Swedenborg has little to say except, that it was of longer duration than upon Gentiles and Papists. What was his reason for this silence? He alleges want of space for the minutiæ of the transaction,* but probably his reticence was dictated by prudence.

The concourse in the World of Spirits thus dispersed, he says, is signified in the Apocalypse by 'the first Heaven 'which passed away'† 'It was called Heaven, because they 'who were in it dwelt on high and lived in natural delights, 'which they fancied heavenly.'‡ The Judgement as a whole, he further asserts, is the theme of the mysterious Apocalypse, and hence boldly assures us, 'That all things which 'are predicted therein are at this day (1757) fulfilled.'§

The slightness and imperfections of the treatise, '*The 'Last Judgement*,' he excuses on the ground, that it is merely the precursor of a larger work—no less than an exposition of the entire Inner Sense of the Apocalypse—

'There is an Internal Sense to every word of the Apoca-'lypse descriptive of the state of the Church in Heaven and 'Earth; and since the arcana of the Apocalypse can be 'revealed to no one, who does not know that Sense and 'consorts with Angels, they have been disclosed to me, lest 'the book should hereafter be disregarded because unintel-'ligible.‖ These arcana are too numerous to be set forth 'in this little work, but as I am anxious to open the whole 'Apocalypse from beginning to end, an exposition will be 'published in less than two years, together with certain 'things in Daniel, which have hitherto lain hidden because 'the Spiritual Sense was unknown.'**

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* No. 72. † Revelation, xx. 11, and xxi. 1.

‡ No. 66. § No. 40.

‖ *Query*—Whether the mystery and unintelligibility of the Apocalypse is not its prime attraction, and the secret of its fascination for Diviners?

** No. 42.

The exposition did not appear until 1766—eight years instead of two from the date of the promise. His procrastination seems to have been reproved, for in another volume he tells us—

'I heard a voice from Heaven, saying, "Enter into your '"chamber and shut the door, and apply to the work begun '"on the Apocalypse, and publish it within two years."'*

Of the results ensuing from the Last Judgement, Swedenborg formed a very modest estimate. In the first place the Last Judgement restored the communication between Heaven and the World, between the Lord and His Church—

'All enlightenment comes to Man from the Lord through 'Heaven, and enters by an internal way. So long as there 'were congregations of undecided Spirits between Heaven 'and the World, or between the Lord and the Church, it 'was impossible for Man to be enlightened. It was as when 'a sunbeam is cut off by a black interposing cloud, or as 'when the sun is eclipsed and his light arrested by the 'interjacent moon.'†

In the second place, the advantage gained by the dispersion of these clouds between Men and Angels is perpetuated, for—

'It is no longer permitted to form Societies below 'Heaven and above Hell. As soon as Spirits now enter 'the Intermediate State, they straitway get ready to join 'the Angels or Devils with whom they are in affinity.'†

It may be asked, Why was this new order initiated in 1757? why until that year was the World of Spirits liable to periodic gluts? Swedenborg does not answer, but explains—

'There were many reasons why imaginary Heavens were 'tolerated in the World of Spirits: the principal was, that

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* '*De Amore Conjugiali*,' No. 552, published in 1768.

† '*Continuatio de Ultimo Judicio*,' No. 11. ‡ No. 64.

'the Wicked by outward sanctity and righteousness had 'there entered into conjunction with the Simple-Good even 'in Heaven—for the Simple-Good among Spirits and Angels 'regard chiefly outer appearances. Had therefore this con-'nection between the Wicked (but externally moral) and the 'Simple-Good, been violently dissolved before the appointed 'time, Heaven itself would have suffered in the shock 'administered to the Simple-Good, who constitute Heaven's 'basis and lowest kingdom.

'That the Heavens 'which passed away' were on this 'account tolerated until the last time, is taught by the Lord 'in the parable of the wheat and tares which the householder 'would not allow to be separated until harvest, "lest," as he 'argued, "while ye gather up the tares, ye root up also the '"wheat with them."'*

The humbleness of his expectations from the Judgement becomes most apparent when he speaks of its influence on Earth—

'The state of the World hereafter will be quite similar 'to what it has been heretofore, for the great change which 'has been wrought in the Spiritual World, does not induce 'any change in the Natural World as regards the outward 'form; so the affairs of States, peace, treaties, and wars, 'with all else which belongs to communities of men, in 'general and in particular, will exist in the future, just as 'in the past. The Lord's saying, that 'in the last times '"there will be wars, and that nation will then rise against '"nation, and kingdom against kingdom, and that there will '"be famines, pestilences, and earthquakes in divers places,' 'does not signify that such things will occur in the Natural 'World, but that things corresponding thereto will exist 'in the Spiritual World; for the Word in its prophecies 'does not treat of the kingdoms or nations of Earth, or con-

* No. 70; Matt. xiii. 24–30.

'sequently of their wars, or of famines, pestilences, and 'earthquakes in Nature, but of such things as correspond to 'them in the Spiritual World.

'As for the state of the Church, it will be dissimilar 'hereafter; it will be similar indeed in the outward form, 'but dissimilar in the inward. Divided Churches will exist 'as heretofore, and diverse doctrines be taught as hereto-'fore; and the same Religions as now, will exist among 'the Gentiles. The Man of the Church however will be in 'a more free state of thinking on matters of faith, that is on 'spiritual things which relate to Heaven, because spiritual 'liberty has been restored to him . . . . and since spiritual 'liberty has been restored, the Spiritual Sense of the Word 'is now unveiled, and interior Divine Truths are revealed 'by means of it, which Man in his former condition could 'not have understood, or, if he had understood, would have 'profaned.'*

That is all! Happily, Swedenborg, sharing the common lot of prophets, is belied by events. The world has not gone on 'quite the same as heretofore.' New impulses, new ideas have been transforming society since he prophesied. Europe of this year is parted from the Europe of 1757 by a gulf so wide as to be almost impassable by the most sympathetic imagination. Had he only been faithful to his own doctrine, that spiritual life and spiritual change must find embodiment in corresponding natural life and natural change, or perish, he would not have committed himself to such heartless and hopeless soothsaying. He predicts that the Churchman will enjoy more freedom in thinking of heavenly things, but fails to perceive that such freedom is inextricably connected with freedom in earthly things. Emperors and priests would readily concede any amount of freedom in heavenly affairs if, with all the quickness of

* No. 73.

selfishness, they did not discern, that such freedom cannot be so limited, but descending from Heaven to Earth, it *will* start dangerous questions about government and the distribution and enjoyment of the goods and honours of this life. Swedenborg however was by temper and education a conservative (if we may call a man a conservative who does not know he is one); there lodged not in his whole being, a spark of the secular revolutionary spirit. The Christian petition, 'that the Father's will be done on Earth as in Heaven,' in the largest and noblest—that is, in its social sense, he never seems to have apprehended. Throughout the length and breadth of his writings, I can detect not a hint of dissatisfaction with the political condition of his times. To the social wrongs and horrors which stirred the hearts of Voltaire and Rousseau, Paine and Bentham he was insensible: and principles which it was their glory to enunciate, and which have since been wrought into the conscience and constitution of civilized society, never seem to have risen above his horizon. Let us remember that God's great work is detailed in sections and executed by many and diverse instruments.

'With the Angels,' he continues, 'I have had various 'converse about the state of the Church hereafter. They 'said, that of the future they are ignorant, for knowledge 'of the future is the Lord's alone, but that they do know, 'that the former captivity of the Churchman is at an end, 'and that now he is set free to recognize interior truths and 'to be spiritualized by them if he will. Nevertheless they 'have but slender hope of Christendom, but much of a far 'distant Nation, which is capable of receiving spiritual light, 'and of being made a Spiritual Celestial Man; and they 'said, that at this day interior Divine Truths are revealed 'in that Nation, and are also received in spiritual faith, that 'is, in life and in heart, and that it worships the Lord.'*

* No. 74.

This angelic testimony goes to confirm the opinion so freely iterated in the '*Arcana Cœlestia*,' that when a Church comes to its end a new Church is always planted in fresh Gentile ground. As the Angels were so communicative about the Nation so far removed from Christendom it is a pity, that they did not condescend to indicate its whereabouts. From later information, we may presume they referred to a Nation secluded from European contagion in Central Africa.

CHAPTER X.

THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE.*

'*The New Jerusalem*' is the complement of the former treatise—'*The Last Judgement.*' We therein learnt, that 'the first Heaven,' which 'passed away,' consisted of imaginary Heavens in the World of Spirits; but in the Apocalypse we also read of a 'first Earth,' which likewise 'passed away.' This Earth, says Swedenborg, signifies the Christian Church dead and done for. Subsequent to the passing away of Heaven and Earth, 'John saw the Holy 'City, New Jerusalem, coming down from God out of 'Heaven, prepared as a bride adorned for her husband.' What then is meant by the New Jerusalem? Our Author answers, 'It is the Church with respect to Doctrine.'† The Christian Church having come to an end, a New Church is established, and for its establishment a new code of doctrine is requisite. This code Swedenborg delivers, saying, 'It is 'for the New Church, and is called Heavenly Doctrine 'because revealed to me out of Heaven.'‡ In fine, he requires us to recognize in the treatise we now open, the reality of which the Holy City seen by John was the emblem; with the proviso, that the Doctrine, which by a

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* '*De Nova Hierosolyma et ejus Doctrina Cœlesti: ex auditis e Cœlo. 'Quibus præmittitur aliquid de Novo Cœlo et Nova Terra.* Londini, 1758.' 4to. 156 pages. With the exception of some paragraphs, the treatise is a compilation from the '*Arcana Cœlestia.*'

† No. 6. ‡ No. 7.

change of symbol is called the Lord's bride, never becomes His Wife until incarnated in human practice.

'*The New Jerusalem*' is composed of a series of twenty-four short chapters, to which are appended a multitude of references to illustrative passages in the '*Arcana Cœlestia*;' and perhaps no readier conception of the treasures of thought and suggestion comprised in that extraordinary work could be obtained than by a perusal of the sentences which precede the references: they form a very crowd of aphorisms, and as Bacon says, 'No person is equal to the 'forming of aphorisms, or would ever think of them, if he 'did not find himself copiously and solidly instructed for 'writing upon a subject.' Following the line of these chapters, let us try to abstract the pith of each.

Introduction.

The Church has come to its end, for Charity has ceased, and where there is no Charity there can be no Faith; nevertheless throughout Christendom the Churches* justify their divisions on the score of Faith.

It was not thus with the Ancient Churches. In them all were acknowledged as brethren who lived in Charity, how much soever they might differ as to truths; nor were they offended that any one did not agree with another, knowing well that opinions were but the intellectual manifestations of feelings, and that if sincerely expressed they must needs be as various as their holders' countenances;

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* 'When I speak of the Churches in the Christian World, I mean Protest-'ant Churches, and not the Popish or Roman Catholic Church, since that is 'not a Christian Church; for, wherever the Church exists, the Lord is wor-'shipped, and the Word is read; whereas, among Roman Catholics, they 'worship themselves instead of the Lord, forbid the Word to be read by the 'people, and affirm the Pope's decree to be equal, yea, even superior to it.'—No. 8.

This complimentary treatment of Protestantism, coupled with the silence about its fate in '*The Last Judgement*,' is worth noting along with the date, 1758.

and that it was as impossible for any two men *to think* alike as *to be* alike.

As Church after Church declined into deeper self-love and worldliness, the knowledge of this vital and intimate union between thought and feeling, truth and love, opinion and inclination grew dim and was finally forgotten. Creed and character became dissevered; it was not allowed that they had any necessary connection; and doctrines were accepted and rejected as though they were garments or badges. Such being the case, it was no longer considered unreasonable to expect and enforce uniformity, or to divide and excommunicate on the ground of differences of opinion.

Now there is nothing more certain than that Goodness alone has confidence and manifestation in the Truth, and that therefore none but the Righteous can believe in the Lord, or possess real Faith; and their Faith is simple or profound in the strict measure of their righteousness. Hence we may see how Faith ceases when Charity ceases.

Goodness and Truth.

The Lord being the Cause and Life of all things, and being Goodness itself and Truth itself, every detail of Creation has relation to Goodness or to Truth, and may be referred to one or the other.

Goodness and Truth being one in the Lord, have a perpetual tendency to unition in Creation. Their conjunction is called by the Angels, the Heavenly Marriage; and all in Heaven are the subjects of that Marriage. For this reason, Heaven is compared in the Word to a Marriage, and the Lord is called Bridegroom and Husband, and Heaven or the Church, His Bride and Wife.

As all things of Creation in order are related to Goodness and Truth, so all in disorder are related to Evil and Falsity; and between Evil and Falsity there is the same

affinity as between Goodness and Truth, and their union constitutes the Infernal Marriage.

Evil and Falsity are opposed to Goodness and Truth, Evil hating Truth and driving it away as an enemy. No one who is confirmed in sin can know what Goodness and Truth are, for he feels his own evil to be good, and takes his illusions for truths. The Righteous however can know Evil and Falsity, for they are in light, and from their light can perceive darkness.

The Will and the Understanding.

A Man consists of two faculties—a Will and an Understanding, distinct from each other, yet so created as to form one Mind.

In the Will and Understanding are comprised the whole life of Man; and as all things of Creation are related to Goodness and Truth, so all things in Man refer themselves to his Will or to his Understanding. His Will is the habitation of the Divine Love, and his Understanding of the Divine Wisdom: his Body is their passive instrument.

The Evil have properly no Will or Understanding. In them, the Will is closed to holy human loves, and is a mere organ of brutal lusts; and the Understanding, void of spiritual truth, provides but science for the satisfaction of these lusts.

The Internal and External Man.

Man has two sides, an External and an Internal—one open to the Natural World and the other to the Spiritual World.

The relations of the Good and the Evil to the Spiritual World are very different. The Internal of the Good Man is shone upon by the Sun of Heaven, and all his thoughts, even concerning earthly affairs, are illustrated thereby. The Internal of the Evil Man is merged in his External,

so that he has no help from spiritual light, but is limited to what he calls 'the Light of Nature.'

'Such is his darkness, that he does not know there is 'an Internal Man, much less what the Internal Man is; 'neither does he believe in a Divine Being, nor in a life 'after death, nor in anything pertaining to Heaven and the 'Church. Nature is to him as God, falsity as truth, evil as 'good.'*

In the Word, the Internal or Spiritual Man is described as Alive, but the External or Natural Man, as Dead.

Of Love in General.

A Man's Life is his Love: what his Love is, that the Man is. A Man has many Loves, but always a supreme one, king over the others as over servants.

'That which a Man loves supremely, forms the end 'which he has always in view; he regards it in the whole 'of his conduct, even in the most minute particulars. It 'lurks in his will, and, like the latent current of a river, 'draws and bears him away, even when he is employed in 'other affairs; for it constitutes his animating principle. 'Such is the nature of this Love, that one Man tries to 'discover it in another, and when he has found it, he either 'entirely leads him by it, or regulates all his intercourse 'with him according to it.'†

If the Love of Property rules, gain is his constant thought; possession, his chiefest joy; loss, his keenest sorrow. If the Love of Approbation rules, praise is his aim all the day, and the drift of every word and deed: and so on with other Loves which rule. A Man's crowning delight springs from the gratification of his Governing Love: what favours it, he calls good; what opposes it, he calls evil. 'From it he derives his peculiar character; it is

* No. 41. † No. 56.

'the very *esse* of his nature; nor can it be changed after 'death, for it is the Man himself.'*

There are Four Loves under which all varieties of Good and Truth and Evil and Falsity are comprised. The Two Loves which include all Good and Truth are, Love to the Lord and Love to the Neighbour; and the Two Loves which include all Evil and Falsity are, the Love of Self and the Love of the World. The Two latter are in direct opposition to the Two former. The Loves of the Lord and the Neighbour constitute Heaven, and the Loves of Self and the World, Hell.

THE LOVE OF SELF AND THE LOVE OF THE WORLD.

'The Love of Self consists in wishing well to ourselves 'alone, and not to others, unless it be for the sake of our- 'selves, not even to the Church, to our country, to society, 'or to a fellow-citizen. This Love, it is true, may confer 'benefits on these several relations, when its own gain and 'glory are concerned; but unless it sees that these will be 'secured by thus acting, its language is, "To what purpose '"is it? Why should I do this? Of what advantage will '"it be to me?" Hence it is evident, that the Man who is 'influenced by Self-Love does not in reality love either the 'Church, or his country, or his fellow-citizen, or society, or 'anything good, but himself alone. . . . . He has no regard 'for his neighbour, consequently none for the public, still 'less for the Lord, but solely for himself and his connections. 'Should he even do anything for his neighbour and the 'public, it is done merely for the sake of appearance.

'We have said, "himself and his connections;" for the 'Man who loves himself, loves those who are connected with 'him. These are, in particular, his children and his other 'near relations, and, in general, all who co-operate with

* No. 57.

'him, and whom he calls his friends. Nevertheless his love 'for these is only Self-Love, for he regards them, as it were, 'in himself, and himself in them. Amongst those whom 'such a Man denominates his friends, are all those who 'flatter him, honour him, and pay their court to him.

'Such is the nature of Self-Love, that in proportion as 'rein is given to it, that is, so far as external restraints are 'removed (as fear of the law and its penalties, loss of 'honour, gain, office, life) it rushes with such unlimited 'desire as to grasp at universal dominion, not only over 'Earth, but Heaven, yea over God Himself, for its rage is 'boundless. This propensity lurks in the heart of every 'Man who is under the power of Self-Love, although it 'may be invisible to the public eye and unknown to 'himself.'*

We have here a fair specimen of Swedenborg's practice as psychological dissector, and of the manner in which complex mental phenomena are resolved into simplicity under his hand. Self-Love he pronounces a simple, insatiable force of appropriation, but modified in countless ways by the action of other forces and circumstances. In his opinion it is veritably 'the worm which dieth not, and the 'fire which is not quenched.' As instances of its almost unchecked manifestation, he cites the cases of princes who have striven after universal empire, and of priests who have claimed the prerogatives of Deity.

'The evils which predominate in those whose ruling 'principle is Self-Love, are, in general, contempt of others, 'envy and enmity towards those who do not favour their 'designs; also hatreds of various kinds, revenge, cunning, 'deceit, bitterness, cruelty. Where such evils exist, there 'is also contempt of God and the Church, or if there be any 'respect shewn, it is merely verbal and not from the heart.

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* Nos. 65–71.

'As such evils result from Self-Love, they are attended 'by corresponding falsities; for falsities are always bred 'from evils.'*

The Love of the World shows itself in the passion for property of every kind, with no end beyond possession. Those who are its subjects 'greedily covet the goods of 'others, and, whenever unchecked by the fear of the law 'and the loss of reputation, mercilessly appropriate them.'† The evils comprised in the Love of the World are not so malignant as those in the Love of Self: the first being directed to *things*, the second to *men*.

Love towards the Neighbour, or Charity.

'First it shall be shewn what is meant by the term 'Neighbour.

'It is a general opinion at the present day, that every-'body is equally our Neighbour, and that beneficence is due 'to any one who requires our assistance. Charity however 'consists in acting wisely with a view to good results, and 'it is the province of Christian prudence to scrutinize 'thoroughly the quality of every man's life, and to treat 'him accordingly. He who is generous to a needy scoun-'drel, wounds his Neighbour by confirming the rascal in 'his villany, and by providing him with means for further 'offence.'‡

Our first duty—the duty which includes and defines all others—is to love and serve the Lord, and consequently, to encourage and lend aid to nothing, which does not exist in accordance with His Will. From this point we may discern who is our Neighbour. In the highest sense, he is the Lord: in Him is the origin of the relationship. Wherever He is found, there is the Neighbour—

'As far as the Lord is resident with any Man so far is

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* No. 75. † No. 76. ‡ Nos. 84–5 and 100.

'the Man a Neighbour. The distinctions of Neighbour, to 'which the Churchman ought to give careful attention, arise 'from varied measures of goodness, and as all goodness is 'from the Lord, He is Neighbour in the supreme sense of 'the word: and consequently where goodness is loved, the 'Lord is loved, and thus we see how Love to the Lord and 'Love to the Neighbour are conjoined.'*

Love to the Neighbour is an internal force whereby we are moved to do good without any hope of remuneration. In whomsoever the Love prevails, every thought, word and deed is directed towards usefulness, and in usefulness he experiences his choicest joy—

'Hence Charity (which is but another word for Love to 'the Neighbour) embraces operations far more extensive 'than alms-giving. It consists in doing what is right in 'every action and in every office. Thus, if a Judge ad- 'ministers justice for its own sake, he exercises Charity; if 'he punishes the guilty and acquits the innocent, he exer- 'cises Charity; for in so doing he promotes the welfare of 'his fellow-citizens and of his country. If again a Minister 'teaches truth and leads his congregation into a good life, 'he exercises Charity; and so on in all the relations of 'society, as with the behaviour of children to parents, 'parents to children, servants to masters, masters to ser- 'vants, subjects to kings, kings to subjects. In all cases, 'whoever does his duty from a principle of duty, exercises 'Charity.'†

It is a common saying, that every Man is his own Neighbour and that Charity begins at home, which is quite true if rightly understood. It is the duty of every Man to provide himself and his dependents with food, raiment and shelter, for otherwise they would be burdens on the community; but whilst a Christian must take care of himself

* Nos. 86, 89, 90. † No. 103.

in the first place, he does so, that he may keep himself in a condition to be useful to others. Charity, with him, begins at home, that it may be qualified to go abroad.

The Selfish acknowledge those as Neighbours, who favour and further their designs, deducing the origin of Neighbour from Self. To them the Love of the Neighbour for the sake of the Neighbour is incomprehensible—

'They cannot understand how heavenly felicity can result 'from service out of mere goodwill and without a view to 'reward. They imagine, that if honours and riches were 'abstracted from life, all its joys would be gone, whereas it 'is only when such ends are abandoned, that heavenly joy, 'which infinitely transcends all others, begins.'*

Faith.

A Man's Faith is in strict harmony with his Love, for the Understanding is governed by the Will. An Angel and a Devil cannot hold the same creed. Why? Because their Loves, their Wills, their Hearts are opposites.

These assertions may be met with the fact, that the Evil frequently hold and defend the opinions of the Good with the greatest enthusiasm. Granted, replies Swedenborg, but—

'They regard the Doctrine of the Church as a means of 'acquiring gain and fame, and in proportion as the ends are 'coveted, the means are also loved and believed. The real 'case stands thus. Inflamed by the Loves of Self and the 'World, they speak, preach and act until they work them-'selves into a Persuasive Faith wherein they would find it 'hard to distinguish what they do and what they do not 'really believe. They have no inner sense as to whether 'what they teach be true or false; neither indeed do they 'care, provided they obtain credit with the vulgar, for they

* No. 105.

'have no affection for Truth for its own sake, and therefore 'they are ready to abandon their opinions whenever advan- 'tage or offence impels them to do so.

'Man may know, think and understand much, but when 'he is left to solitary reflection, he rejects everything which 'is not in correspondence with his Ruling Love. Hence 'after death, every memory which is not at one with his 'Will is cast out of his Mind as something foreign.'*

Piety.

Piety consists in prayer, church-going, reception of the sacrament, and the maintenance of a devout spirit. Such conduct is praiseworthy, but there is a tendency with many to convert the whole of religion into ritualism, and to imagine, that, were it only possible, life would be well spent in pious devotion; indeed, it is a common opinion, that angelic existence is consumed in perpetual prayer and song. This however is a gross mistake. Piety in itself is worthless; it is only a means to an end, and that end is a life of Charity—

'The cultivation of goodwill to the Neighbour, the 'endeavour to promote his welfare, the discharge of every 'duty in justice and equity, or in one word, the performance 'of uses. Divine Worship consists primarily in Charity 'and secondarily in Piety, and he who separates the one 'from the other, that is, who is pious but not charitable, 'does not worship God. He thinks indeed *of* God, yet not '*from* God: his thoughts are busy about himself continually 'and not at all about his Neighbour, whom he regards with 'disdain, unless he be pious after his own pattern. He 'likewise thinks of Heaven as a reward, prides himself on 'his merits, and holds usefulness in contempt.'†

The Lord has no need of our prayers, nor has He any

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* Nos. 117, 118, 113. † No. 124.

satisfaction in our praises, except so far as they re-act on ourselves and strengthen us to fulfil His Will among our fellows with more resolute, calm and gentle dispositions.

Conscience.

Conscience and Faith are so much alike, that what has been said about the one might be said about the other.

Conscience is not intuitive as many suppose.* It is formed from truths acquired from the Word, assented to, and practised. As truth is obeyed, Conscience waxes in strength and the Mind grows firm and clear, until at last impulse, thought, word and deed come into such thorough unity, that righteousness is more a habit than an effort. In those who attain this maturity of Conscience there is nothing to conceal, and peace is their perfect portion: their only pain, is when they fall below the standard of the truth they know.

The Selfish have no Conscience, for they have no regard for their Neighbour, nor for Truth except so far as it seems advantageous. Hence they feel no pain when they do wrong, if only they escape outward hurt and blame. If found out, they may endure much suffering, but then it is their Self-Love which is wounded, and not Conscience whereof they are destitute.

'The real nature of Conscience shall now be illustrated 'by examples. If one Man be in possession of another's 'property whilst the other is ignorant of it, and thus has it 'in his power to retain it without fear of the law, or the

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* Conscience assumes perfection according to the quality of the truths of which it is constructed. Mazzini is quite in harmony with Swedenborg when he observes—'Individual Conscience speaks according to the education, 'tendencies, habits and passions of the individual. The Conscience of the 'savage Iroquois speaks a different language from that of the enlightened 'European of the 19th century. The Conscience of the Freeman suggests 'duties, which the Conscience of the Slave does not even imagine.'—'*Duties* '*of Man.*'

'loss of reputation, and yet restores it to the other because 'it is not his own, he has Conscience; for in thus acting he 'does good for its own sake, and acts justly for the sake of 'justice. Again: if a person has it in his power to obtain 'an office of distinction, but knows that another person, 'who is also a candidate for it, possesses talents that might 'qualify him for being more serviceable to his country, and 'on that account declines competition, he has a good Con-'science: and so on in other cases.'*

Liberty.

Liberty is the free action of Love. What a Man desires to do and is free to do, that he calls Liberty. Now as there are two kinds of Love—Love of Self and Love of Others—there are two kinds of Liberty—the Liberty of Selfishness and the Liberty of Benevolence; or, in other words, an Infernal and a Heavenly Liberty.

Infernal Liberty by reason of its very nature and origin, is continually aggressive—Self-Love being nothing but a force of absorption. Hence Infernal Liberty is never fully enjoyed; its demands are refused and resisted on every side; it provokes warfare all around. Accordingly the life of the Selfish is one of constraint, disappointment, and slavery.

On the contrary, Heavenly Love is subject to no such bondage and misery. Its action is diffusive; its efforts are met with welcome on every hand; and its Liberty and Delight are nothing less than co-extensive with its energy.

Merit.

Swedenborg, we see, ascribes salvation to the prevalence in the Mind of Love to the Lord and the Neighbour, and it is a frequent objection raised against him by Protestants,

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* No. 136.

that he concedes Heaven to Merit. How far such a charge is true, may appear from the following maxims.

'Those who do good with a view to merit are not 'influenced by the Love of good, but by the Love of 'reward: they are not Spiritual but Natural Men.

'To do good, which is really good, a Man must act from 'the Love of good; and whoever is thus influenced, cannot 'bear to hear of Merit: he has a lively satisfaction in his 'business, and is grieved when it is insinuated that he is 'seeking his private advantage, insisting, that the good 'which he does is not for his own sake, but for the sake of 'those for whom it is done.

'The delight which is inherent in the Love of doing 'good without an eye to profit, is in itself an eternal reward.

'The delight of Charity is in goodness itself, and of 'Faith, in truth itself.

'Those who do good for the sake of reward, act from 'Self-Love and the Love of the World, and so far as they 'are concerned, their work is evil.'*

These should clear Swedenborg effectually. Heaven, he does not in any sense allow to be a price for so much work done or suffering endured: Heaven, as a scene of order and loveliness, is nothing but a consequence flowing from the supremacy and activity of Love to Others in the Heart, which Love has no end but usefulness. Those who hope to inherit Heaven as a recompense for so much service, sacrifice, sorrow, abstinence, or penance, act from Selfishness as distinctly as though they were under the direction of Benjamin Franklin: the only difference between them and worldly economists is, that their estates lie on different sides of the grave. Their motives are both alike, and instead of an effusive Heaven, their lot is a consuming Hell.

Further: the thought of Merit is excluded, inasmuch as

* Nos. 150 to 157.

Love to Others in the Heart is the Lord in the Heart, and he who entertains the Divine Guest cannot but disdain and shrink aside from personal praise. That the Lord should use us as His instruments, and that He should put forth His Hands through our hands is bliss itself; but to appropriate His Merit is to change sweetness to bitterness and beauty to ashes.

Repentance and Remission of Sins.

Repentance is the confession of Sin, its hatred, and its renunciation. It is not a general confession in which a Man charges himself with all wickedness, but the knowledge of his particular faults accompanied with abhorrence and determination to desist from them. 'He who lives in Charity 'and Faith, performs the work of Repentance daily; he 'reflects on the evils which adhere to him, acknowledges 'them, guards against them, and supplicates the Lord for 'aid to resist them.'*

No Repentance is effectual in fear, misfortune, sickness, or death, which take away the free use of reason. The Wicked in such states may promise Repentance and perform good actions, but as soon as the cause of alarm is removed and freedom returns, they resume their former life. Sin to be rightly hated, must be hated for itself and not for its inconveniences.

A Man, examining himself in the work of Repentance, must try his heart closely, asking, Why do I grieve over my sin? If it is because his sin has brought him into shame or difficulty, his grief is no more than the anguish of Self-Love. In true Repentance sin is loathed, because it is an offence against God and the Neighbour, and not for any selfish consideration.

Evils are not washed away by Repentance as is filth by

* No. 163.

water. Evils exist from the dominion of Self-Love in the Will, but by Repentance Self-Love is deposed from the centre to the circumference of the Mind, and Love to the Lord and the Neighbour elevated in its stead and held thereby in subjection. The cause of evil is not therefore extirpated, but reduced to useful servitude.

'When a Man has examined himself, acknowledged his 'sins, and done the work of Repentance, he must stedfastly 'persevere in the practice of what is good, even to the end 'of his life: for should he afterwards relapse into his former 'evil life, and settle in it, he becomes guilty of profanation, 'since he conjoins evil with good, and his latter state be-'comes worse than the former.'*

Regeneration.

The consummation of Repentance is Regeneration.

At this day we are all born Selfish—with the Loves of Self and the World holding mastery in our nature. Our forefathers have been given up to these Loves; we inherit their organizations, and in too many cases confirm and enlarge our inheritance. Therefore are we wretched, without peace, driven hither and thither by unruly passions and insane thoughts, and devoured by many cares and sorrows. For this our lost condition, the Word, and the Word only, prescribes and provides a remedy. We must be born anew. The inherited order of our life must be inverted; and the order is inverted when Self-Love and Love of the World are deposed and subjected to the Loves of the Lord and the Neighbour. This inversion is Regeneration.

Temptation.

'Those who are being regenerated undergo Spiritual 'Temptations; such Temptations being pains of Mind

* No. 169.

'induced by Evil Spirits in those who are good and true. 'While these Spirits excite the Evils of such persons, there 'arises in their Minds the anxiety of Temptation. Man 'does not know whence this anxiety comes, because he is 'unacquainted with its spiritual origin.

'There are both Evil and Good Spirits attendant on 'every Man; the Evil Spirits are in his Evils, and the Good 'Spirits in his Goods. When the Evil Spirits approach, 'they excite his Evils, while the Good Spirits, on the con-'trary, excite his Goods, whence result collision and combat, 'causing in the Man an interior anxiety, which is Temp-'tation. Hence it is plain, that Temptations are not induced 'by Heaven but by Hell, as is in accordance with the Faith 'of the Church, which teaches that God tempts no Man.

'The object contended for during Temptation, is the 'dominion of Good over Evil, or of Evil over Good. If 'Evil prevails, the Natural Man obtains the dominion; if 'Good prevails, the Spiritual Man. If Man falls in Temp-'tation, his state after it becomes worse than before, because 'Evil has acquired power over Good, and Falsity over 'Truth.

'Since at this day Faith is rare, because there is no 'Charity, the Church being at its end, there are but few 'who are admitted into any Spiritual Temptations; hence it 'is scarcely known what they are, or what salutary purposes 'they subserve.'*

Repentance, Regeneration and Temptation are trans-acted in Man with the sensation, that he is principal in the several operations, but Wisdom assures him, that the sensation is an illusion, and that the Lord is governor in all: and in this reflection is humility and peace.

* Nos. 187 to 193.

Baptism.

Swedenborg divests Baptism of all value save as a sign—as a promise of something to be done. 'No one receives 'Heaven or Faith by Baptism; for Baptism is only a sign 'and a memorial, that Man is *to be* regenerated, and that he 'is capable of being regenerated by the Divine Truths of 'the Word.'* Expressing so much and no more, it is but reasonable that infants should be baptized.

The water used in Baptism signifies Truth, and as the Body is cleansed by the one so is the Mind by the other. 'The washing of Baptism has no other meaning; and as 'everyone who is regenerated undergoes combats against 'evils and falsities, baptismal water represents such conflicts.

'Let those therefore who are baptized remember, that 'Baptism confers neither Faith nor Salvation, but merely 'testifies, that if they are regenerated, Faith and Salvation 'will be theirs.'†

The Holy Supper.

'The Holy Supper was instituted by the Lord as a means 'whereby the Church may have conjunction with Heaven, 'and thus with the Lord; it is therefore the holiest solemnity 'of worship.'‡

How is the Holy Supper so efficacious? Thus—The bread corresponds to Goodness and the wine to Truth. Those who partake of the Supper worthily have, by previous self-examination and repentance, received the Lord as Love and as Truth, and in eating the bread and drinking the wine, they repeat externally what has already been wrought in them internally, and by the repetition they give to the inner transaction an outward embodiment whereby it is confirmed and fulfilled, and Heaven wedded with Earth. If however

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* '*De Cœlo et de Inferno*,' No. 329. † Nos. 205 and 207. ‡ No. 210.

the Lord has not been inwardly received, the outward eating of the Supper is void of all spiritual virtue whatever.

'Besides, the Holy Supper includes and comprehends 'the whole of the Divine Worship instituted in the Israelitish 'Church; for the burnt offerings and sacrifices, in which the 'worship of that Church chiefly consisted, were denominated 'by the single word BREAD; hence the Holy Supper is the 'completion or fulness of that representative worship.'*

THE RESURRECTION.

By Resurrection is not meant the resuscitation of the worn-out carcase, which is laid in the grave and is never resumed. On the contrary, Resurrection is the deliverance by death of the Spiritual Body from the bondage of the flesh, when the Man awakes in the World of Spirits with every sense and function intact, and in scenery so like that from which he has arisen, that he often finds it hard to believe that he has exchanged one World for another.

'This continuation of life is meant by the Resurrection. 'The reason why Men believe that they will not rise again 'before the Last Judgement, is because they do not under- 'stand the Word, and because Sensual Men place all their 'life in the Body, and imagine that unless it be re-animated, 'the man can be no more.† . . . . . This belief is permitted, 'for otherwise those who think from the external senses 'would reject as incomprehensible the doctrine of the Resur- 'rection and Eternal Life.'‡

HEAVEN AND HELL.

We have already seen and noted Swedenborg's exhaustive definition of Heaven and Hell—that Heaven is Love to the Lord and Love towards the Neighbour, that Hell is Love of Self and Love of the World, and that the glory and loveli-

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* No. 214. † No. 227. ‡ '*De Telluribus*' No. 185.

ness we associate with the one and the darkness and horror with the other, are no more than the visible manifestations of the qualities of the several Loves.

After death a Man's Love or Life cannot be changed to all eternity; as he dies, he remains; he may be cultivated like a piece of land, but neither enlarged nor transformed.

'Those who go to Hell remain there for ever, and those 'who go to Heaven remain there for ever. The Life of 'Heaven is called Eternal Life, and that of Hell, spiritual 'Death; and the two exist in direct and complete an-'tagonism.'*

The Church.

Love and Faith in Man—or in more elevated phrase, the presence of the Lord in Man—constitute the Church. In whomsoever the Divine Life is manifest—that is in whomsoever the Lord's will is done—in him is Heaven, in him is the Church, whatever be his circumstances and whatever his nominal creed.

'The community among whom the Lord is acknowledged 'and the Word exists, is called the Church. . . . Doctrine 'formed from the Word is one of the conditions of the 'existence of a Church, for without Doctrine the Word 'cannot be understood: but Doctrine alone does not form 'the Church, but Life according to Doctrine.'†

Gentiles, who acknowledge God and live in obedience to the truth they know, 'are in communion with the Church; 'for no one who believes in God and lives well is damned. 'Hence it is evident, that the Lord's Church exists every-'where on Earth, but specifically where He is confessed and 'the Word is read.'‡

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* Nos. 227, 237, and 239. † Nos. 242–43. ‡ No. 244.

The Sacred Scriptures, or the Word.

Swedenborg posts himself firmly in opposition to those who regard theology as a natural evolution of the Human Mind. He maintains, that Man is born void of knowledge, and that whatever he acquires, is acquired from without; and further, that by reason of the predominance of Self-Love in his character he is impelled, not to confess, but to deny God—

'Without a Divine Revelation, Man could know nothing 'of God or Eternal Life; for he is born in utter ignorance, 'and must obtain all his information from external sources; 'moreover by generation he inherits the Loves of Self and 'the World as ruling motives, and these prompt him to 'exclude God from his thoughts and to find in himself the 'grand centre of importance. Hence without Revelation, 'God and Heaven would remain quite unknown to him.'*

As Man is to live for ever and as his future life is determined by his life here, to meet his ignorance and tendency to Atheism, the Lord externally reveals Himself and the means of salvation; 'and what He has thus revealed forms 'the Word.'†

'The Word is Divine in all its parts and in every par-'ticular. Within it is an Internal Sense suited to the 'capacity of Angels: without is the External Sense adapted 'to the comprehension of Men. The Internal Sense can 'only be apprehended by those who are *enlightened;* and 'none are enlightened save those who love the Lord and 'have faith in Him; such interiorly enjoy the light of 'Heaven.'‡

Only those who are enlightened—that is who love the Lord and have faith in Him—can appreciate the Spiritual Sense of the Scriptures. The statement ought to be care-

* Nos. 249–50. † No. 251. ‡ No. 253.

fully noted. Whoever finds the '*Arcana Cœlestia*' dull or unintelligible may know the reason why.

Swedenborg gives the cause and explanation of his own mission in the following sentence—

'The Word cannot be understood in the Letter except 'by Doctrine derived from it by one who is enlightened; 'for the Literal Sense of the Word is accommodated even to 'the apprehension of the Simple; wherefore Doctrine drawn 'from the Word must be given them for a light'—*

Which Doctrine it is the purpose of the book under review to set forth.

Providence.

The Divine Providence is universal, extending to the minutest details of existence. As in God 'we live, and 'move, and have our being,' we may well see that co-extensive with His omnipresence is His providence.

The end of the Divine Government is the happiness of Creation; and an essential condition of that happiness is, that Man should live *as* of himself, that his life should *seem* to be his own, that he should feel altogether self-contained and independent. In this *sense* of freedom Man is Man: take it away and Humanity vanishes.

Man to be happy must be good; and it is the Lord's will to make him good in order that he may be happy; but this, His purpose, He works out only under cover of Man's *sense* of independence and freedom: that *sense* He preserves intact at every hazard. By a myriad of arts He draws him to goodness; He permits him to fall into sin that in its bitterness he may learn the sweetness of righteousness; and, when in the end, He brings him to Heaven, He still gives him to *feel*, that he is his own master and that his bliss is the purchase of his own efforts. That the Creature be

* No. 254.

kept humble whilst he enjoys the *sensation* of independence, the Lord instructs him by external revelation in the true state of the case—that He does all and Man nothing—but the *feeling* which constitutes manhood and individuality is never broken—nay be it repeated—is jealously guarded and maintained by Infinite Providence.

It is our constant tendency to question the Divine Providence in view of the wrong and suffering which prevail on Earth; but 'the Divine Providence does not 'regard what is fleeting and transitory, but what endures to 'eternity.'* The Lord, infinitely merciful, is indifferent to no suffering, but, infinitely wise, spares no suffering if only it conduce to Man's spiritual improvement—that is to his eternal welfare. It matters little that any of us should experience many sorrows throughout the longest life on Earth, if thereby we acquire a single grace which may endure throughout eternity.

The Lord.

There is one God, the Creator and Preserver of the Universe, who is Love and Wisdom. To receive Him as life, to know Him and to love Him is Heaven—is the Church.

Under three aspects God is known—

'In the Lord is a threefold principle; there is the 'Infinite Divinity, the Divine Humanity, and the Divine 'Proceeding: this is an arcanum from Heaven, and is 'revealed for the benefit of those who shall have a place in 'the Holy Jerusalem.'†

The Divinity is the Father, the Humanity is the Son, the Proceeding is the Holy Spirit—thus a trinity, not of persons, but of principles.

Under most finite conditions God revealed Himself in

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* No. 269. † No. 297.

Judea, that He might redeem Men from the dominion of Hell and conjoin them to Himself by a bond which should never be broken. Assuming human nature of the most carnal stock in the Virgin, by a life of perfect obedience to the Divine Will, 'everything derived from Mary was 'extirpated'* and replaced from the Divine, until finally God Himself stood manifest and incarnate in the Lord Jesus Christ.

Ecclesiastical and Civil Government.

Swedenborg winds up his treatise with a chapter under this head consisting of little else than a series of truisms, which at the best merely suggest questions to which we may fancy his answers. The affairs of the world he ranges under two heads—Ecclesiastical and Civil—one referring to Heaven and the other to Earth.

The reason for Civil Government he finds in the natural depravity of Mankind—

'In every Man the passion for ruling over others and 'possessing their goods is hereditary, and is the source of 'all strife, revenge, deceit and other evils. Unless then this 'passion were curbed on the one hand by the fear of the 'law, and encouraged on the other hand to obey the law 'by the hope of honour and gain, there would speedily be 'an end of the Human Race.'†

In confirmation of this opinion about the infernal origin of Civil Government, it will not be forgotten, that he describes the Adamic Church as destitute of any organization outside the Family, and that he dates the rise of Kingdoms from its ruin; likewise, that in the Planets wherever heavenly life prevails, Kings are unknown.

Civil Government being essential to our social existence, 'Rulers ought to be persons well skilled in legislation, men

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* No. 295. † No. 312.

'of wisdom, who fear God'*—a maxim none will dispute, but which we should gladly have enlarged with a recipe for the selection of such Rulers and their maintenance in office.

'Since the King cannot by himself administer all things, 'he has to find deputies,† and lest any of them from caprice 'or ignorance should sanction what is contrary to order, 'they are arranged as superior and inferior officers, so that 'one may serve to check another.'‡

'The law, which is justice' [often enough injustice] 'when enacted ought to be observed by the King and by 'his subjects. The King, who lives according to the laws 'and therein sets an example to his subjects, is truly a 'King.

'The King who is invested with absolute power and 'who considers his people such slaves that he has a right 'to their property and lives, and who exercises such imagi-'nary right, is a tyrant and no King.'§—Very true.

Very true; but as to what is the duty of subjects in such a case, Swedenborg yields no light. Would he have lent his sanction to 'the sacred right of insurrection?' That he did not harbour any notion of hereditary claim to kingship irrespective of conduct, would appear from his assertion, that 'sovereignty is not in any person, but is 'annexed to the person,' and that 'the King who identifies 'himself with the law (which is justice) arrogates to himself 'what is Divine, and to which he ought to be in subjection.'‖

In a similar strain of bland dogmatism he treats of Ecclesiastical Government—

'Governors appointed over those things among Men 'which relate to Heaven, are called Priests, and their office 'the Priesthood.

'The duty of Priests is to teach Men the way to Heaven

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* Nos. 313 and 323. † No. 320. ‡ No. 313.
§ Nos. 323 and 324. ‖ Nos. 321-22.

'and to lead them therein. They are to teach them according to the Doctrine of their Church, which is derived 'from the Word, and to lead them to live according to that 'Doctrine. Priests who teach true doctrine and lead their 'flocks thereby to goodness of life, and so to the Lord, are 'the good shepherds spoken of in the Word; but those who 'only teach, and do not lead, are the bad shepherds.

'The Ministers of the Church ought not to claim to 'themselves any power over the Souls of Men, inasmuch as 'they cannot discern the real state of the interiors or the 'heart: much less ought they to claim the power of 'opening and shutting Heaven, because that power belongs 'to the Lord alone.

'In matters of faith, they ought not to use compulsion, 'since no one can be compelled to believe contrary to what 'he thinks in his heart to be true. He who differs in 'opinion from the Minister ought to be left in the quiet 'enjoyment of his own sentiments, provided he make no 'disturbance: if he disturbs the peace of the Church he 'must be separated; for this is consistent with the order for 'the sake of which the Priesthood is established.'*

Such soothsaying reads pleasantly enough: it is only when pressed to a practical application that its emptiness appears. Priests are to suffer dissent if the dissenter keeps quiet, but if he proves troublesome, then he is to be separated. It is difficult to imagine to what condition of society such a direction could usefully apply. Where are the Priests so forbearing? Where the dissenters, not disturbers? Where the earnest heretic, who cares a straw though all the Priests of Christendom should separate and curse him in chorus? When the Church could prosecute a dissenter to prison and to death, excommunication had a meaning; but when as now, deprived of teeth and claws, the Church can

* Nos. 316 and 318.

only scold, the anathemas shot forth at a Strauss, a Renan, or a Colenso, merely provoke ridicule, and yield fresh impulse to the activity of the proscribed. Swedenborg failed to perceive how the diffusion of knowledge throughout society was gradually swamping the distinction between Clergy and Laity—he himself, late Assessor of Mines, being a signal example thereof. The times had changed since an author would have had to expiate the novelties of an '*Arcana Cœlestia*' at the stake; but though Swedenborg was a prodigious gainer by the liberal revolution, he laboured under an obscure impression that Authority and Liberty were reconcileable: hence the suggestion we have just read of toleration in the Priest and quiescence in the Dissenter, and the occasional dropping of such sentences as these—

'In Kingdoms where justice and judgement are preserved, 'every one is restrained from speaking and acting against 'Religion.

'It is right that Men be forced or restrained by threats 'and punishments from speaking ill of the Laws of a 'Kingdom, the Morals of Life, and the Sanctities of the 'Church.'*

When the Clergy and the Learned were synonymous it was possible to treat the Laity as children, but since common education has obliterated the distinction, the Priest has had to exchange the character of father for that of brother, and whether he date from Rome or Canterbury he has to deal as with equals in evidence and argument. For a Priest then under these circumstances to threaten a dissentient with 'separation,' would be equally impudent and ridiculous. The civilized World is now bred up to the level of the Angels, who (according to our Author) when required to submit to Authority, answer—

* '*De Divina Providentia*,' Nos. 129 and 136.

"Do you think yourself a god, that I am to believe "you? Or, that I am mad, that I should believe an "assertion in which I do not see any truth? If I must "believe, cause me to see. How can I believe, when I do "not know whether what you say be true or not?"*

Of a piece with the passage on which we have just remarked is the following—

'Dignity and honour ought to be paid to Ministers on 'account of the sanctity of their office; but those Ministers 'who are wise ascribe all such honour to the Lord, from 'whom all sanctity is derived, and not to themselves. . . . . 'The honour of any employment is not in the person of 'him who is employed, but is only annexed to him on 'account of the dignity of the office in which he is engaged; 'and what is so annexed does not belong to the person but 'the employment, being separated from the person when he 'is separated from the employment.'†

Here the confusion, arising from regarding the Church indifferently as a symbol and a reality, is continued. When, as in the Jewish Church, and the Catholic Church of the middle ages, the function of the Priest was theatrical and independent of his personal character, such directions might have force; but now when the stage is free to everybody, and players and spectators rub shoulders in equality, 'to 'render dignity and honour to a Priest on account of the 'sanctity of his office,' is impossible with sincerity. If anybody renders me priestly service, I can no more withhold from him reverence than I can love from mother or brother; but on the other hand, that I should 'pay dignity 'and honour' to any creature who may chance to be styled a Priest, is flatly impossible except in hypocrisy. The long and short of it is, we have outgrown church symbolism and can no longer find satisfaction therein. The symbolic

* '*Doctrina de Fide*,' No. 2. † No. 317.

Church lingers in existence, but to every living soul it is an anachronism. Where is there a Bishop, not a fool, who does not feel that his official title bears no relation to reality, and who would not shudder to find himself accepted by his acquaintance at his nominal value? The notion of honouring a man for his rank or office is utterly out of date *as a duty*. We honour a man for what he is and does —not for what he is officially labelled. If he occupies an office unworthily his official rank instead of being a title to respect is a warrant for criticism and condemnation. There is no more reason why we should honour any stupid fellow who is dubbed Reverend, than a foolish Author or an inefficient Carpenter.*

The chapter, in its helpless confusion of liberalism and conservatism, affords curious evidence of Swedenborg's blindness to the new social era on which the world had entered, and of which the grand characteristic is the exchange of shadow for substance, signs for realities, symbols for truths. He, the Prophet of the doctrinal New Jerusalem, failed to deduce therefrom the practical New Jerusalem, failed to foresee that in proportion as the Lord's will was done on Earth as in Heaven, Mankind would be delivered from the impostures of Church and State, and end in disowning every external obligation which is not the outcome of a real internal relation. We are a long long way from that heavenly condition, but all our movements tend irresistibly thitherwards.

* It is difficult to censure Swedenborg from common-sense without finding in him common-sense equal to the censure. Thus we find him saying elsewhere, 'The Priesthood should be respected in proportion to its service.'—'*Vera Christiana Religio*,' No. 415.

CHAPTER XI.

THE WHITE HORSE.*

LIKE the '*Last Judgement*' and the '*New Jerusalem and its* '*Heavenly Doctrine*,' the '*White Horse*' is a treatise suggested by the Apocalypse. It is an explanation of that vision of John's whereof he says—

'I saw Heaven opened and behold a White Horse, and 'He that sat on him was called Faithful and True, and in 'righteousness He doth judge and make war. His eyes 'were as a flame of fire; and on His head were many 'crowns; and He had a name written that no man knew 'but Himself: and He was clothed in a vesture dipped in 'blood; and His name is called the Word of God. And 'the armies which are in Heaven followed Him upon white 'horses, clothed in fine linen white and clean. And He 'hath on His vesture and on His thigh a name written, 'King of kings and Lord of lords.'†

This vision, says Swedenborg, is representative of the opening of the Spiritual Sense of the Word, and thus wise—

'I saw Heaven opened'—signifies entrance into a heavenly state wherein one discerns truth eye to eye with Angels.

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* '*De Equo Albo de quo in Apocalypsi, Cap. XIX. Et dein de Verbo* '*et ejus Sensu Spirituali seu Interno, ex Arcanis Cœlestibus.* Londini: 1758.' 4to, 23 pages.

† Rev. xix. 11–14, 16.

'And behold a White Horse'—In Heaven whatever is seen externally is a revelation of what exists internally; the meaning therefore of the White Horse must be sought in the Mind of the Seer.

The Horse is frequently mentioned in the Word and always as the representative of the Human Understanding. 'In the Spiritual World,' testifies our Author, 'I have 'often observed when any were thinking from Under-'standing, they appear to others as if riding on Horses, 'though themselves quite unconscious of the fact. There 'is also a place in that World where many assemble to 'discuss truths of doctrine, and when others approach 'them, they see the whole plain covered with Chariots and 'Horses. . . . . I have likewise seen bright Horses and 'Chariots of fire, when certain Spirits were taken up into 'Heaven, which was a sign, that they were then instructed 'in heavenly truth and become intelligent: on seeing 'which, it occurred to my mind, what is signified by the 'Chariot of fire, which carried Elijah up into Heaven; and 'what is signified by the Horses and Chariots of fire that 'were seen by Elisha's young man when his eyes were 'opened.'*

White, as every one knows, is the colour which corresponds to truth. A White Horse is therefore the emblem of an Understanding vivified by truth.

On the White Horse sat a Rider 'called Faithful and 'True, with eyes as a flame of fire, and on His head many 'crowns.' The Rider is the Lord; His flaming eyes, His wisdom alit with His love; His many crowns, 'all the 'goods and truths of faith.' Only and in so far as He—as Divine Wisdom—occupies the Human Understanding has it either real vigour or true glory.

The name of the Rider is 'the Word of God'—the

* No. 3.

source of all spiritual wisdom, but 'an unknown name' to every soul, which has not in some measure by regeneration entered into union with the Lord.

The vesture of the Rider seen as 'dipped in blood' signifies, 'the Word in the Letter to which violence had 'been done'* by perversion to false doctrine.

'The armies of Heaven following Him upon White 'Horses,' are those who by obedience to the Divine Will are transformed to the Divine likeness. 'Their clothing of 'fine linen clean and white' is the manifest evidence of their spiritual purity.

To about six pages of such cursory exposition, Swedenborg adjoins fifteen pages of references to passages in the '*Arcana Cœlestia*' treating of the Sacred Scriptures, their Internal Senses, and the conditions of their apprehension. The pamphlet is a useful digest and index to an important series of statements.

It may please the reader to have Swedenborg's opinion as to the significance of the Horse in the Greek mythology—

'That a Horse signified the Understanding was quite 'well known in the Ancient Churches, with whom the 'Science of Correspondences was the chief of Sciences. 'From those Churches, the knowledge of the correspondence 'of the Horse was transmitted to the Greeks. Hence when 'they would describe the Sun, in which they placed their 'god of wisdom and intelligence' [Apollo], 'they attributed 'to it a Chariot and four Horses of fire: and when they 'would describe the god of the Sea, since by the Sea was 'signified Sciences derived from the Understanding, they 'also attributed Horses to him' [Neptune]: 'and when they 'would describe the rise of the Sciences from the Under-'standing, they feigned a winged Horse, which with its 'hoof broke open a fountain, at which sat nine virgins called

* No. 1.

'the Sciences. From the Ancient Churches the Greeks 'received the knowledge, that the Horse signifies Under-'standing; wings, spiritual truth; the hoof, what is scientific 'derived from the Understanding; and a fountain, doctrine 'from which sciences are derived. By the Trojan Horse 'nothing else is signified, than a contrivance of the Under-'standing for the destruction of walls. Even at this day, 'when the Understanding is described after the manner of 'the Ancients, it is usual to represent it by a flying horse 'or Pegasus; so likewise, doctrine is described by a fountain, 'and the Sciences by Virgins; but scarcely any one knows, 'that the Horse in a mystic sense is the Understanding; 'still less, that those emblems were inherited by the Gentiles 'from the Ancient Representative Churches.'*

In the '*White Horse*,' for the third time,† Swedenborg prints a list of the books which under the cover of our Bibles constitute the Word. Here is the dogma—

'*Which are the books of the Word.* The books of the 'Word are those which have the Internal Sense: those 'which have not the Internal Sense are not the Word.

'The books of the Word in the Old Testament are, the 'five BOOKS OF MOSES, the BOOK OF JOSHUA, the BOOK OF 'JUDGES, the two BOOKS OF SAMUEL, the two BOOKS OF 'KINGS, the PSALMS OF DAVID, the Prophets, ISAIAH, 'JEREMIAH, the LAMENTATIONS, EZEKIEL, DANIEL, HOSEA, 'JOEL, AMOS, OBADIAH, JONAH, MICAH, NAHUM, HABAKKUK, 'ZEPHANIAH, HAGGAI, ZECHARIAH, MALACHI. In the New 'Testament, the four Evangelists, MATTHEW, MARK, LUKE, 'JOHN, and the APOCALYPSE. Other books have not the 'Internal Sense.

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* No. 4.

† First in the '*Arcana Cœlestia*,' No. 10,325, and again in the '*New 'Jerusalem and its Heavenly Doctrine*,' No. 266.

'JOB is an ancient book, which indeed contains an In-'ternal Sense, but not in series.'*

It may be useful to bring under the eye the number of books expunged from the sacred canon by this sentence. They are—

RUTH, the two BOOKS OF CHRONICLES, EZRA, NEHEMIAH, ESTHER, JOB, PROVERBS, ECCLESIASTES, and the SONG OF SOLOMON; the ACTS OF THE APOSTLES, and all the EPISTLES of PAUL, JAMES, PETER, JOHN and JUDE.

I have only seen one edition of the Bible in which this law of exclusion has taken effect: it was published in 1837 by Otis Clapp of Boston for the Swedenborgians of New England. The canon thus reduced, however, stands the chance of enlargement by the discovery of the Word of the Ancient Church, which Swedenborg testifies 'is still 'preserved among the people of Great Tartary,' and is 'in 'use in the Heavens derived from the Ancient Church.'†

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* No. 16.

† See Vol. I., page 340, and '*De Scriptura Sacra*,' No. 102.

CHAPTER XII.

IN LONDON.

WHERE did we leave Swedenborg to make this long digression? In London in 1758 publishing the five books we have been reviewing—'*Heaven and Hell*,' '*Earths in the Universe*,' '*Last Judgement*,' '*New Jerusalem*,' and '*White Horse*:' a set of which he presented to each of the English Bishops and many of the Nobility;* with what result we shall by-and-bye learn.

The English.

To the English, Swedenborg was well disposed, and he seems to have understood them fairly. He writes—

'The better sort of English are the centre of all Christians in consequence of possessing an interior intellectual light, which they derive from the liberty of speaking and writing and thence of thinking.

'There is among them such a similitude of disposition that they club together, and seldom seek other company. They are kind in relieving each other's necessities; and they love sincerity.

'They love their country and are zealous for its glory. They regard foreigners as one who from the roof of a palace surveys through a telescope those who dwell and wander about at a distance from the city.

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* '*Apocalypsis Revelata*,' No. 716.

'Politics so engross their attention, that they neglect 'the sublimer studies which conduce to superior intelli-'gence. At their universities indeed such studies are 'eagerly pursued by the young, but they are set aside 'in the business of life. Nevertheless their rationality is 'rendered quick and lively, and sparkling with light by 'their political activity.'

The English habit of rushing in helpless packs, like sheep after any leader, did not escape his notice—

'The light of the English mind is not active of itself, 'but is made so by others, especially by men of reputation 'and authority, shining with peculiar brightness as soon as 'such men declare their sentiments. It is on this account 'that the English in the Spiritual World have governors 'set over them, and priests given them, of distinguished 'character and great talents, in whose opinions, in conse-'quence of this their natural character, they acquiesce.'

Very true. When not shameful, it is laughable to encounter the average Englishman on the uprise of a sudden question and note the hesitation of his tongue, and then, as soon as his '*Times*' or other oracle has spoken, to hear his self-confident and resonant Baa!

'From observations in the Spiritual World, it is very 'evident, that there is a two-fold theology taught in England, 'one grounded in Faith and the other in Charity; the former 'being received by the Clergy, and the latter by many of 'the Laity, particularly by the inhabitants of Scotland and 'its borders; with these the Solifidians are afraid to enter 'into controversy, because they combat them both from the 'Word and from Reason.'

Unquestionably there is a two-fold theology taught in England; but that the Scots should be found on the side of Charity is more than we should have ventured to expect; for beyond other Protestants they have held aloft the grand dogma of the Reformation—Justification by Faith alone.

We may however be deceived by appearances. Chalmers preached for years before he was seduced by the Dragon, and his seduction was far more a matter of fancy than of fact; and if Scotland has been prolific in Holy Willies, she has always had a Burns for the vermin, and multitudes who have never mistaken the correctest orthodoxy and the dismalest piety for doing justice, loving mercy, and walking humbly with God.

'It was perceived, that many of the English will receive 'the Heavenly Doctrine, and thereby come into the New 'Jerusalem; and this because they receive the truths of 'faith more easily than others, and see them in a more 'internal light'—

A perception which has been verified in events.

London.

There are too large cities like London in the World of Spirits into which many of the English enter after death: one is the resort of the good, and the other of the evil.

'I was permitted to visit and traverse the more excellent 'London. I spoke with certain there, and said, how good 'Londoners would be surprised if they knew, that death 'would reveal to them their familiar city.'

Pleasant tidings indeed for Doctor Johnson, Charles Lamb and kindred spirits!

Spiritual London is similar to earthly London as to streets, but not as to quarters and houses. The centre answers to the Exchange, and there dwell the Governors of the city. The East is inhabited by those whose lives have been distinguished by charity; and there are magnificent palaces. The South is peopled by the wise, and a bright and splendid region it is. The North is peopled by those who have eminently enjoyed the liberty of writing and speaking. The West is the residence of those who

glory in the doctrine of Justification by Faith alone. The Clergy of the West are not tolerated in the city: they dare not enter it by the main thoroughfares, but slink in bye-alleys. In the West is the entrance to London, and the exit for the wicked.

'The food and dress of the Londoners are similar to 'what they were on Earth. I inquired, and found they had 'wine, beer, coffee, chocolate, tea, and the like. I asked 'also after the liquor punch, and learned, that they had it 'likewise, but that it was only allowed to the industrious 'and sincere.'

The other great city called London is the receptacle of those who are inwardly wicked. Out of it are ways leading to Hell, down which its inhabitants go when they are prepared.

England and Italy.

'A comparison was made between the English and 'Italians. Their governments are altogether opposite. In 'England there is liberty of speaking and writing both on 'civil and spiritual matters, but no liberty to use guile, or 'to rob, or murder; and if Englishmen cheat, or steal, or 'slay, there is no remission of justice. It is the reverse in 'Italy, where there is liberty to deceive and kill, and 'asylums and dispensations for the wrong-doers, but no 'liberty whatever for speaking or writing on civil or ecclesi-'astical affairs because of the Inquisition. The feelings of 'the Italians being thus shut up are converted into a slow 'fire of hatred, revenge, and cruelty; whilst the same 'feelings in the English burn out directly and harmlessly in 'free expression.'*

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* '*Continuatio de Ultimo Judicio*,' Nos. 39 to 46, '*Vera Christiana Religio*,' Nos. 806 to 812, and '*Diarium Spirituale*,' Pars VII., Appendix, pp. 1 to 5 and 87 to 90.

Sir Isaac Newton.

Swedenborg seems to have had little knowledge of famous Englishmen, and therefore enjoyed little intercourse with them. Newton, he found in a suburb of London in 'the World of Spirits where dwell several of the learned:' thus he writes of him—

'I have spoken with Newton concerning a Vacuum and 'concerning Colours.

'Respecting a Vacuum he said, that on Earth he believed 'there was a Vacuum, but that when the Angels perceived 'that by a Vacuum, he had an idea as of Nothing, they 'averted themselves saying, they could not endure the idea, 'because with the idea of Nothing, the idea of the essence 'and connection of things perished.' After discussion with the Angels, Newton recanted. 'Something and Nothing 'are altogether opposites; so much so, that a Man should 'experience a sense of horror at the idea of Nothing, and 'should guard himself against it, lest his mind should, as it 'were, fall into a swoon.'

Newton held, that white Light is composed of seven Colours, and adduced in evidence its decomposition in the prism. The Angels met him with quite another opinion. They had Light and Colours in Heaven: they knew that Light proceeded from the Lord as a Sun, and that it did not contain Colours, but that Colours resulted from its incidence on surfaces of varied forms. Indignant, they exclaimed, Who does not see that the Newtonian doctrine of Colours is paradoxical, yea absurd! and they took leave of the Philosopher vowing they should see him no more until he had altered his mind.

A certain Spirit then approached him and said—

"Think, I beseech thee, concerning Colours, not from "any little prism, but from the forests and grassy plains of "the Earth from which thou hast come. Canst thou con-

"ceive of the continual efflux of their green from the Sun? "or similarly of the gray tints of stones, rocks, and moun- "tains? If thou canst, then tell me what becomes of this "outflow of solar Colour? where does it rest? If the Sun "is for ever shedding such material, might not new Earths "be condensed from it?"

Newton considered deeply, and then confessed—

"Now I know, that Colours are modifications of Light "in objects. Light is returned in Colour according to the "forms in which it is received."

'These are Newton's words, which he desired me to 'communicate.'*

We have here an anticipation of Göethe's controversy with the Newtonian doctrine. He asserted, that Light is not compound, but the simplest and most homogeneous thing we know, and explained the phenomena of Colour by means of what he called the Opaques in which Light is received. He maintained, that on the one side there is Light, and on the other Darkness, and that Colours in all their variety, are no more than degrees of transparency in the media into which Light passes. For years and years he experimented and accumulated illustrations in defence of this theory.

Swedenborg, writing when Göethe was a babe in his cradle, said—

'For the production of Colour there must necessarily 'be a ground, which either absorbs or reflects the rays of 'Light from the Sun, or which is, in other words, either 'black or white. Now, according to the various conditions 'of this ground as to absorbing or reflecting power, or, as it 'is termed, as to blackness or whiteness, is that modification 'of the inflowing rays of Light, which gives rise to Colour,

* '*Diarium Spirituale*,' Pars VII., Appendix, pp. 85 to 87, and '*De Divino 'Amore et de Divina Sapientia*,' No. 82.

'some of which partake more or less of the obscure or black 'property, and others more or less of the shining or white 'property, and hence arises diversity of Colour.'*

This opinion is frequently repeated or assumed by Swedenborg in the course of his works, and in its defence he would have been pertinacious as Göethe, with the advantage of being able to cite Newton himself as convert and witness in his favour.

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* '*Arcana Cœlestia*,' Nos. 1,042, 3,993, and 4,530, '*Apocalypsis Explicata*,' No. 1,324, '*Vera Christiana Religio*,' No. 763.

CHAPTER XIII.

AT HOME IN STOCKHOLM.

SWEDENBORG left London for Stockholm in the summer of 1759. He landed at Gottenburg on the 19th of July, and there gave public proof of his seership. None less than Philosopher Kant is the reporter of the transaction—

'On Saturday, at 4 o'clock in the afternoon when 'Swedenborg arrived at Gottenburg from England, Mr. 'William Castel invited him to his house with a party of 'fifteen persons. About 6 o'clock, Swedenborg went out, 'and after a short interval returned to the company, quite 'pale and alarmed. He said that a dangerous fire had just 'broken out in Stockholm, at the Sudermalm (Gottenburg 'is 300 miles from Stockholm), and that it was spreading 'very fast. He was restless, and went out often. He said 'that the house of one of his friends, whom he named, was 'already in ashes, and that his own was in danger. At '8 o'clock, after he had been out again, he joyfully ex- 'claimed "Thank God! the fire is extinguished the third '"door from my house."

'This news occasioned great commotion throughout 'Gottenburg, and particularly amongst the company in 'which he was. It was announced to the Governor the 'same evening, who next morning sent for Swedenborg and 'questioned him concerning the disaster. He described the 'fire precisely, how it had begun, in what manner it had 'ceased, and how long it had continued. The Governor's 'attention gave fresh importance to the news, and increased

'the consternation of the citizens, many of whom were in 'trouble on account of their friends and property.

'On Monday evening a messenger arrived at Gotten- 'burg, who had been dispatched from Stockholm, whilst 'the fire was raging. In the letters brought by him, the 'fire was described precisely as by Swedenborg.

'On Tuesday morning, a royal courier arrived at the 'Governor's with the melancholy intelligence of the fire, of 'the loss which it had occasioned, and of the houses it had 'damaged and destroyed, not in the least differing from 'that which Swedenborg had given immediately it had 'ceased; for the fire was extinguished at 8 o'clock.'

Asks Kant triumphantly—

'What can be brought forward against the authenticity 'of this occurrence? My friend, who wrote this to me, has 'not only examined the circumstances of this extraordinary 'case at Stockholm, but also, at Gottenburg, where he is 'acquainted with the most respectable houses, and where he 'could obtain the most authentic and complete information; '*as the greatest part of the inhabitants, who are still alive, were* '*witnesses to the memorable occurrence.*'*

For a reason which will presently appear, attention is requested to the last words in italics as implying, that Kant's friend must have prosecuted his inquiry *some years subsequent to* 1759, the date of the fire.

The story of the vision of the fire spread through

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* An incident like this would at no time have been regarded as incredible by Swedenborg himself. In his '*Animal Kingdom*,' when speaking of the soul's state after death, he says—

'I need not mention the manifest sympathies acknowledged to exist in 'this lower world, and which are too many to be recounted: so great being 'the sympathy and magnetism of man, that communication often takes place 'between those who are miles apart. Such statements are regarded by many 'as absurdities, yet experience proves their truth. Nor will I mention that 'the Ghosts of some have been presented visibly after death and burial;' &c. Part VII., page 237.

Stockholm, and Swedenborg's house was beset with curious visitors seeking interviews with him on various pretexts. Amongst them was the widow of Marteville, Dutch Ambassador to Sweden. She was sued for 25,000 guilders, which she knew her husband had paid, but could nowhere find the receipt. The lady married again, and from her second husband we have the narrative of the affair—

'About a year after the death of Marteville, my wife 'felt a desire to see the notorious Swedenborg, who at that 'time was her neighbour in Stockholm. Several ladies of 'her acquaintance shared her curiosity, and accordingly 'accompanied her to his house. Swedenborg received them 'in a very beautiful garden, where they found him in an 'elegant summer-house.

'My wife asked him whether he knew her late husband. 'He replied, that he did not; that when Marteville was at 'Court, he was detained in London.'

The matter of the missing receipt was then set forth, and, on entreaty, Swedenborg promised, that if he should encounter Marteville in the Spiritual World, he would make the requisite inquiry.

'Eight days afterwards, Marteville appeared to my 'wife in a dream, and mentioned to her a secret place in 'his English cabinet where she would find not only the 'receipt, but also a hair-pin set with twenty brilliants, 'which had been given up as lost. This happened about 'two o'clock in the morning.

'Full of joy, my wife rose and found them in the place 'designated. She returned to bed, and slept till nine o'clock.

'About eleven in the forenoon, Swedenborg was an-'nounced. His first remark, before my wife had time to 'speak, was, that he had seen several Spirits during the 'preceding night, and amongst others Marteville. He 'wished to talk with him, but Marteville excused himself 'on the plea, that he must go and discover something of

'importance to his wife. He then departed out of the 'Society in which he had been for a year, and would ascend 'to one far happier.

'This is the true account of the affair in which my wife 'was concerned. I do not attempt to penetrate the mys- 'tery. I am merely required to make a plain statement of 'facts, and this duty I have performed.'*

Kant relates and certifies this story likewise.

Marteville died in 1760. It was about a year after, that his widow inquired about the missing receipt. Kant could not therefore have heard of the occurrence till 1761 at the earliest. Please note the date.

In the same year, 1761, the Queen of Sweden (Louisa Ulrika, sister of Frederick II. of Prussia) received a letter from the Duchess of Brunswick, in which she mentioned, that she had read in '*The Gottingen Gazette*,' an account of a man at Stockholm, who pretended to speak with the Dead, and she wondered that the Queen in her correspondence had not referred to the subject. The Queen had doubtless heard of the Marteville affair, and that coupled with her sister's curiosity, probably prompted her to look after Swedenborg. Out of many authorities, we select Captain Stahlhammer's account of what ensued—

'A short time after the death of the Prince of Prussia, 'Swedenborg came to Court, where he was in the habit of 'attending regularly. As soon as the Queen saw him, she 'exclaimed—

'"Well, Mr. Assessor, have you seen my brother?" 'Swedenborg answered, that he had not; whereon she 'replied—

'"If you should see him, remember me to him."

'In saying this, she did but jest, and had no idea that 'she would obtain any information.

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* Cited in Tafel's Collection of Documents concerning Swedenborg.

'Eight days afterwards, Swedenborg came again to 'Court, but so early, that the Queen had not left her apart-'ment, called the white room, where she was conversing 'with her maids of honour and other ladies of the Court. 'Swedenborg did not wait for the Queen's coming out, but 'passed directly into the white room, and whispered in her 'ear. The Queen, struck with astonishment, was taken ill, 'and did not recover herself for some time. After she had 'come to herself, she said to those about her—

'"*There is only God and my brother who can know what* '"*he has just told me.*"

'She owned, that he had spoken of her last correspon-'dence with the Prince, the particulars of which were 'known to themselves alone.

'The only weakness,' adds Stahlhammer, 'of this truly 'honest man, was his belief in the apparition of Spirits; 'but I knew him for many years, and I can confidently 'affirm, that he was as fully persuaded of his intercourse 'with Spirits, as I am that I am writing at this moment. 'As a citizen and as a friend, he was a man of the greatest 'integrity, abhorring imposture, and leading an exemplary 'life.

'I am no follower of Swedenborg. The love of truth 'alone has induced me to give a faithful relation of an 'event which has been so often stated with details entirely 'false; and I verify what I have written with my signature,

'Charles Leonard De Stahlhammer.

'Stockholm, 13th May, 1788.'

There is quite a mass of documents in amplification and variation of this and the Marteville stories; but happily we are able to enjoy them in trustworthy condition.

M. Dieudonné Thiebault, a professor in the Royal Academy of Berlin, relates a conversation he had with the Queen on Swedenborg, in which 'though she laid great

'stress on the truth of her own experience, she professed 'herself incredulous as to his conferences with the Dead.

'"A thousand events," said she, "appear inexplicable '"and supernatural to us, who know only the immediate '"consequences; and men of quick parts, who are never '"so well pleased as when they exhibit something won- '"derful, take advantage of this to gain an extraordinary '"reputation. Swedenborg was a man of learning, and '"of some talent in this way, but I cannot imagine by '"what means he obtained the knowledge of what had '"been communicated to no one. However, I have no '"faith in his having communication with my deceased '"brother."

Thiebault was a Frenchman of the school of Voltaire, and the Queen was probably affected by his influence, for at other times she seems to have been in a more rational condition. Chevalier Baylon records—

'I found an opportunity of speaking with the Queen 'concerning Swedenborg, and she told me the anecdote 'respecting herself and her brother with a conviction, which 'appeared extraordinary to me. Every one who knew this 'truly enlightened sister of the Great Frederick, will give 'me credit when I say, that she was by no means enthusi- 'astic or fanatical, and that her entire mental character was 'wholly free from such conceits. Nevertheless, she appeared 'to me to be so convinced of Swedenborg's supernatural 'intercourse with Spirits, that I scarcely durst venture to 'intimate some doubts, and to express my suspicion of 'secret intrigues; for when she perceived my suspicion, 'she said with a royal air, "I am not easily duped;" and 'thus put an end to all my attempts at refutation.'*

There are not perhaps in literature three better attested narratives of the supernatural than these of the Stockholm

* These testimonies are likewise from Tafel's Collection.

fire, the Marteville receipt, and the Queen of Sweden and the Prince of Prussia; nevertheless it is not in the power of evidence to command credence, though verdant logicians may think so. 'If you are not disposed to believe,' says our wise Author, 'you never will believe.' As the atheistical Baron de Grimm, after reciting the story about the Queen of Sweden, observed, 'It is confirmed by authorities 'so respectable, that it is impossible to deny it; but how is 'it to be believed!'

In the interview with Swedenborg, the Queen opened the business by asking him—

"Is it true, that you can converse with the dead?"

"Yes."

"Is it a science that can be communicated to others?"

"No."

"What is it then?"

"A gift of the Lord."

"Can you then speak with any one deceased, or only "with certain persons?"

"I cannot converse with all, but with such as I have "known in this world; with all royal and princely persons, "renowned heroes, and great and learned men, whom I "have either known personally, or from their actions or "writings; consequently, with all of whom *I can form an* "*idea:* for it may be supposed, that a person whom I never "knew, nor of whom I could form any idea, I neither could "nor would wish to speak with."*

The declaration, that he could only converse with those of whom *he could form some idea* is peculiarly noteworthy. His spiritual knowledge was thus circumscribed by his natural knowledge, and modified by his prejudices. Hence

* Reported by General Tuxen from Swedenborg's own lips.

we discern a possible explanation of some of his strange verdicts as to the character of certain saints and sinners.

Let us turn aside for a little and discuss Kant's relation to Swedenborg.

A lady, Charlotte Knobloch, had written to Kant asking information, and an opinion concerning the strange stories afloat of Swedenborg's dealings with Spirits.

In his reply, he excuses himself for delay on the score of the necessity of a thorough inquisition, lest he should be charged with credulity. He is not aware, that any one has detected in him a love of the marvellous. He is acquainted with a great number of the most probable ghost stories, but he has always considered it a rule of sound reason to incline to disbelief; not that it is impossible to see Spirits, but because so little is known of their nature, because the evidence and end of their appearance are usually so insufficient and doubtful, and because deception is so frequent. Hence he has never allowed himself to suffer terror in grave-yards or the dark. Such was his position until the accounts of Swedenborg came under his notice.

A friend, a Danish officer, who attended his lectures, first told him the story of the message conveyed by Swedenborg from the Prince of Prussia to the Queen of Sweden, 'the authenticity of which surprised me. In order 'not to reject blindfold the prejudice against apparitions 'and visions by a new prejudice, I resolved to inform my-'self as to the particulars of the surprising transaction.' He wrote letters and made various inquiries, which all confirmed the accuracy of his Danish friend's report—

'I then wrote to the singular man, and the letter was 'delivered to him at Stockholm by an English merchant. 'I was informed, that Swedenborg politely received the 'letter, and promised to answer it; but the answer was

'omitted. In the meantime I made the acquaintance of an 'English gentleman, who spent last summer at Königsberg.* 'Relying on the friendship we had formed, I commissioned 'him, as he was going to Stockholm, to make careful inquiry 'as to the miraculous gift, which Swedenborg is said to 'possess.

'In his first letter, he stated, that the most respectable 'people in Stockholm declare, that the singular transaction 'mentioned by you had happened just as you have heard 'described. He had not then had an interview with Swe- 'denborg, but hoped soon to find an opportunity; but he 'found it hard to credit what the most reasonable people 'in the city asserted respecting his communication with the 'Spiritual World.

'His succeeding letters were of quite a different tenour. 'He had not only spoken with Swedenborg himself, but 'had also visited him at his house, and he is now in the 'greatest astonishment at his remarkable case. Sweden- 'borg is a reasonable, polite, and open-hearted man: he is 'also a man of learning; and my friend has promised to 'send me some of his writings shortly. He told this 'gentleman without reserve, that God had granted him the 'power of communicating with departed Souls at pleasure. 'In proof whereof, he appealed to certain known facts. As 'he was reminded of my letter, he said he was aware he 'had received it, and that he would have answered it ere 'this, had he not intended to publish the whole of the 'strange affair to the eyes of the world. He should pro- 'ceed to London in the month of May this year, where he 'would publish a book, in which the answer to my letter at 'every point might be met with.'

It would have been good for both had Swedenborg met

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* Supposed to be Mr. Green, who died in 1792. Kant's intimate acquaintance with Green commenced about 1766 or 1767.

Kant's advances, but Swedenborg was an indifferent correspondent. We are puzzled to imagine the nature of Kant's letter to him. Probably it was some metaphysical inquiry, which Swedenborg reckoned he would sufficiently satisfy by his treatise on '*The Intercourse between the Soul and the* '*Body*,' which he published in London in 1769, and which, we might imagine, was specially addressed to Kant.

Kant proceeds to relate the story of Madame Marteville's lost receipt, which story he had also tested and found trustworthy; and lastly the case of the Stockholm fire—his account of which we have cited as the most satisfactory.

The Letter is highly creditable to Kant. It displays a courage and candour very rare in modern philosophers, most of whom would as soon be shot as stand good for a ghost story however authentic.

The Letter was first published at Königsberg in 1804 in the '*Description of the Life and Character of Immanuel Kant* '*by Ludwig Ernest Borowski: revised and corrected by Kant* '*himself.*' Kant died at the beginning of 1804 aged 80.

In Borowski's book, the date affixed to the Letter is—

'*Königsberg*, 10*th August*, 1758'—

Which date is obviously wrong. The Stockholm fire took place in 1759, Ambassador Marteville died in 1760, and the Prince of Prussia in 1761, and Kant could not write of these events before their occurrence. Probably 1758 was substituted for 1768—number 5 for number 6: anyhow the blunder has proved mischievous, thus—

In 1766, Kant issued a pamphlet entitled '*Dreams of a* '*Spirit-Seer interpreted by Dreams of Metaphysics.*' The motive of the publication, he frankly confessed, was jealousy—

'The system of Swedenborg is unfortunately very simi-'lar to my own philosophy. It is not impossible that my 'rational views may be considered absurd by reason of that

'affinity. As to the offensive comparison, I declare, we 'must either suppose greater intelligence and truth at the 'basis of Swedenborg's writings than first impressions ex- 'cite, or that it is a mere accident when he coincides with 'my system—a *lusus naturæ*. Such a wonderful agreement 'exists between his doctrines and the deepest results of 'reason, that there is no other alternative whereby the 'correspondence can be explained.'*

Granted, it was hard, very hard. With labour incalculable, Kant had excogitated a system which was to make his fortune as a Philosopher, and officious friends keep telling him, "I find you have been anticipated on this point "and on that by the Swedish Spirit-Seer." It was mortifying; as mortifying as when an inventor after countless pains perfects some contrivance and discovers himself anticipated by a patent.

Kant however was a noble fellow. He did not meanly deny, or pretend to question, that he had been anticipated. He set himself to read Swedenborg, and master the case. Unfortunately he made a bad beginning. He bought the eight quartos of the '*Arcana Cœlestia*' for £7, and grudged the money. The books, I conjecture, which had excited the attention of his friends, were Swedenborg's treatises on the Divine Love and Wisdom and on the Divine Providence, published in Amsterdam in 1763 and 1764, and which in their themes and dimensions would have been far more to his purpose than the large and rambling '*Arcana* '*Cœlestia*.'

Having purchased the ponderous work, and still worse, he says, read it, surely so much trouble was not to go for nothing! He will try to give his readers its quintessence in a few drops, so that in the end they may thank him, as

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* Leipsic edition of Kant, 1838. Vol. III., p. 95.

a certain patient thanked his doctor for prescribing only a little Peruvian bark, when he might have ordered the whole tree to be swallowed. The style is very flat. The volumes are packed with nonsense. There is nothing in them admitting of the faintest proof. The author nevertheless is sincere. He relates his own experience, and that is worth attending to.

The reduction of the '*Arcana Cœlestia*' to a quintessence was a feat beyond even Kant's ability. Instead he offers a few notes on Swedenborg's other-world relations, most of them involving misapprehensions. Coming to his conception of Heaven as a Grand Man, he is especially scandalized. He can only suppose, that a childish fancy out of his school-days, as when a teacher likens a tract of country on a map to the form of a girl sitting, must have suggested this monstrous phantom to its creator: and he declines to follow the most provoking of phantasts any longer. If he were to attempt to give the immediate intuitions of the wild dreamer, they could only disturb the reader's rest at night, and, for so much consideration, he begs not to be blamed if any one's fruitful fancy, worked upon by the foregoing, begets a moon-calf.

A criticism of this sort, a Swedenborgian might say, is crucial. Kant in judging Swedenborg judges himself, and in his judgement pronounces his own incompetence.

In such a verdict, we could not concur; for Kant's difficulties are the common difficulties of those who first come to Swedenborg, and are only overcome after prolonged acquaintance with him.

The pamphlet is rich with irony and touches of humour, which serve to prove the accuracy of the reports, that Kant as a teacher had an unusual power of making the subjects he handled lively and interesting, drawing illustrations from travels, novels, almost every kind of literature; and capable of entertaining a company, even of keeping the

table in a roar with his jests, while he preserved himself an unshaken gravity.*

But to our point. We said, that the wrong date affixed to Kant's Letter to Charlotte Knobloch in Borowski's book, had proved a mischievous error; and this because one writer after another has converted the Pamphlet of 1766 into a retractation of the conclusive testimony in favour of Swedenborg given in the Letter:† but if Kant had retracted, why did he not suppress the Letter? why wantonly perpetuate his illusions? Such a construction of the case has no warrant whatever beyond the erroneous date of 1758. That the Letter was written subsequently to the Pamphlet, is proved by its tenour and details. In the Pamphlet, the three stories in evidence of Swedenborg's seership are ascribed to vague hearsay, whilst in the Letter, he shews what pains he has taken to verify them. 'I have never 'pretended,' he writes to Charlotte Knobloch, 'that such 'visions are impossible: how little do we know of the 'nature of Spirits! but I have only alleged the absence 'of satisfactory evidence;' and proceeds to shew how in Swedenborg's case he acquired such evidence.

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* A readable abstract of Kant's pamphlet is given in '*Macmillan's* '*Magazine*' for May, 1864, Vol. X., p. 74.

† The otherwise excellent article in '*Macmillan's Magazine*,' is thus vitiated. The writer assumes the impossible date of 1758 for the Letter, and reads the preceding Pamphlet in the distorted light. Baron C. Dirckinck Holmfeld wrote to the editor, Mr. David Masson, adjusting the dates, but his service was politely declined. "What is truth to the reputation of my "magazine!" Rarely, unless under legal compulsion, will an editor submit to correction; and hence in part ensues what Dr. Underhill deplores as 'the 'infinite lying of the newspapers.'

Baron Holmfeld's rejected correction found refuge in '*The Intellectual* '*Repository*' for August, 1864. He there shews how Dr. Tafel, in his '*Supplement to the Life of Kant*, Stuttgard, 1845," and elsewhere, demonstrated by many incontrovertible arguments, that a false date had been assigned to Kant's Letter. Some falsehoods however appear to be endowed with an indestructible life; and twenty years hence, this one will probably find some other Mr. Masson to grant it a new lease of existence.

As an example of the manner in which Kant's evidence for Swedenborg is sometimes treated, take this passage from Mr. Lewes—

'I cannot find space for more than a passing mention of 'Kant's relation to Swedenborg, of which such unjustifiable 'use is often made by the admirers of the latter, who pro- 'claim, with emphasis, that Kant testified to the truth of 'Swedenborg's clairvoyance. He did nothing of the kind. 'In his '*Letter on Swedenborg*,' he narrates two of the '*reported* cases of Swedenborg's clairvoyance, and says he 'knows not how to dispose of them, they being supported 'by such respectable testimony; but he nowhere testifies to 'them himself; and in the '*Anthropologie*,' §§ 35 and 37, his 'energetic contempt for Swedenborgianism and all other '*Schwärmerei* is unequivocally expressed.'*

Having adduced Kant's evidence, which proves he was everything short of a personal witness for Swedenborg, we need not characterize the rather violent asseverations of Mr. Lewes. As to Kant's expression of contempt for Swedenborg, we search in vain. In the '*Anthropologie*,' he designates Bourignon and Pascal enthusiasts, because they mistook inner impressions on the sensorium for outer; and on Swedenborg, in another place, he bestows the same epithet, because he considers natural phenomena symbolic of mental. Mr. Lewes, we daresay, entertains nothing but energetic contempt for Swedenborg, but it is worse than idle for him to ascribe to Kant his own incapacity.

Scherer, secretary to an embassy, was in Stockholm in those days, and heard Swedenborg's name in all companies. Some gave full credit to his visions, some pronounced them incomprehensible, and some fanatical. Scherer himself was

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* '*Biographical History of Philosophy*,' ed. 1857, p. 531.

always incredulous, but to him we owe the following anecdote—

A company, after listening one evening with rapt attention to a description of the World of Spirits, put Swedenborg to this test—Would he state which of those present would die first? He did not refuse, but sat for a time in profound meditation. At last he spoke—"Olof "Olofsohn will die to-morrow morning at 45 minutes past "4 o'clock." The test was met, but not offensively, as it would have been, had one of his auditors been named.

Next morning one of the party went to the house of Olofsohn to see if the prediction was fulfilled. On the way he met Olofsohn's servant, who told him his master was dead of apoplexy. Strange to say, the clock in Olofsohn's house had stopped at 4.45, the minute at which he had expired.*

Swedenborg received his numerous visitors with courtesy, and afforded them whatever satisfaction lay within his power. He writes—

'I have related a thousand particulars concerning de-'parted Spirits, informing certain persons who are now 'alive of the state of their deceased brethren, married 'partners, and friends.'†

Here, too, we may remark his hereditary shrewdness. He would receive no strangers, and especially women, alone. He required the presence of one of his servants, and the conversation conducted in Swedish. "I will have," said he, "witnesses of my discourse and conduct, so that no "ground whatever may exist for scandal."

Robsahm says, 'How he was looked upon in foreign

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* John Benedict Von Scherer, professor at Tübingen, and a distinguished public man in Germany. The authority for the anecdote is Dr. Tafel, who was acquainted with Scherer. See '*Intellectual Repository*,' March, 1846.

† '*De Amore Conjugiali*,' No. 28.

'lands I do not know, but in Stockholm even those who 'could not read his writings were always pleased to meet 'him in company, and paid respectful attention to whatever 'he said.'

From Mr. Horace Marryat, we have this absurd anecdote, in all probability as fictitious as its opening sentence—

'Swedenborg was very odious in society. Crossing the 'Mälar in company with some ladies, he began as usual 'holding conversations with nobody. "Why, Mr. Sweden-'"borg, what are you chattering about?" asked one of the 'party. "Silence, woman! I am holding converse with my '"Spirits." The lady was not to be shut up in that manner. '"Spirits! why how many have you on board the boat?" '"Twelve, madam, who never leave me;" and he angrily 'turned his back on the inquirer. The Dalkullas exchanged 'glances. On arriving, Swedenborg proffered a coin in 'payment. "Thirteen marks if you please, Sir—not one '"stiver less." "And why, pray?" remonstrated he. "Did '"you not say, Sir, that you had twelve Spirits on board? '"Are we poor girls to pull them over this lake for '"nothing?" The visionary, who feared neither Ghost nor 'Devil, paid down the fare demanded, sooner than encounter 'the clatter of two women's tongues.'*

The Clergy did not regard Swedenborg with unconcern, but they were puzzled how to lay hold of him. With quick eyes they observed, that he seldom went to church, or partook of the holy supper. This was owing partly to his aversion to Lutheran doctrine, and partly, Robsahm says, to the disease of the stone which troubled him. In 1760 two Bishops, his relations, remonstrated with him in a friendly manner upon his remissness. He answered, that

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* '*One Year in Sweden*,' Vol. I., chap. xxxiv.

religious observances were not so necessary for him as for others, as he was associated with Angels. They then represented, that his example would be valuable, by which he suffered himself to be persuaded.

He consulted his servants as to whom he should resort for the sacrament, 'for he was not much acquainted with the 'preachers.' A clergyman was named. Swedenborg objected, that 'he was a fiery zealot, and that he had heard 'him thundering from the pulpit with little satisfaction.' His assistant was then proposed, who was not so popular with the congregation. Swedenborg said, "I prefer him to "the other. I hear that he speaks what he thinks, and has "thus lost the good-will of his people, as generally happens "in this world." Accordingly he took the sacrament from this curate.

Robsahm once asked the rector of his parish, an aged and venerable pastor, what he thought of Swedenborg and his revelations. He answered, "God alone can judge of "them. I cannot think of him as many do. I have met "him alone and in company, and have found him to be a "good and holy man."

At first, he used to speak freely of his intercourse with Spirits and of the Inner Sense of the Scriptures; but as he found himself misunderstood and taken for a heretic or lunatic, he grew more and more reserved.

In general, he would not dispute on religious matters. If forced to defend himself, he did so with mildness and in few words. If any one would not be convinced, and became excited, Swedenborg retired, saying, "Read my writings "with care and without prejudice, and they will answer you "in my stead, and give you reason to change your opinion."

A Doctor of Divinity from Gottenburg, and a follower of Zinzendorf, attacked Swedenborg in company. He had not read his writings, and was personally insolent. Disregarding all that was offensive, Swedenborg replied with so

much grace and effect, that all present felt that he was victor alike as theologian and gentleman.

'It is a singular circumstance, that almost all who have 'read Swedenborg's works, with a design of refuting them, 'have ended in believing in them.'

Robsahm, from whom we are quoting, continues—

'Swedenborg was in nowise led by that self-love, which 'is observable in those who advance new religious opinions. 'Nor did he seek to make proselytes. He communicated 'his ideas only to those he thought virtuous and lovers of 'truth.'

He explained to Robsahm the reason why the Clergy were so unwilling to receive his exposition of the Scriptures—

"It is because they confirm themselves in the doctrine "of salvation by faith alone, and likewise in some evil, until "they do not see evil as evil, but find every day more "pleasure in it and less delight in good. Besides, if they "were to see, that I speak the truth, they would be kept "silent by their love of the world's praise."

A certain preacher had been much run after in Stockholm for his flowery sermons. "Has he gone to Heaven?" asked Robsahm. "No," replied Swedenborg; "he went "straight to Hell. He left his devotion in the pulpit. He "was not pious, but a hypocrite. He was proud, vain of his "natural gifts, and ravenous after fortune. Truly, false "appearances stand us in no stead hereafter! They were "all stripped from him after his decease, and he is now "known for what he is inwardly."

Bishop Hallenius (successor of Jesper Svedberg in the diocese of Skara) visited Swedenborg. The conversation turned on sermons, when Swedenborg shocked his guest with the assertion—

"You state what is false in yours."

The Bishop asked the gardener, who was present, to

leave the room: his master commanded him to stay.* Both turned over the Scriptures in search of texts in confirmation of their opinions; and the interview ended with Swedenborg reproaching Hallenius for his avarice and various unjust actions—

"You have already prepared yourself a place in Hell; "but I predict, that some months hence you will be attacked "with a grievous illness, during which time the Lord will "seek to convert you. If you then open your heart to His "holy inspiration, you will be changed. When this happens, "write to me for my theological works, and I will send "them to you."

Some months after an official of the Bishop's came to see Swedenborg, and to tell him, that Hallenius had been very ill, but was now well; that he was altogether a new man; that he was doing good everywhere, and returning three and fourfold what he had unfairly acquired.

Thenceforward the Bishop of Skara was an open adherent of the Doctrines of the New Church, and maintained that Swedenborg's writings were a most precious treasure given for the welfare of mankind.

Much business in the Inner World did not seduce Swedenborg into forgetfulness of the Outer. The Swedish Diet met in January, 1761, and as a member of the House of Nobles, he took an active part in its deliberations. Count Höpken (then and for many years Prime Minister of Sweden), records, 'that the most valuable and well-written 'memorials on finance were presented to the Diet of 1761 'by Swedenborg; in one of which he refuted a large work 'in quarto, quoting the controverted passages, and all in 'less than one sheet.'

He was also a member of the Secret Committee of the

* Robsahm had the anecdote from the gardener's wife.

Diet; an office to which he was only eligible as a politician trusted and influential.

Consider, reader, for a moment, the dignity and the abounding common-sense which could thus overcome the reputation of a visionary, and command the respect and confidence of men of the world!

His temper and conduct are well illustrated in his Rules of Life—

'I. Often to read and meditate on the Word of God.

'II. To submit everything to the Will of Divine Pro-
'vidence.

'III. To observe in everything a propriety of behaviour,
'and to keep the conscience clear.

'IV. To discharge with fidelity the functions of my em-
'ployment, and the duties of my office, and to render myself
'in all things useful to society.'*

Three of Swedenborg's addresses to the Diet are preserved.

The first is in support of Count Höpken's administration. In it he anxiously deprecates opposition to the government, and the setting of its acts in the worst light. No government, as no man, is without faults; but it is wicked to fix eyes on faults alone and overlook merits. England and Holland are the two best governed countries in Europe, *except Sweden*, yet a large volume might be filled with complaints of wrongs done in them. The Swedish government is the most perfect in existence. In all its departments, it is wisely ordered. There are wrongs no doubt; they are inevitable, but there are likewise remedies. No Swede is

* The authenticity of these Rules is not questioned, but we should like to see them in autograph. They made their appearance in a Eulogium in memory of Swedenborg delivered in 1772 by Samuel Sandel in the House of Nobles, Stockholm. The Rules, says Sandel, "I have found noted down in "several of his manuscripts." Dr. Tafel, who was well acquainted with Swedenborg's manuscripts, told me, he never found the Rules.

a slave. Every one enjoys the fruit of his labour in peace and complete freedom. Let all abuses which may have arisen since last Diet be rigourously corrected; but especially let us repress the discontent which turbulent minds would excite against the Constitution.

How familiar the Tory strain and the patriotic exaggeration! The time will surely come when it will be regarded as indecent to brag over one's country as over one's self. There is no worse matter for contemplation than our merits, whether individual or national. Any virtues we may possess are always equal to their own care, whilst our faults and defects demand perpetual attention. True, there is an evil discontent—a lust for change without any view to amendment; but it is most effectually met by the truth—by evidence that the alterations desired are wanton or useless; and not by vainglorious assertions, which inflame conceit and establish iniquity, and cause the honest and modest to hang their heads in disgust.

There was much of the evil sort of discontent in Sweden in those days, and against it Swedenborg was pleading. Two factions, the Hats and the Caps, strove together. The Hats struggled to confer on the King absolute power: the Caps to maintain the existing Constitution, which left the Government practically in the hands of the Diet. Swedenborg belonged to the Caps. In these politics, foreign powers had much influence. France sided with the Hats, and Russia with the Caps, and each kept leaders in pay; France even allowing the King a pension.

The second address is an exposure of the dangers of an absolute monarchy, with an artful application of the 'no popery' cry. A despotism would place Sweden at the mercy of the Papacy—it would only be necessary to seduce the King to secure the nation—

"We know from experience how the Babylonian Whore "(which signifies the Popish Religion) fascinated and be-

"witched the reigning Princes of Saxony, Cassel, and "Zweibrücken; also the King of England, shortly before "the House of Hanover was called to the British throne, "and how she is is still dallying with the Pretender; how "in Prussia likewise, she tampered with the present King, "when crown-prince through his own father; not to men- "tion King Sigismund and Queen Christina. We are well "aware too how this Whore is still going her rounds among "the Courts of Reformed Christendom. If therefore Sweden "were an absolute monarchy, and this Whore, who under- "stands so well how to dissemble and adorn herself like a "goddess, were to intrude herself into the cabinet of a "future monarch, is there any reason why she should not "as easily beguile him as she did the afore-named kings and "princes? What opposition would there be, what means of "self-defence, especially if the Army, which is now upon a "standing footing, were at the King's disposal? What "could the combined Clergy and Peasantry effect against "the Army, the King's determination, and the craft of the "Jesuits? Would not all heavenly light be dissipated? "would not a night of barbarian darkness overspread the "land? and if they would not be martyrs, must not the "people bow the neck to Satan, and become worshippers of "images, and idolators?

"The dread of this and every other slavery, which I "need not here describe, must hang over us for the future, "should any alteration be made in our excellent Constitu- "tion, or any suspension of our invaluable liberty. The only "guarantee and counter-check against such calamities would "be oath and conscience. Certainly if there were an oath, "and the majority were sufficiently conscientious to respect "it, civil and religious liberty, and all that is valuable might "remain inviolate; but, on the other hand, we must bear "in mind, that the Pope can dissolve all oaths, and absolve "every conscience, by virtue of the keys of St. Peter.

"It is easy for a King to assert, and with every sign of "sincerity, that he has no thought or desire for absolute "power; but what each fosters in his heart and keeps "studiously apart from the outward man, is known only to "God, and himself, and to his intimate friends, through whom "however what is hidden occasionally manifests itself. I "shudder when I reflect what may happen, and probably "will happen, if private interests, subverting the general "welfare, should here attain ascendancy. I must observe "also, that I see no difference between an absolute King in "Sweden and an idol; for all turn themselves, heart and "soul, in the same way to the one as to the other, obey his "will, and worship what passes from his mouth."

The foreign relations of Sweden are then reviewed. The friendship of France should be cultivated in preference to that of England. France is at a distance and can have no cause to interfere with Swedish territory, or to regard the prosperity of Sweden with jealousy. England on the contrary is now one with Hanover, and Hanover owns lands which once were Sweden's—an offence "never to be "forgotten or overlooked," and which renders our interests irreconcileable. As long therefore as England is united with Hanover, we can enter into no such alliance with her as with France.

Whatever Swedenborg's wisdom in matters spiritual, he was in nowise ahead of his generation in matters political.

The third address is on finance. He laments the depreciation of Swedish credit, so that a six-dollar note is only worth two in coin, and will probably soon be worth only one—

"In such case, How can the nation be saved from ruin? "Only by the restoration of a pure metallic currency.

"Many plans might be devised to compel the circulation "of the notes at their nominal value, and thus remedy the "prevalent high prices; but such measures would be in-

"effectual. . . In money itself consists the value of the "notes, and consequently of all goods. If an empire could "exist with a representative currency, and yet no real "currency, it would be an empire without its parallel in "the world."

We have here an utterance of sound financial opinion.

Soon Swedenborg discovered that his dispassionate voice was lost in the Diet. Robsahm says, 'that though he took 'great interest in its early proceedings, when he came to 'know, that envy, hatred, and self-seeking prevailed among 'the members, he was seldom seen in the House; and in 'conversation freely expressed his dissatisfaction.'

Prime Minister Höpken on Swedenborg.

From some letters of Höpken's, we select two or three passages, not only for their facts, but as illustrative of the impression made by Swedenborg on an able man of the world, his contemporary.* Höpken writes—

'I have not only known Assessor Swedenborg for two 'and forty years, but some time ago was daily in his com- 'pany. One who like me has lived long in the world in a 'public position, must have had numerous opportunities of 'knowing men virtuous and vicious, strong and weak; and 'in all my experience, I do not recollect a character of 'more uniform excellence than Swedenborg—always con- 'tented, never fretful nor morose.

'He was a true philosopher, and lived like one. He 'laboured diligently, and lived frugally without sordidness. 'He travelled continually, and his travels cost him no more 'than if he had lived at home.

'He was a natural philosopher on Cartesian principles.

* The letters were addressed by Höpken (with one exception) to General Tuxen after Swedenborg's death. Their dates range from 1772 to 1781. They were first printed in the '*New Jerusalem Magazine*,' for 1790–91, and are to be found at length in Tafel's Collection.

'He detested Metaphysics as founded on fallacious ideas, 'transcending our sphere, and by means of which Theology 'has been drawn from simplicity, and made artificial and 'corrupt.

'He might with or without reason (I do not indeed 'venture to determine) be accused of having given too free 'play to a heated imagination in his revelations.

'Not having intercourse with Spirits myself, I can neither 'affirm nor contradict what he has to say about them; but 'his supernatural relations are no more extraordinary than 'the Apocalypse and other parts of the Bible. Of his 'doctrines however, I can judge: they are excellent, irre-'futable, the best ever taught, and conducive to the happiest 'social life.

'Whilst the Swedenborgian system forms virtuous men 'and citizens, it represses all kinds of enthusiasm and 'superstition, which beget such cruel vexations and such 'ridiculous singularities.'

He had accepted Swedenborg's estimate of the popular faith—

'The prevalent Religion is mystical and full of para-'doxes. It is as incoherent and unreasonable as if formed 'for cattle rather than rational men. According to its 'tenets, you may perpetrate any villanies, and yet be saved. 'The doctrine of its priests is polytheism; one god is the 'creator of the world, and another, the author of religion.'

Here comes a tit-bit—

'I have sometimes told the King, that if ever a new 'Colony were formed, no better Religion could be established 'there than that developed by Swedenborg from the Sacred 'Scriptures, and for these reasons—

'I. This Religion, in preference to, and in a higher 'degree than any other, must produce the most honest 'and industrious subjects; for it places, and places properly, '*the worship of God in uses.*

'II. It causes *the least fear of death;* death being re-'garded merely as a transition from one state to another, 'from a worse to a better situation. Upon his principles, I 'look upon death as of hardly greater consequence than 'drinking a glass of water.'

What a fine eighteenth century flavour there is in this suggestion of a new Colonial Religion!

About this time, 1762, Swedenborg sent a paper to the Royal Academy of Sciences, Stockholm, '*On Inlaid Work* '*in Marble for Tables, and for ornamental purposes generally.*'*

In his parlour in Stockholm, he had a table of black marble on which, at first sight, it appeared as if a hand of cards had been thrown down, so finely was it inlaid. He made a present of it to the Royal College of Mines.

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* The Paper, in Swedish, is printed in the Transactions of the Academy for 1763, Vol. XXIV., p.p. 107–113.

CHAPTER XIV.

NOTES IN AMSTERDAM.

SWEDENBORG would appear to have left Stockholm before July, 1762. This we draw from an anecdote recorded by Jung Stilling—

Peter III. Czar of Russia.

'I was in Amsterdam,' said Stilling's informant, 'in the 'year 1762, on the very day that Peter III. of Russia died, 'in a company of which Swedenborg made one. In the 'midst of our conversation, his countenance changed; it 'was evident his soul was no longer present, and that some-'thing extraordinary was passing in him. As soon as he 'had come to himself, he was asked what had happened. 'He would not at first tell, but being pressed, he said—

'"This very hour the Emperor Peter has died in '"prison," (mentioning, at the same time, the manner of 'his death.) "Gentlemen will please to note down the day, '"that they may be able to compare it with the intelligence '"of his death in the newspapers."

'In due time, the newspapers announced Peter's death 'on that very day.'

Peter was strangled by Count Orlov at the instigation of his wife, who as Catherine II. reigned in his stead.

The Empress Elizabeth.

The name of Peter suggests that of his daughter, the

Empress Elizabeth, who died in December, 1761. To General Tuxen, said Swedenborg—

"I have seen no one so splendidly ministered to in the "World of Spirits as the late Empress Elizabeth of Russia."

Tuxen expressed much astonishment.

"I will tell you the reason, which few would surmise. "With all her faults, she had a good heart; and in her in- "dolence there was a certain consideration. She purposely "deferred signing papers until they had so accumulated, "that she could not read or examine them. At last she "would affix her signature to as many as possible on the "representations of her ministers, and then retiring to her "closet, would fall on her knees, and beg forgiveness of "God if, against her will, she had signed anything that was "wrong."*

He told a similar story to Oronoskull, chaplain to the Russian ambassador at Stockholm,† who asked him whether he had seen Elizabeth. Swedenborg replied—

"I have often seen her, and I know she is in a very "happy state. Her good sentiments towards her people "were made known in the other life; for there it was "declared, that she never went into Council without praying "to God for assistance to govern her country with wisdom "and justice."

Oronoskull received the information 'in silence and with 'tears of happy surprise.'

Well might Tuxen express much astonishment, and Oronoskull shed tears of happy surprise—a Messalina in body was revealed an Agnes in soul—

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* '*New Jerusalem Magazine*,' 1790, page 260.

† We have the anecdote from Robsahm, who adds, 'Oronoskull led a very 'orderly and decent life contrary to the usual custom of many Russian priests. 'He borrowed Swedenborg's writings and read them with great pleasure, and 'being anxious to see and converse with the Author, I invited them together 'to dinner.'

'A very Heathen in the carnal part,
'But ah! a sad good Christian at the heart.'

Elizabeth seems to have excited a strong interest in Swedenborg. In his Diary he breaks from Latin into his mother tongue to describe her courtship and marriage with the Count de la Gardie, a noble Swede who died in 1741, twenty years before his future wife. Elizabeth was never married in this world, though she left several natural children. The story is a long one, but here are its heads—

'Elizabeth and De la Gardie met and loved.

'He had been married, but had applied for a divorce. 'His case was investigated, and as no sympathy was found 'to exist between him and his wife, they were released from 'one another.

'Elizabeth spoke with her predecessor Anna. She was 'living with her husband, who was a drunkard, and not 'with her lover Biron.

'Next she saw the Bishop of Lübeck, to whom she had 'been betrothed. She had no inclination for him, especially 'as there was a good-looking woman with him, who had 'been his mistress on earth, and of whom he was very fond.

'Afterwards she spoke with somebody from Holstein, 'who had courted her, but she found she did not like him.

'Then she wandered far from home, forgot where she 'was, and who she was, as often happens. De la Gardie 'met and walked with her; and once more they were 'charmed with each other. As he led her homewards, by 'accident they got parted.

'Again she traversed the same road, and by the Lord's 'providence again encountered De la Gardie. They then 'perceived, that they were designed for man and wife. He 'conducted her to her palace: they were closeted a long 'time together, and arranged their marriage.

'The Empress was appointed to preside over the best 'society of Russians, who loved her dearly.

'An Angel, in a beautiful white dress, was dispatched 'to Heaven to fetch a Priest to wed them. The Priest 'asked if they were resolved to marry. When they an- 'swered, they were resolved, he wished them God's mercy 'and blessing, and no more. This happened on the 5th of 'March, 1762.

'Congratulations followed. Little children wished them 'joy from Heaven: their sweet voices so touched Elizabeth, 'that she retired to another room and wept from excess of 'pleasure. On her return, eight children, somewhat larger, 'made a very pretty speech, and as they departed, she kissed 'them. Then came young men and women, and after them 'young Russians, who had been reared from infancy in 'Heaven. Then two or three hundred companies of Russians 'offered their felicitations with warmth and brevity. This 'occupied a long time, and as other crowds arrived, they all 'spoke in chorus. There was then a magnificent dinner 'with thirty guests.

'The next morning, after they had enjoyed each other, 'the bridegroom and bride drove out in a carriage. They 'shewed themselves to the people as is the custom in the 'world. Queen Ulrika and her consort paid them a visit.*

'Their love grew very strong. She longed to be one 'with her husband even as to body; and though two as to 'body they became one as to life, and almost to sensation.

'On the 25th of March, they were seen by many as little 'children walking in innocence.'†

There are some incoherences in the narrative which, in conjunction with the Swedish, awaken recollections of the Dreams of 1744. For instance, its course is broken by this odd interpolation—

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* Ulrika Eleonora of Sweden. See Vol. I., p. 400 of present work.

† '*Diarium Spirituale*', No. 6,027 printed in Klemming's *Swedenborg's 'Drömmar,'* pp. 66–70.

'It was afterwards shewn me how it is with those who 'do not deny God, His Word and His Doctrine, but who 'think little about them. I was led some way down to 'them, and they complained bitterly, that though internally 'honest something ailed them inwardly. It was said, that 'they are well fed with cream and good meat, but it does 'not do them much good. They try some business, but as 'soon as their work is done, it begins again. They are 'very fond of boiled meat with horseradish.'

Peter the Great and the Russians.

Swedenborg spoke with Peter, but says no more than that he was willing to be worshipped by his people as God.

The Russians he describes as void of self-love, inoffensive, and unwilling to inflict pain; modest and docile; deficient in intellect; thievish in the extreme—'they will do and 'dare anything for money.'

Their confidence in the Czar is pitiful. They believe their lives and possessions are his, and they meekly surrender them to his service. Swedenborg told those he met, that it was enough if they let him have what was needful for the national defence; that their lives were none of his; and that the Czar, equally with themselves, was subject to God. In the World of Spirits, the good among the Russians forget the Czar, and learn to revere the Lord alone.*

The Merchant of Elberfield.

This other anecdote we owe to Jung Stilling—

'There was a merchant in Elberfield with whom I lived 'in close intimacy during my seven years of residence there. 'He was a mystic in the purest sense. He spoke little, but 'what he said was like golden fruit on a salver of silver. 'He would not have told a falsehood for the world.'

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* '*Diarium Spirituale*,' Nos. 5,949 and 5,963.

Business required the Merchant's presence in Amsterdam, and having heard much of Swedenborg, he determined to seize the opportunity and make his acquaintance. He called at his lodging, and was politely received by a venerable and kindly old man. The Merchant explained his errand—

"Having been called hither on business, I could not "deny myself the honour, sir, of paying you my respects: "your writings have caused me to regard you as a very "remarkable man."

"May I ask, where are you from?"

"I am from Elberfield in the Grand Duchy of Berg. "Your writings contain so much that is beautiful and "edifying, that they have made a deep impression upon "me; but the source from whence you derive them is so "strange and uncommon, that you will perhaps not take it "amiss if a sincere friend of truth desires incontestible proof, "that you have really intercourse with the Invisible World."

"It would be very unreasonable if I took it amiss; but "I think I have given sufficient proofs, which cannot be "contradicted."

"I suppose you refer to the well-known reports of the "Queen of Sweden, the fire in Stockholm, and the lost "receipt?"

"I do; and they are true."

"Yet many objections are brought against them. Might "I propose, that you give me a similar proof?"

"Why not? Most willingly!"

"Well then: I had a friend, a student of divinity at "Duisburg, where he fell into a consumption and died. A "short time before his death, we conversed on an important "subject. Can you ascertain from him, what that subject "was?"

"We will see. What was your friend's name?"

The Merchant gave the name.

"How long do you remain in Amsterdam?"

"About eight or ten days."

"Then call on me in a few days. I will try if I can "find your friend."

Some days after, the Merchant returned in anxious expectation. Swedenborg met him with a smile, saying—

"I have spoken with your friend. You conversed on "*the restitution of all things*"—

And with the greatest precision stated what each had maintained.

The Merchant turned pale, for the proof was strong and invincible.

"How fares it with my friend? Is he blessed?"

"No; he is not yet in Heaven: he is still in Hades: he "torments himself continually about the restitution of all "things."

"My God! what in the other world?"

"Certainly: a man takes with him his habits and "opinions, and it is very difficult to get rid of them. He "ought therefore to lay them aside while on Earth."

'My friend,' says Stilling, 'took his leave, perfectly 'convinced, and returned to Elberfield.'*

St. Peter and St. Paul.

A General paid Swedenborg a visit, and was kept waiting in his ante-chamber a considerable time. When he made his appearance, he apologised by saying, "Indeed "General, St. Peter and St. Paul were with me; and you "can easily apprehend, that when one receives such visitors, "one is in no hurry to dismiss them."†

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* Stilling's '*Pneumatology*,' London, 1834.

† Barruel's '*Memoirs of Jacobinism*,' Vol. IV. page 133, English ed. 1798. 'The anecdote is vouched for by Mr. Euler, the Prince of Orange's Librarian,' states Barruel. Euler had sent the General to Swedenborg.

Writing about this time he testifies—

'I have conversed with some who lived many years ago, 'with some who lived before the Deluge and some after it, 'with some who lived in the Lord's time, *with one of His* '*Apostles*, and with many who lived in succeeding ages. 'They all seem like men of middle age, and say, that they 'do not know what death is.'*

The Dutch.

Swedenborg had for the Dutch a favour akin to that in which he held the English. He describes their place in Spiritual Christendom as east and south of the centre constituted by the best of the English.

The love of trade, he says, is the ruling passion of the good Dutchman; and which is a heavenly affection.† He loves money as a means of trade, and not, as the avaricious Jew, trade as a means to money.

'The Dutch adhere to their religious opinions more 'tenaciously than others. Even if convinced they are 'wrong, they will not confess it, but revert to their old 'opinions, and abide in them unmoved. They thus deprive 'themselves of the interior vision of truth, and allow their 'reason no freedom of inquiry.'

In consequence of this stubborn temper, the Dutch undergo peculiar treatment in the World of Spirits.

Having no disposition to receive heavenly truth, it is

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* '*De Divina Providentia*,' No. 324 in 1764.

† In conformity with this fact he assures us—

'Many who were engaged in trade and merchandize on Earth, and who 'grew rich by their business, are in Heaven; but fewer of those who were 'in stations of honour and who became rich by their offices.'—'*De Cœlo et de* '*Inferno*,' No. 360.

The active life of commerce is thus more conducive to the formation of angelic character than the ease and settled income of place—a shop or a mill than Somerset House or Whitehall.

not immediately presented to them. Instead, Heaven is described: afterwards, they are allowed to ascend and behold it; and on their return the memory of its scenes induces a longing to dwell for ever amid its pleasantnesses.

In this mood, the Faith of Heaven is brought under their notice, and when they shew their aversion to it, their trade is taken away, and they are reduced to extreme distress. In their misery, they are led to those whose trade is flourishing, and who live in abundance, and the thought is insinuated, that they are unhappy because, that unlike the prosperous, they do not shun and detest evils as sins or cherish divine truths. Such experiences are renewed at intervals until they arrive at the conviction, that their only deliverance from outward affliction is to be found in a renewed inward life and intelligence. Then as they receive divine truth and live righteously, they acquire wealth and every satisfaction, and enter Heaven. In their new character, they display their old stability so that they may be called Constancies: no reasoning or sophistry can move them.

The Dutch dress in the Spiritual World as in Holland, but more neatly. The streets of their cities are roofed over and closed with gates. They love to conceal their habits and designs from strangers. If an inquirer enters a city, he is led at his departure to a gate, which is found shut; then to another, also shut; and so on until he is so tired out, that he resolves never to repeat his visit.

Dutch wives who try to rule their husbands are confined to a certain side of a city, and never meet their husbands except when invited. They then go visiting where married partners, free from the lust of dominion, dwell in conjugal amity. The wives, when they observe the neatness and happiness pervading these model households, are filled with desire to go and do likewise; and as soon as the desire has acquired sufficient vigour, husband and wife have a house

allotted in the centre of the city, and live together as becomes Angels.*

Famous Dutchmen are as rare as famous Englishmen in the Spiritual Diary. Leeuwenhoek is mentioned as in dread of a miserable existence as a Spirit in case he had no scientific investigations to pursue. It is observed, that his lot would be sad indeed if had he merely cultivated his Memory: it is Reason which survives death and confers intellectual distinction amongst the Angels: and it matters little by what scientific means the Rational Faculties are educated on Earth so that they are exercised and developed.†

The Germans.

Of the Germans, he finds it difficult to speak, for Germany is divided into numerous governments and religions, 'yet as all people of the same language have a common 'genius,' the common genius of the Germans may in some degree be discovered and described.

'As the Germans in each particular Dukedom live under 'a despotic government, they do not enjoy the liberty of 'speaking and writing like the Dutch and English; and 'where the liberty of speaking and writing is restrained, 'the liberty of thinking is under restraint likewise . . . *for* '*influx always adapts itself to efflux.*

'Hence the noble German people pay but little attention 'to matters of judgement, but much to studies which only 'exercise the memory; wherefore they particularly cultivate 'literary history, and in their writings rest much on the 'sentiments of learned and eminent men of their own nation, 'whose decisions they quote in abundance, and adopt such 'as they prefer for their own.

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* '*Vera Christiana Religio*,' Nos. 800 to 805, and '*Continuatio de Ultimo Judicio*,' Nos. 48 to 52.

† '*Diarium Spirituale*,' No. 5,785.

'This their state is represented in the Spiritual World 'by a person carrying books under his arms, who, in case he 'is questioned on any matter, says he will give an answer 'immediately, and then opens one of his books, and begins 'to read.'

The Germans therefore discuss Theology in the inferior region of the Memory, and seldom in the higher realm of the Understanding. They thus differ from free nations as swans in a river from eagles in the air—

'Free nations are like the larger kind of stags with high 'branching horns, that range with full license through the 'plains, the groves, and the forests; whereas nations that 'are not free are like deer inclosed in parks, which are kept 'for a prince's use. Again, free people are like flying horses, 'by the ancients called Pegasi, which fly not only over 'seas, but over Parnassian hills, and the seats of the Muses 'beneath; whereas people that are not free are like high-'bred horses, adorned with costly trappings in kings' stables.

'Such too are the differences of judgement in the mystic 'points of theology between a free people and those who are 'not free.'*

In this comparison there are some points of truth, but the freedom of German scholars in their handling of Theology will start into vivid contrast with the timidity (to use a mild world) of the English; but the very freedom of the Englishman may explain his caution, and the bondage of the German, his lawlessness. The opinions of the English scholar run the risk of acceptance and practice by the vulgar: the German anticipates no life for his opinions outside the realm of ideas. As in the world of politics, the bold theorist is tamed whenever there is laid on him the responsibility of government, so a German would probably speculate less wildly if he had any expectation, that his

* '*Vera Christiana Religio*,' Nos. 813 to 815.

ideas would do more than titillate the fancies of a select circle of scholarly spirits.

Hamburg.

'I have inquired in what part of the Spiritual World 'the people of Hamburg are to be found, and have been 'informed, that they appear nowhere collected into one 'Society, but are dispersed and intermixed with the Ger- 'mans in various quarters; and on examining into the 'cause of this dispersion, it was found to arise from the 'state of their minds, which are continually looking abroad, 'and as it were travelling out of their own city, and very 'little within it; for according to the state of a man's mind 'in the World of Nature such also it is in the World of 'Spirit.'*

The Jews.

Amsterdam, the city of Baruch Spinoza,† was populous with Jews, of whom we have this account in the World of Spirits—

They inhabit two large cities, and are forbidden all intercourse with Christians. They are governed by converted Jews, who warn them not to speak disrespectfully of Christ, and punish those who do. The streets are full of dirt up to the ankles, and the stench in the houses is so strong, that none but Jews can enter.

An Angel sometimes appears overhead with a rod in his hand, and causes them to believe he is Moses. He assures them it is foolish to go on expecting the Messiah; that Christ is the Messiah, and that He governs them and all

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* '*Vera Christiana Religio*,' No. 816.

† Swedenborg's predecessor by a century—1632–77. So far as I am aware, Spinoza is never referred to by Swedenborg. Some have fancied or detected similarities in their philosophies, but it is not improbable, that Swedenborg never read a page of the Jew's.

creatures. Most hear and forget the words of the Angel, and are cast down and banished into forests and deserts where they thieve and rob one another. A few, who pay heed, are sent into the synagogues of converted Jews, and there receive further instruction: they put off their tattered garments and put on new: a neatly written copy of the Word is given to them; and they are transferred to a city not unhandsome.

'The Jews trade in various commodities in the World of 'Spirits, especially in precious stones, which they obtain in 'unknown ways from Heaven, where such stones exist in 'abundance. The cause of this traffic is, that they read the 'Word in the original tongue, and precious stones cor- 'respond to the Word in the Literal Sense. They also 'make artificial precious stones, and by fantasy induce a 'belief that they are real; for this offence they are severely 'fined by their Governors.'

Less than any people, the Jews are able to believe, that by death they have passed into the Spiritual World. They persist that they are still on Earth, that Messiah is to come, that He will gather them from every corner into Canaan, and there establish them in dominion over the Gentiles.

After the Last Judgement a new Jewish settlement was observed in the World of Spirits. It consisted of those who were indifferent to the worship of their fathers, who doubted whether Messiah would ever come, and who thought and acted from reason in many affairs. Most of these were Portuguese Jews.*

Holland was the refuge of the persecuted Jews from Portugal: Spinoza was cast out of the Portuguese synagogue in Amsterdam: the rational spirit, which made of him an outcast, was in all likelihood not a singular possession.

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* '*Vera Christiana Religio*,' Nos. 841 to 845, and '*Continuatio de Ultimo 'Judicio*,' Nos. 73 to 82.

Swedenborg had brought to Amsterdam a considerable packet of manuscript, and a large literary scheme. Amsterdam was henceforth his centre of publication. Except a pamphlet in 1769, intended for Kant's satisfaction,* he printed no more in London.

Five years of silence were broken in 1763 by the appearance of no less than six separate treatises. The first of them, '*The Doctrine of the Lord*,' contained this Preface—

'Some years since, five small works were published, 'namely, 1. '*Heaven and Hell*;' 2. '*The Doctrine of the New* ''*Jerusalem*;' 3. '*The Last Judgement*;' 4. '*The White* ''*Horse*;' 5. '*The Planets and Earths in the Universe*;' in 'which works many things, till then unknown, were made 'manifest. Now, by command of the Lord, who has revealed 'Himself to me, the following works are to be laid before 'the public—

1. '*The Doctrine of the New Jerusalem concerning* '*the Lord*;

2. '*The Doctrine of the New Jerusalem concerning* '*the Sacred Scripture*;

3. '*The Doctrine of Life for the New Jerusalem* '*from the Commandments of the Decalogue*;

4. '*The Doctrine of the New Jerusalem concerning* '*Faith*;

5. '*A Continuation of the Last Judgement*;

6. '*Angelic Wisdom concerning the Divine Provi-* '*dence*;

7. '*Angelic Wisdom concerning the Divine Omnipo-* '*tence, Omnipresence, Omniscience, Infinity, and Eternity*;

8. '*Angelic Wisdom concerning the Divine Love and* '*the Divine Wisdom*;

9. '*Angelic Wisdom concerning Life.*

'By the Doctrine of the New Jerusalem is to be under-

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* See previous Chapter, page 70.

'stood the Doctrine for the New Church, which is now being 'established by the Lord; for the Old Church is come to 'its end.'

The first 5 of these and the 8th were published in 1763, and the 6th in 1764: the 7th and 9th, notwithstanding 'the 'command of the Lord,' never at all.

Ah! what is to be said about that?

Let us hear what Swedenborg had to say.

Dr. Beyer wrote to ask him for the promised work on '*The Divine Omnipotence, etc.*' He answered from Stockholm, 1767—

'There are many things interspersed in '*Angelic Wisdom* ''*on the Divine Providence*' on these subjects at Nos. 46-54 'and 157; in '*Angelic Wisdom on Divine Love and Wisdom*,' 'Nos. 4, 17, 19, 24, 44, 69, 72, 76, 106, 156 and 318; and 'in the '*Apocalypse Revealed*,' No. 961; and the subject will 'be still further pursued in '*The Mysteries of Angelic Wisdom* ''*concerning Conjugial Love*:' but forasmuch as to write a 'separate treatise on these Divine Attributes would require 'an elevation of thought to which readers are unequal, I 'have dealt with them in conjunction with other matters, 'which fall within the scope of the understanding.'

It may be added, that the first chapter of his last work, '*The True Christian Religion*,' in 1771, is a discussion of the Divine Attributes.

"A plausible but inefficient excuse," it will be said. "Swedenborg received the Lord's command to publish nine "books with titles specified. He publishes seven. When "taxed about the absent eighth, he answers, that its themes "would be too lofty for public apprehension, and that he "has dealt with them, so far as practicable, in other modes. "Good: but are Divine behests to be thus tampered with? "If Swedenborg did not foresee the difficulty of the task, "surely his Director did! and if He did, can we suppose "He gave the command?"

Against such an interpretation of Swedenborg's programme, we protest. When he says the Lord commanded him to publish nine books, he meant no more than you or I should, if either of us were to assert, "I feel it right, or it "is my duty to do this, or say that." If we cared, we might distinctly and truly convert the dictate of our conscience into the command of the Lord, as our Author tells us was the habit of the members of the Ancient Church.* Yet it is obvious, that, in our case as in Swedenborg's, a discretion, wide or narrow, might be exercised in the mode of fulfilment. Nevertheless such a style of speech is not to be commended. Like the letters D.V. used by well-meaning but weak-minded Christians, it betrays occasional atheism, as if sometimes we were in God's hands and sometimes out of them. If Swedenborg by his words meant to assume any private and confidential relation to the Lord, his letter to Beyer affords the appropriate commentary on the pretence.

The ninth work on Life was never accounted for.†

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* '*Arcana Cœlestia*,' No. 1,410.

† It is referred to in '*Sacred Scripture*,' No. 32, and '*Divine Love and Wisdom*,' Nos. 4 and 255.

The promise of the treatise on the Divine Attributes is repeated in '*Doctrine of the Lord*,' No. 46, '*Sacred Scripture*,' No. 32, and '*Divine Love and Wisdom*,' Nos. 9, 51, and 130.

CHAPTER XV.

THE DOCTRINE OF THE LORD.*

THIS treatise is a scriptural argument—an endeavour to construct out of the statements of the Old and New Testaments a harmonious doctrine concerning the connection of the Divine and the Human in Jesus Christ.

It may possibly be remembered, that in '*The Economy of the Animal Kingdom*' published in 1741, Swedenborg, following Aristotle, asserts, that the Soul of every child is derived from the Father and the Body from the Mother.† In discussing the Doctrine of the Lord, this order of generation is assumed—Jesus Christ as to His Soul was God, as to His Body was Man.

First we are told, 'that the whole Sacred Scripture 'treats of the Lord, and the Lord is the Word.'

As John testifies, 'The Word was made Flesh and dwelt 'among us.' What is the Word? Swedenborg answers, 'The Word is Divine Truth or Divine Wisdom, which is 'one with Divine Love, and is therefore Jehovah Himself.'‡

This admitted, we may readily perceive, how the 'whole 'Sacred Scripture treats of the Lord—the Word.' The Scriptures are nothing but a record of the struggles of Priests, Kings, Prophets and Apostles to reduce their circumstances to the Divine Will—to utter the Divine Word

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* '*Doctrina Novæ Hierosolymæ de Domino.* Amstelodami, 1763.' 4to. 64 pages.

† See present work Vol. I. page 147. ‡ No. 1.

or Wisdom in Human Life: consequently, the Scriptures treat everywhere of the Word and of Jewish strife therewith;—but how of Jesus Christ? Thus. What all failed to do, He did. In Him, the Word was manifested in consummate perfection—in Him the Divine Wisdom was verily made Flesh.

Bearing this in mind, it is not difficult to feel the force of those passages wherein it is asserted, that the Lord Jesus Christ 'fulfilled the Law and the Prophets.' All that the Law prescribed, all that the Prophets yearned after was accomplished in Him; so that spiritually considered, the Law and the Prophets are His biography.

'It may be expedient to remark, that it has been granted 'me to read over all the Prophets and the Psalms of 'David, examining every single verse, with a perception 'of the subject treated of; when I found, that the contents 'relate to nothing else, than the Church established, and 'to be established by the Lord; His coming, His combats, 'glorification, redemption, and salvation; and of Heaven, 'as existing from Him; with, at the same time, their 'opposites.'*

The 'fulfilment of the Law and the Prophets' receives yet further extension under Swedenborg's assertion, that the Body assumed in the Virgin was the epitome of Judaism: when therefore the Divine Word burst upon the world through that environment 'every jot and tittle was fulfilled' in a sense as exact as profound.

We have already learnt Swedenborg's opinion of the Jews: they were the most sensual of Mankind; they delighted in every sin which their Decalogue forbade; and, more than any people, were proud, cruel, covetous, adulterous: these characteristics most lustily developed in the royal line of Judah were by hereditary transmission con-

* No. 37.

centrated and included in the Body born of Mary of Bethlehem. That Body was in affiliation with every Hell; it was a field to which all the forces of evil had access; its lusts were an open circle to Pandemonium.

The Jews likewise contemporary with the Divine Advent inherited and repeated the national life: all the indignities their fathers had offered to the Divine Word or Wisdom as manifested in Law and Prophet they fulfilled in their treatment of the Divine Word or Wisdom revealed in Jesus Christ. To this fact He bore emphatic testimony in the terrible words addressed to His countrymen—"Ye are the "children of them that killed the Prophets. Truly ye bear "witness that ye allow the deeds of your fathers. . . . The "blood of all the Prophets, shed from the foundation of the "world, shall be required of this generation, from the blood "of Abel unto the blood of Zacharias: verily I say unto "you, it shall be required of this generation."*

Hence it is, that in the story of the Evangelists we may discern the story of Israel, as reversing the process, in Jewish History we discover a prophetic biography of Christ.

Such was the field of Redemption.

'The Lord came to reduce to order all things in Heaven 'and thence on Earth, and this He accomplished by combats 'against the Hells. It is known in the Church, that the 'Lord conquered Death, by which is meant Hell, but it is 'not known, that He effected the conquest by combats or 'temptations of which the passion of the cross was the 'last.'†

Swedenborg confesses with all his heart, 'that it is most 'certainly true, that if the Lord had not come to Earth all 'Mankind must have perished,'‡ but the danger he refers to Man, not God—not to any vindictiveness in Deity, but to

* Luke xi. 48–51. † Nos. 12 and 14. ‡ Nos. 18 and 33.

the insurgent predominance of Self-Love, or the Devil, or Infernal Life, or Hell in Human Nature. The occasion of the Divine Advent was, that the Love which is Heaven had well nigh ceased from the human heart, and the love which is Hell had well nigh become its exclusive life. 'The 'Church, which at that time existed with the Jewish nation, 'was in a state of utter devastation in consequence of 'having perverted everything in the Word, so that there 'was not a single truth left.'* 'The Hells, crowded from 'Earth, had risen to such a height, that they began to 'infest the very Angels of Heaven, and in like manner 'every soul which passed out of the world.'† Historic evidence is superfluous, that our Lord entered a world dark as night and burning to perdition in the fires of selfish and sensual lusts.

The salvation of Man in such a case was practicable in one way only—by the creation within his breast of the Heavenly Love which had perished out of it. This re-creation was impossible on Man's part: he had forgotten what he had lost—he had no sense of his degradation. The Creator alone could introduce king and order to the chaos of his fallen nature.

Let it be clearly stated—the Divine Advent, among many, had two purposes—1st, the re-creation of Heavenly Loves in Man; 2nd, the reduction of his Selfish Loves to the service of the re-created Heavenly Loves. *This*, in other words, was and is the conquest of Death, the Devil, or Hell.

These purposes were accomplished in Jesus Christ. By Him a new heart was set in humanity—a Love unselfish, diffusive, universal. He took Hell or Self-Love at its core in Judaism and bowed and broke it into helpless subservience to Divine Love—'by His own power He fought

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* No. 15. † No. 33.

'against all the Hells and wholly quelled them into eternal 'subjection.'*

The work begun and perfected in the Lord Jesus was as a seed of unquenchable fire planted in the centre of the Universe, of Angels, Men and Devils. His Holy Spirit diffused through Jewry, spread (and is spreading with ever waxing vigour) into wider and wider circles. All the good influences which stir in us at this hour, individually or socially, are His: so will it be to eternity. Sceptics may wrangle over the fact, but in Christ is the spring of the world's regeneration. He was, (He is) its Saviour from the damnation of Self-Love; and in His redemption, renewed the world's youth: out of Him there is nothing but stagnation and death. In a sense as accurate as interior we read His words—"I am the Vine, ye are the branches: he that "abideth in me, and I in him, the same bringeth forth much "fruit: for without me ye can do nothing. If a man abide "not in me, he is cast forth as a branch, and is withered."†

In this light the common notion of the crucifixion as a vicarious sacrifice rendered to Divine justice for Adam's sin disappears. Redemption was not comprised but completed in the crucifixion: redemption was the business of the Saviour's life; and the crucifixion its last terrific incident.

It is written of the Lord, that 'He bore our griefs and 'carried our sorrows,' 'was wounded for our transgressions 'and bruised for our iniquities,' and that 'by His stripes we 'are healed;' that 'it pleased Jehovah to grieve Him,' and 'to lay on Him the iniquity of us all.' In such sentences Swedenborg luxuriates. Inasmuch as the Body from Mary was a concentration of human evil, he perceives in the infinite sorrow and struggle requisite to conform that Body, with its universal affiliations, to the Divine Wisdom, a thorough fulfilment of these testimonies to vicarious suffering. In

* No. 33. † John xv. 5, 6.

this matter his loyalty to Scripture is unquestionable, if peculiar. The Lord came, he assures us, to save us *from* our sins, not *in* our sins. By our Saviour's cure, our cure was initiated and made practicable. The will and the way to make an end of sin, dates from Him and Him only; and to profit by His righteousness is verily to be made righteous with His righteousness—that is, to be redeemed from the dominion of Self-Love by His presence in our hearts as the Love of Others.

A point is to be noted. The Body assumed from Mary was gradually dispersed, and, as dispersed, Deity was revealed, until, at last, God stood manifest as Jesus Christ. As day by day the lusts which found being and access through the Jewish Body were resisted and subdued, that Body was done away. The last combat with Hell—the final separation from all that was Mary's, was effected on the cross when He cried, "It is finished!"

The statements, 'that the Lord made His Human Divine 'from the Divine which was in Him, and thus became one 'with the Father,' 'that by successive steps He put off the 'Human from the Mother and put on a Human from the 'Divine in Himself, which is the Divine Human and the Son 'of God,' and 'that this full union of the Divine and the 'Human was perfected in the Passion of the Cross, which 'was His last temptation'*—Swedenborg sustains by reference to the Athanasian Creed—

'It is affirmed by that Doctrine of the Church, which is 'read throughout Christendom, 'that our Lord Jesus Christ, ''the Son of God, is God and Man, who, although He be ''God and Man, yet is not two but one Christ; one by the ''taking of the Manhood into God: one altogether by unity ''of Person: for as the reasonable Soul and Flesh is one ''Man, so God and Man is one Christ.'

* Nos. 29, 34 and 35.

'From these words it clearly appears, that it is an 'article of faith in the Christian Church, that the Divine 'and Human in the Lord are not two, but a one, as the 'Soul and Body is one Man; and, that the Divine in Him 'assumed or took to Itself the Human. Hence it follows, 'that the Divine cannot possibly be separated from the 'Human, nor the Human from the Divine, for this would 'be like separating Soul from Body.

'It is evident from the Evangelists, that Jesus was 'conceived of Jehovah God and born of the Virgin Mary. 'He was thus Divine and Human, Divine from Jehovah the 'Father and Human from the Virgin Mary; thus equal to 'the Father as to the Divine and inferior as to the Human.

'That the Human from Mary was not transmuted into 'the Divine essence, neither commingled therewith, is further 'taught by the Athanasian Creed. Moreover from the 'same Creed is our Doctrine, that the Divine took, that is 'united to Himself, the Human as the Soul is united to the 'Body, so that they were no longer two but one. From 'this it follows, that the Lord must have put off the Human 'from Mary, which in itself was like that of another man, 'and put on a Human from the Father which was Divine. 'Hence it is, that in the Prophets the Lord is called, even 'with respect to the Human, Jehovah and God, and in the 'Evangelists, the Lord, God, the Messiah or Christ, and 'the Son of God.

'That the Lord put off the Human from the Mother 'and put on a Human from the Divine in Himself may also 'be concluded from the circumstance, that whenever He 'spoke to or of Mary, He did not give her the title of 'mother.'*

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* No. 29. 'There are but three occasions recorded in the Gospels where-'on the Lord addressed or mentioned Mary: in two of these He called 'her "woman," and in the third declined to acknowledge her as mother.' No. 35. See John ii. 3, 4; xix. 26, 27; Luke viii. 20, 21; Matt. xxi. 46–49; Mark iii. 31–35.

Swedenborg had an interview with Mary in which she confirmed his opinion of her temporary relationship to the Lord—

'I shall here subjoin,' he writes, 'this extraordinary 'particular.

'It was once granted me to speak with the mother 'Mary. As she passed by, she appeared in the Heaven just 'over my head. She was clothed in white raiment as of 'silk. Staying awhile she said, that she had been the 'mother of the Lord, for He was born of her, but that 'when He was made God, He put off all the humanity 'which He had from her, and that therefore she worships 'Him as her God, and is unwilling that any one should 'acknowledge Him as her son, because in Him all is 'Divine.'*

How utter was the reduction of Divinity to Humanity, he thus illustrates—

'Since the Human of the Lord was glorified, that is, 'was made Divine, He therefore arose after death on the 'third day with His Whole Body, which never happens to 'any Man; for he only rises as to his Spirit and not as to 'his Body. That Mankind might be assured and no doubt 'entertained, that the Lord rose with His Whole Body, He 'not only declared it by the Angels who were in the sepul-'chre, but He also shewed Himself in His Human Body to 'His disciples, and when they imagined that they saw a 'Spirit, He said, "Behold my hands and my feet, that it is '"I myself: handle me and see: for a Spirit hath not flesh '"and bones, as ye see me have."† As however His Body 'was no longer a material but a Divine Substantial Body, 'He came in amongst the disciples when the doors were

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* Swedenborg tells this story twice in the last book he published—Nos. 102 and 827 '*Vera Christiana Religio*,' 1771.

† Luke xxiv. 39.

'shut,* and after He had been seen He vanished out of 'their sight.† Being thus wholly Divine, He was taken up 'and 'set on the right hand of God,' which means, that 'the Human was thenceforth the medium of the Divine 'omnipotence.

'God from the beginning was a Man in first principles, 'but not in ultimates: after He assumed the Human, He 'was a Man in ultimates.

'That the Human was made Divine in the Lord is a 'truth of which many in Christendom can form no con-'ception; the chief reason is, that in thinking of Man they 'take their ideas from his material, and none from his 'spiritual structure.'‡

By aid of the doctrine of a Divine Soul and a Human Body in Jesus Christ, the various passages, in which at one time He speaks as God and at another as Man, are reconciled—

'As the Lord had from the first a Human from the 'mother, which He put off by degrees, He was therefore 'during his sojourn on Earth in two states; the one a state 'of humiliation or exinanition, and the other a state of 'glorification, or union with the Divine, called the Father. 'He was in the state of humiliation at the time and in the 'degree, that He was in the Human from the mother; He 'was in the state of glorification at the time and in the 'degree, that He was in the Human from the Father. In 'the state of humiliation He prayed to the Father, as to a 'Being distinct from Himself; in the state of glorification 'He spoke with the Father as with Himself. In glorification 'He said, that the Father was in Him and He in the Father, 'and that the Father and He were One. In humiliation 'He underwent temptations, suffered crucifixion, and prayed

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* John xx. 19–26. † Luke xxiv. 31. ‡ Nos. 35, 36 and 32.

'the Father not to forsake Him; for the Divine could not 'be tempted, much less endure crucifixion.'*

The various titles assigned to our Saviour—the Son, the Son of Man, the Son of God and others—express these various conditions. He is the Son and the Son of God as to the Humanity from the Father; He was the Son of Man as to the Body from Mary in sorrow, passion, regeneration, redemption.†

A difficulty and a question will here arise—How the Body from Mary could sustain the intelligent offices assigned to it? and I know not how they can be answered except by reference to Swedenborg himself.

The question originates in the common conception of Creator and Creation—God and Man as existing in isolation, as standing face to face in independence one of the other. With this conception Swedenborg holds no terms; it is the prime fallacy of human thought; its confirmation was Adam's fall; it is the root of every error in religion and philosophy; and to its exposure he devotes endless pains.

Man, he maintains, has no Life in himself; in common with Creation he is nothing but deadness. God, the Creator, is the only Life: by His presence in each item of Creation each item is quickened into being according to its special form.

Observe then, that you or I, reader, are pronounced void of Life in ourselves. We are nothing but dead husks which by the Divine presence are vivified into character according to our organization: and mark especially, that God in communicating Himself to us as Life, communicates Himself so utterly, so unreservedly, that absorbing His Personality we cannot evade *the feeling*, that we are independent and self-possessed, and like God Himself have Life in ourselves.

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* No. 35. † No. 43.

It is of no use to speak of Mind, or Soul, or Spirit as alive. Whatever existences these words may represent, in so far as they are creaturely, they are dead—dead as flesh and blood are dead, even though organized from rarer substances than ponderable matter supplies.

Thus is the difficulty met. The Jewish brain received from Mary was in itself dead, but, like every other brain, was vivified by the Divine presence, and a conscious individuality thereby begotten, as distinct from God as any other man's; and which remained distinct until the final conflict on Calvary obliterated the last line between Jew and Deity.

It need scarcely be asserted, seeing all our effort has been to set forth the truth, that the Divine Incarnation in Jesus Christ was with the end of securing a more immediate influence over Humanity. This acquired influence is described in the New Testament as the Holy Spirit, which the Saviour promised as the result of His objective disappearance—"I will send you the Comforter from the Father, the "Spirit of Truth which proceedeth from the Father. . . . . "I will not leave you comfortless: I will come to you. "Yet a little while and the world seeth me no more; but "ye see me: because I live ye shall live also. At that day "ye shall know that I am in my Father and my Father in "me. . . . . It is expedient for you that I go away: for if "I go not away, the Comforter will not come unto you; "but if I depart I will send Him unto you"*—passages which set forth in explicit terms, that mystical union and at-one-ment of God and Man consummated in Jesus Christ.

That the efflux of the Holy Spirit was a result of our Saviour's finished work John explicitly states—'The Holy 'Ghost was not yet, because that Jesus was not yet glori-

* John xv. 26; xiv. 18–20; xvi. 7.

'fied.'* In corroboration it may be remarked, that 'it is 'never said by the Prophets, that they spake the Word 'from the Holy Spirit, but from Jehovah, Jehovah of Hosts, 'and the Lord Jehovih. Thus we find them continually 'saying, 'The Word of Jehovah came to me,' 'Jehovah '' spake to me;' also, very often, 'Thus saith Jehovah,' and '' The saying of Jehovah.' '†

In this way Swedenborg nullifies the doctrine of a tri-personal Deity. We have seen how he identifies the Word in Jesus Christ with the Word in the Scriptures and both with Jehovah. 'It has been shewn,' he writes, 'that the 'Divine which is called the Father, and the Divine which is 'called the Son are a One in the Lord,' whence he proceeds to argue, 'that the Holy Spirit is likewise the same with the 'Lord, being an emanation from Him, and thus Himself—

'The reason why the Lord enjoined His disciples to 'baptize in the name of the Father, of the Son, and of the 'Holy Spirit was, because there is in the Lord a Trine or 'Threefold Nature, consisting of the Divine which is called 'the Father, the Divine Human which is called the Son, 'and the Divine Proceeding which is called the Holy Spirit. 'The Divine which is the Father and the Divine which is 'the Son, is the all originating Divine, and the Divine 'Proceeding, which is the Holy Spirit, is the Divine medium 'of operation.

'Every Man who in his life looks to God, is first of all 'after death instructed by the Angels, that the Holy Spirit 'is not a person separate from the Lord.'‡

The inquiry naturally arises, Why, if true, was this doctrine of the Trinity reserved for eighteen centuries to be promulgated by Swedenborg? He returns this answer—

'The early Christians were simple people who under-'stood the Word literally, and as in the Letter of the

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* John vii. 39. † No. 53. ‡ No. 46.

'Word several names are used where only One Being is 'meant, they came to distinguish the Divinity into Three 'Persons. This, on account of their simplicity was per-'mitted, but with the restriction, that they should believe 'the Son to be infinite, uncreate, almighty, God and Lord, 'and equal with the Father; and further, that the Persons 'were not two or three but one in essence, majesty and 'glory, consequently in Divinity.'*

In this confession were elements out of which, after death in the World of Spirits, a true faith could be evolved. The Church likewise by the permission of Tri-Personalism was saved from destruction in Arianism. He writes—

'I have conversed with Athanasius. He said he could 'find neither the Father, nor the Son, nor the Holy Spirit, 'and bitterly complained of his inability. The reason is, 'that he confirmed himself in the idea of three gods. 'Others who recite his Creed, but do not think narrowly 'about it, and lead a good life, are led to recognize the 'Lord as the only God.'†

Swedenborg claims the sanction of the Athanasian Creed for his doctrine and is ready 'to demonstrate that all the 'contents of that Creed, even to the very words, are 'agreeable to the truth, *provided*, that for a Trinity of 'Persons we understand a Trinity of Person.'‡ With this reservation, the mind of a Swedenborgian may traverse the clauses of that arduous dogma with joyful assent and consent.

Further reasons for the revelation of the Doctrine of the Lord in 1763 are hereby adduced—

'The reason why this Doctrine is now first published is, 'because it is foretold in the Apocalypse, that a New 'Church should be established at the end of the former in 'which Church this Doctrine will hold the chief place.

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* No. 55. † '*Diarium Spirituale*,' No. 5,959. ‡ Nos. 55–60.

'This Church is signified by the New Jerusalem: into it 'none can enter who do not confess the Lord alone as God 'of Heaven and Earth.

'The reason why the Doctrine has not been perceived in 'the Word before, is, because if it had, it would not have 'been received, for the Last Judgement had not been 'accomplished. Man stands in the midst between Heaven 'and Hell, and before the Last Judgement the influence of 'Hell prevailed over the influence of Heaven. Had there- 'fore the Doctrine of the Lord been known, Hell would 'have plucked it from the Human Heart, and would more- 'over have profaned it.

'The predominance of Hell over Heaven was alto- 'gether destroyed by the Last Judgement. Since then— 'thus *now*—whosoever wills may become enlightened and 'wise.'*

I should simply provide for my own confusion if I asserted, as is sometimes done, that Swedenborg's doctrine makes an end of the mystery of the Trinity. There must ever remain for Men and Angels an immeasureable ignorance of God; but let us not mistake; there is a wide difference between what is mysterious and what is irrational; and here we note Swedenborg's merit; not in the abolition of mystery, but in the construction of a rational doctrine, which delivers us at once from the darkness of Tripersonalism and the blindness of Socinianism. It is a Doctrine moreover eminently Scriptural; not built on a many or a few selected texts; but one which veritably absorbs and incarnates the Bible. It would far exceed my space to adduce requisite evidence for this statement; let such as would test its truth, refer to the treatise under review, and

* No. 61.

for further illustration, to that vast temple of wisdom, the '*Arcana Cœlestia.*'

Nor does the Doctrine of the Lord satisfy the reason alone; its inmost, its peculiar service is rendered to the heart. Its right reception is an everlasting redemption from that hideous spectre—the Abstract Deity. It gives us God as Man—as *the* Man Jesus Christ; for as has been keenly asked, "If Jesus Christ be not God, then tell me, "What is God?"—a question never to be answered to human satisfaction by any quantity of sonorous verbiage concerning the Infinite.

CHAPTER XVI.

DOCTRINE OF THE SACRED SCRIPTURE.*

AMONG the many theories devised to account for the production of the Scriptures, Swedenborg adopts the extreme one of verbal, yea literal dictation—

'I have been informed in what manner the Lord spake 'with the Prophets by whom the Word was given. Spirits 'were sent to them so divinely possessed, that they spoke 'with the consciousness of Jehovah. What they uttered 'the Prophets wrote, every word pregnant with Divinity.†

'The Word, which is received in the Church, is Divine 'Truth itself; for it was dictated by Jehovah, and whatever 'is dictated by Him is Divine Truth in its purity, and can 'be nothing else.'‡

Assertions like these, by no means peculiar to Swedenborg, should be backed with evidence, but for evidence we look in vain. The Scriptures themselves lay claim to no such origin; and Protestants, who reproach Catholics with the invention of the immaculate conception of the Virgin, should remember that many of them harbour a dogma quite as fanciful. Under critical scrutiny, the Bible is found to be of no uniform texture, but varied with

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* '*Doctrina Novæ Hierosolymæ de Scriptura Sacra.* Amstelodami: 1763.' 4to, 54 pages.

† '*De Cœlo et de Inferno,*' Nos. 254 and 259, and '*Arcana Cœlestia,*' No. 7,055.

‡ '*Vera Christiana Religio,*' No. 85.

the characteristics of many authors. When Jeremiah, smitten and set in the stocks for his disagreeable warnings, reasons—

'*O, Jehovah, Thou hast deceived me, and I was deceived: Thou art stronger than I and hast prevailed: I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of Jehovah was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of Him, nor speak any more in His name: but His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay*'—*

Who can fail to perceive in his complaint the truth about inspiration?—truth widely differing from the pious fiction of dictation external to the Prophet and he its passive penman.

Our Author ventures yet further on dangerous ground and pronounces the Hebrew text exempt from error—

'The Books of the Old Testament have been preserved entire to an iota since the time they were written. In order that nothing might be taken away from them, it was so ordered by the Divine Providence, that all the several particulars therein, even to the letters, were counted; and this because of the sanctity within each iota, letter, and word. This was done by the Masorites.'†

Such a statement will only excite a smile in those conversant with the real condition of the Hebrew text; but here again Swedenborg simply lent his sanction to the pious superstition of his time in the perfect accuracy of the Masoretic editorship—a superstition exacted as an article of faith in some Protestant communities. The profane may remark, that it is extremely odd that an author with

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* Chap. xx. 7–9.

† No. 13; '*De Ultimo Judicio*,' No. 41, and '*Arcana Cœlestia*,' Nos. 1,870 and 9,349.

Angels to help him, should have received no hint, that, even while he was writing, one Doctor Kennicott of Oxford was collating text with text and eliciting such a variety of readings and inaccuracies as proved conclusively, that Hebrew literature was in nowise exempt from the ordinary vicissitudes of transmission by manuscript.

At this point we may read with advantage a passage from Dean Stanley—

'The Koran prides itself on its perfection of compo-
'sition. Its pure Arabic style is regarded as a proof of its
'Divinity. To translate it into foreign languages is esteemed
'by orthodox Mussulmans to be impious, and when it is
'translated its beauty and interest evaporate. The book is
'believed to be in every word and point the transcript
'of the Divine original, Mahomet to have been literally
''the sacred penman.' No various readings exist. What-
'ever it once had were destroyed by the Caliph Othman.
'Such is the strength of the Koran. In far other and
'opposite quarters lies the strength of the Bible, and
'Christian Missionaries who are, I believe, constantly
'assailed by Mussulman controversialists with arguments
'drawn from this contrast, ought to be well grounded in
'the knowledge, that in what their adversaries regard as
'our weakness is in fact our real strength.

'The language of the Bible is not classical, but in the
'Old Testament uncouth, in the New Testament debased;
'yet, both in the Old and New, just such as suits the truths
'it has to convey. The primitive forms of Hebrew are as
'well suited for the abrupt simplicity of the prophetic
'revelations, as they would be ill suited for science or
'philosophy. The indefinite fluctuating state of the Greek
'language at the time of the Christian era, admirably lends
'itself to the fusion of thought which the Christian religion
'produced. Its various readings are innumerable, and, in
'the New Testament form one of the most instructive fields

'of theological study. Its inspiration is not, as in the 'Koran, attached to its words, and therefore is not, as in 'the Koran, confined to the original language. It is not 'only capable of translation, but lends itself to translation 'with peculiar facility. The poetry of the Old Testament 'depending for the most part, not on rhyme or rhythm, but 'on parallelism, re-appears with almost equal force in every 'version. The translations of the New Testament, from 'the superiority of most modern languages to the debased 'state of Greek at the time of the Christian era, are often 'superior in beauty of style and diction to the original. 'The Apostles themselves used freely a rude version of the 'Old Testament. We use, without scruple, conflicting and 'erroneous versions of both. The essence of the Bible, if 'the essence be in its Spirit, and not in its Letter, makes 'itself felt through all.'*

Something of this Swedenborg discerned. 'The Word 'in the Letter,' he writes, 'seems like an ordinary com- 'position, unusual in style, and neither so sublime nor 'perspicuous as some secular writings. Hence the Man 'who worships Nature as God, may easily acquire a con- 'tempt for it, and as he reads, say within himself, 'What is ''this? What is that? Can this be Divine? Is it possible ''that God, whose wisdom is infinite, should speak thus? ''Wherein is the sanctity of the Scriptures except in ''superstition?''†

These questionings of 'the Man who worships Nature 'as God' are thus rebuked—

'He who thinks thus, does not reflect that Jehovah 'Himself spake the Word by Moses and the Prophets, and 'that therefore it must be Divine Truth itself; for that

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* '*Lectures on the History of the Eastern Church*,' Lecture VIII, p. 320, London, 1861.

† No. 1.

'which Jehovah speaks can be nothing else. Nor does he 'consider, that the Lord, who is the same with Jehovah, 'spake the Word written by the Evangelists, many parts 'from His own mouth, and the rest from the spirit of His 'mouth, which is the Holy Spirit.

'He thinks only of the style of the Sacred Scriptures; 'nevertheless, the style is the Divine style itself with 'which no other style, however sublime and excellent it 'may seem, can be compared; for it is as darkness to light. 'The style of the Word is such, that it is holy in every 'sense and in every word, yea indeed in some cases, in the 'very letters'—*

To which 'the Man who worships Nature as God,' may pertinently reply, that his censor is begging the question; that the Bible—that bundle of pamphlets by various authors, written at various and widely distant dates, and edited by free and unknown hands—makes no pretence to Divine dictation, or to identity with the Divine Word or Wisdom; that the proof for a dogma so momentous rests with its propounder, and that until he has established it on satisfactory evidence, it is presumptuous to lecture a dissenter with such an imperial air.

Swedenborg's evidence, such as it is, shall now be adduced without interruption, some criticism being reserved until the end. How assured was his confidence in his case may appear from this sentence—

'Lest Mankind should remain in doubt whether such is 'the character of the Word, its Internal Sense has been 'revealed to me by the Lord, whereby its divinity and 'sanctity are made so manifest, that even the Natural Man 'may be convinced—if only there be any willingness in 'him.'†

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* Nos. 2 and 3. † No. 4.

'*In the Word there is a Spiritual Sense hitherto unknown.*

'The Spiritual does not appear in the Literal Sense. 'It is within the Literal Sense as the Soul is in the Body, 'or as Thought is in the Eyes and Affection in the Counte-'nance, and which act as one like Cause and Effect.'*

To appreciate this proposition fairly we must revert for an instant to the first principles of the Swedenborgian philosophy.

God, the infinite source and centre of Being, is apprehended by His creatures as the Word. Highest in the ranks of creation are the Angels of Love, who constitute the inner or Celestial Kingdom of Heaven. Subordinate to them, as is the Understanding to the Will, are the Angels of Truth, who form the outer or Spiritual Kingdom of Heaven. Recalling to memory the grand dogma of the Solidarity of Humanity, we shall note, that these Kingdoms are based on Earth and incarnated in the Church as a Soul in a Body—that the Celestial Heavens abide in the Human Will and the Spiritual Heavens in the Human Understanding. Heavenly affection is manifested in Man as Natural Affection and Heavenly Thought as Natural Thought, diverse yet correspondent, related, as Swedenborg perpetually keeps telling us, as Cause and Effect.

The apprehension of the Divine Wisdom by the Celestial Angels is the Celestial Sense of the Word, and its apprehension by the Spiritual Angels is its Spiritual Sense.† Man's apprehension includes both, and is the Natural Sense —altogether diverse from its predecessors but correspondent thereto, diverse and correspondent as is the Brain to the Mind and the Body to the Brain.

We may now return to our exposition. The Scriptures embody Man's apprehension of the Word, yea his most carnal apprehension because the apprehension of the Jew.

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* No. 5. † '*Apocalypsis Explicata*,' No. 627.

We have therefore in the Letter of Scripture an envelope into which the mind of Angels about God is concentrated;* and thus—

'The Literal Sense of the Word is the basis, the con-
'tinent, and the firmament of its Spiritual and Celestial
'Senses—their complex in the ultimate degree.†

'These Senses lie concealed in the Letter. The Spiritual
'Sense refers chiefly to the Church and the Divine Truth,
'and the Celestial Sense to the Lord and the Divine Good.
'These Senses are everywhere married.

'Their marriage is indicated in the Letter by double
'expressions which seem like the repetition of the same
'thing. They are not however repetitions, but one refers
'to goodness and the other to truth, and their conjunction
'signifies their wedlock. Thus we may discern the motive
'for such combinations as brother and companion, nation
'and people, joy and gladness, justice and judgement, fire
'and flame, gold and silver, brass and iron, bread and water,
'bread and wine, purple and fine linen, and many others.
'In single words likewise love and wisdom are embraced.
'When bad things are coupled in a similiar fashion, one
'refers to evil and the other to falsehood in infernal
'wedlock.'‡

Hence, as in the Body is comprised the whole Man—

'The Divine Truth exists in its fulness, its holiness, and
'its power in the Literal Sense.

'The Word in the Literal Sense is the Word utterly;
'for in this Sense and within it, there are Spirit and Life;
'the Spiritual Sense being its Spirit and the Celestial Sense
'its Life; by the flame of the one it is as a diamond, and by
'the fire of the other it is as a ruby.'§

Such being the merits of the Literal Sense 'the Doctrine

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* No. 49.

† Nos. 6 and 27.

‡ Nos. 80 to 90.

§ Nos. 37, 39, 40 and 42.

'of the Church must be drawn from it, and confirmed 'thereby.'*

Without Doctrine, the Scriptures cannot be understood. 'Truth in the Letter is in many places not naked but 'clothed—veiled in appearances. Many truths are accom- 'modated to the simple-minded, who cannot think above the 'impressions of their senses, and even to children. Some 'statements seem to be contradictions, although there are 'no contradictions in the Word viewed in its own light. 'There are also passages in the Prophets from which no 'connected meaning can be elicited.

'Those therefore who read the Word without Doctrine 'read it in darkness. Their minds are unsettled, prone to 'error, an easy prey to heresy.'†

Swedenborg might be supposed to be running a parallel, after the manner of Bishop Butler, between Nature and the Scriptures. Whatever difficulty our minds may encounter in the one may be matched in the other. Without Doctrine (commonly styled Science and Law), Nature is unintelligible and contradictory; without Doctrine the Scriptures are unintelligible and contradictory. Without Doctrine as a clue, we are lost in a maze in both.

'The Word is not only understood by means of Doctrine 'but by Doctrine it is illuminated. Without Doctrine it is 'like a candlestick with no light; with Doctrine it is like 'one burning. Man then sees more than he saw before, and 'understands what he did not understand before. Things 'obscure and discordant he either fails to see and thus 'passes by, or he sees and explains them in accordance with 'his Doctrine. The experience of the Christian world 'attests that the Word is seen from Doctrine, and explained 'according to it. Protestants see the Word from their 'Doctrine, Romanists from theirs, Jews from theirs. Con-

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* No. 50. † Nos. 51 and 52.

'sequently falsities come from false Doctrine and truths 'from true Doctrine. Thus true Doctrine is as a candle in 'the dark and a guide-post on the way.'*

As in the interpretation of Nature we proceed from phenomena tested into certainties to explain illusions, so in the interpretation of Scripture, from naked truths in the Literal Sense, apparent contradictions are resolved into harmony and obscurities into light. Out of such naked truths, Doctrine is constructed—

'Genuine Doctrine may be drawn in fulness from the 'Literal Sense of the Word; for the Word in this Sense 'resembles a Man who is clothed, but whose face and hands 'are bare. All things which concern life and salvation are 'bare, but the rest are clothed; and in many places where 'the parts are clothed, they appear through the clothing 'just as a face appears through a fine silken veil.'†

Let us read some further illustrations of our Author's ideas concerning the Literal Sense—

'The Word is composed of pure correspondences, and 'hence many things in it are appearances of truth and not 'naked truths; many things are written according to the 'apprehension of the Natural Man, yea of the Sensual 'Man; and thus in order that the simple may understand 'it in simplicity, the intelligent in intelligence, and the 'wise in wisdom.

'Now since such is the character of the Word, the 'appearances of truth, which are truths clothed, may be 'mistaken for naked truths, which when confirmed become 'falsities. This perversion however is only accomplished 'in those who think themselves wiser than others and have 'a powerful faculty for ratiocination. Such conceited 'reasoners are not wise; for wisdom consists in seeing

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* No. 54. † No. 55.

'whether a thing be true before confirming it, and not in 'confirming anything we please.

'That appearances of truth in the Word may be taken 'for naked truths and converted into falsities is evident 'from the many heresies which have existed and do exist 'in Christendom.

'In many places in the Word, anger, wrath and ven- 'geance are attributed to God, and it is said that He 'punishes, that He casts into Hell, that He tempts, and so 'on. He who in simplicity believes this, and for that 'reason fears God and avoids sin against Him, is not con- 'demned on account of his simple faith; but he is con- 'demned, if taking such statements for naked truths, he 'confirms himself in the belief, that the Lord is moved by 'evil passions, and that from anger, wrath and vengeance 'He punishes and casts into Hell; for by such confirmation 'he destroys the genuine truth, which is, that the Lord is 'love itself, mercy itself, and goodness itself, and He who 'is these, cannot be angry, wrathful and vindictive.

'The Word abounds in apparent truths in which genuine 'truths lie concealed; nor is it hurtful to think and speak 'according to them; mischief only begins when they are 'confirmed as realities and the genuine truth thereby de- 'stroyed. To make the matter plain, let us take an 'instance from Nature, since the natural teaches and con- 'vinces more clearly than the spiritual. It appears to the 'eye as if the Sun moved round the Earth daily, and once 'also in the course of the year. Hence it is said in the 'Word, that the Sun rises and sets, that he causes morning, 'noon, evening, and night, and also the seasons of spring, 'summer, autumn, and winter, and thus days and years; 'when the fact is, that the Sun, being an ocean of fire, 'stands still, and that the Earth revolves daily, and is borne 'around the Sun once a year. If a man in simplicity and 'ignorance thinks that it is the Sun which moves, he does

'not destroy the real truth, that the Earth rotates daily 'upon its axis, and is borne along the ecliptic every year; 'but if another, by means of the Word and perverse 'reasonings, maintains that the Earth is indeed motionless 'and that the Sun moves as he appears to move, he not 'only invalidates, but destroys the truth. That the Sun 'moves is an apparent truth; that he does not move is a 'genuine truth. Every one may speak, and does speak, 'in accordance with the apparent truth; but to think in 'accordance with it as a confirmed reality, blunts and 'darkens the rational understanding.'*

How true doctrine is to be extricated from the Literal Sense, how appearances which are likewise realities are to be distinguished from appearances which are illusions, and how from the veritable appearances Doctrine is to be constructed and confirmed, are questions which will occur to every reader. Whoever advances them in an adverse spirit, may be asked, How Science, which is Doctrine, is evolved from the phenomena of Nature? The one answer may serve as a guide to the other.†

Swedenborg, it is almost needless to repeat, regarded himself as the revelator of a system of true Doctrine, and requires us to recognize in that system the New Jerusalem descending from God out of Heaven. He advances a theory of the Spiritual Universe, just as Newton did of the Physical, and he indicates the tests for its verification—it is drawn from the Literal Sense of the Word and is confirmed thereby. He adduces what he considers the requisite evidence in its favour, admits that there are appearances against it, but shows how such appearances may be recon-

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* Nos. 91 to 95.

† 'The Logicians imagine Truth something to be proved, I something to 'be seen; they something to be manufactured, I as something to be found.'—Matthew Arnold's '*Essays on Criticism*,' Preface, page viii.

ciled and absorbed into unity with his theory; even as the system of Copernicus explains and absorbs the phenomena which misled Ptolemy.

The conditions of this analogy are different with the difference of Nature and Spirit, and we must be careful not to confound them. There are certain faculties demanded for the apprehension of physical truth; there are other faculties required for the apprehension of spiritual truth; and the latter are only to be found in clearness and vigour in conjunction with a righteous life—it is the pure in heart who see God; the impure are naturally atheists. Our Lord in reply to those who questioned His teaching declared, that he who did his Father's will should know of His Doctrine whether it was of God.*

Swedenborg was fully alive to these considerations. He was aware that by no magic of logic or of eloquence was it possible to persuade the Evil to love the light, which by their very constitution they abhorred.† Spirits from Christendom, he tells us, were like to vomit with disgust at his exposition of the Spiritual Sense as developed in the '*Arcana Cœlestia*.' To appreciate the Spiritual within the Literal Sense and true Doctrine amid its appearances is given alone to the Wise—to the Wise whose Wisdom is rooted in Goodness. In our Author's peculiar phraseology—

'No man can see the Spiritual Sense except from the 'Lord, and unless he be principled in genuine truths from 'Him. For the Spiritual Sense of the Word treats only 'of the Lord and of His Kingdom.'‡

As Paul testifies, 'The Natural Man receiveth not the 'things of the Spirit of God: for they are foolishness unto 'him: neither can he know them, because they are spirit-'ually discerned.'§ Swedenborg nevertheless admits, that

* John vii. 17.
† John iii. 20.
‡ Nos. 26 and 56.
§ 1 Cor. ii. 14.

it is possible by a knowledge of the Science of Correspondences to violate the Spiritual Sense, to pervert it, and to use it for the defence of falsehood; but, that such are the terrible calamities which befall those who commit this profanation, that in the mercy of the Divine Providence, it is rarely suffered to take place. Indeed one of the uses of the Literal Sense is, that it serves as 'a guard for the 'genuine truths which lie hidden within. The guard con-'sists in this, that that Sense may be turned hither and 'thither, and explained anyhow, and yet the Internal Sense 'receive no injury. It does no harm to the Literal Sense 'to be understood variously; but it does harm if the Divine 'Truths which it invests are perverted, for thereby violence 'is done to the Word.*

'The Word is like a garden, which may be called a 'heavenly paradise, in which there are delicacies and de-'lights of every kind—delicacies of fruits and delights of 'flowers. In its midst are trees of life beside fountains of 'living water. Forest trees surround the garden. The 'man who from Doctrine is in Divine Truths is in the 'centre of the garden, where are the trees of life, and is in 'the enjoyment of its delicacies and delights. The man 'who is not in Truths from Doctrine, but in the Literal 'Sense alone, is in the circumference of the garden, and 'sees only the woodland. The man who is in the Doctrine 'of a false Religion, and has confirmed its falsity in himself, 'is not even in the forest, but without in sandy plain, where 'there is not even grass.'†

Once more let us revert to the doctrine of the Solidarity of universal Humanity—that Heaven and Earth are Soul and Body, that Angels and Men are one Man, and that the Mind of Man about God as set forth in the Holy Scriptures includes and concentrates the Mind of Angels about Him.

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* No. 97. † No. 96.

From this doctrine, Swedenborg draws an important practical conclusion and illustrates it by his own experience.

'Man has consociation with the Angels of Heaven by 'means of the Literal Sense of the Word, because there is 'in that Sense both a Spiritual Sense and a Celestial Sense, 'and in these Senses are the Angels; the Angels of the 'Spiritual Kingdom being in the Spiritual Sense, and those 'of the Celestial Kingdom, in the Celestial Sense.'*

When therefore the Scriptures are read devoutly, the mind of the reader is brought into contact with the minds of the Angels, and their love and their light are diffused through his being. The consociation is effected instantaneously and without open consciousness on either side. The reader is inspirited by the presence of Heaven, and Heaven is enlarged and consolidated by extension on Earth.

'It has been plainly shewn me by much experience, 'that the Spiritual Angels are in the Spiritual Sense of the 'Word, and the Celestial Angels in its Celestial Sense. I 'have been permitted to perceive, that when I read the 'Word in its Literal Sense, communication took place with 'the Heavens, sometimes with one Society there, and some-'times with another; and that what I understood according 'to the Natural Sense, the Spiritual Angels understood 'according to the Spiritual Sense, and the Celestial Angels 'according to the Celestial Sense, and that they did so in 'an instant. As I have perceived this communication a 'thousand times, I have no doubt whatever left about it.

'Whilst I have been reading the Word through, from 'the first chapter of Isaiah to the last of Malachi, and the 'Psalms of David, I have been permitted to see clearly, that 'every verse communicated with some Society of Heaven, 'and thus the whole Word with the whole Heaven.'†

This intercourse with Angels by means of the Scriptures

* No. 63. † Nos. 63 and 113.

is likewise intercourse with the Lord, for Angels have nothing to give which is not His. Moreover the Scriptures are the Divine picture as reflected in the Jewish Mind; and as we study that picture, wherein the Lord is revealed 'in 'fulness, in sanctity, and power,'* we enter into communion with Him. The matter is not one for wrangling, but for experiment. Those who habitually meet the Lord in His Word and receive from His presence vigour and wisdom to fulfil His law in their lives, they, and they alone, are qualified to recognize the force of this testimony.

The Word—the Divine Wisdom, is the Light of the Heavens. There, as on Earth, it is reduced to writing, but 'in a spiritual style, which differs altogether from the 'natural style. The spiritual style consists of mere letters, 'every one of which involves a meaning, and above the 'letters there are points which exalt the sense. The letters 'in use among the Angels of the Spiritual Kingdom resem-'ble those used in printing in our world; but the letters in 'use with the Angels of the Celestial Kingdom, every one 'of which involves an entire meaning, are similar to the 'ancient Hebrew characters, variously curved, with marks 'above and within them.

'As such is their writing, there are no names of persons 'and places in their Word as in ours, but instead of names 'there are the things which they signify. Thus instead of 'Moses there is the Historic Word; instead of Elijah, the 'Prophetic Word; instead of Abraham, Isaac and Jacob, 'the Lord as to His Divinity and His Divine Humanity; 'instead of Aaron, the priestly office, instead of David, the 'kingly office, each of the Lord; instead of the names of 'the twelve sons of Jacob, or of the tribes of Israel, the 'various things of Heaven and the Church; so likewise 'instead of the names of the Lord's twelve disciples; in-

* No. 62.

'stead of Zion and Jerusalem, the Church as to the Word, 'and as to Doctrine from the Word; instead of the Land 'of Canaan, the Church itself; instead of the cities of 'Canaan, on this side and beyond Jordan, various things 'of the Church and of its Doctrine; and so on with all other 'names.

'It is the same with numbers. They do not appear in 'the Word in Heaven, but instead of them the things to 'which the numbers in our Word correspond.

'It is evident from these examples, the Word in Heaven 'is a Word corresponding with our Word; and thus, that 'they are one; for correspondence makes one.'*

How completely the Literal Sense is discriminated from the Heavenly Sense, and thus how different is the Angels' Bible from Man's, may appear from such considerations as these—

'There are three things which disappear from the Literal 'Sense in the evolution of the Internal Sense, namely, 'Space, Time and Person.

'In the Spiritual World there is neither Space nor 'Time; these belong solely to Nature. As for Person; in 'Heaven no attention is paid to Person, nor to anything 'pertaining to Person, but to Principles abstracted from 'Person. Discourse directed to Person contracts and limits 'ideas; whereas Principles abstracted from Persons allow 'of extension to universality and to things innumerable 'and ineffable.

'Such is the speech of Angels—rid of the incumbrances 'of Space, Time, and Person—and especially of the Celestial 'Kingdom, where thought flows forth into the infinite and 'eternal.'†

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* No. 71.

† '*Arcana Cœlestia*,' Nos. 5,253, 5,287, 5,434, 6,040, 8,343, 8,985, and 9,007, '*Apocalypsis Explicata*,' Nos. 99, 100, and 175, '*Apocalypsis Revelata*,' No. 768, and many other places.

The Word in Heaven like the Word on Earth has the merit of ministering to all capacities—

'It is wonderful, that the Word in the Heavens is so 'written, that the Simple understand it in simplicity, and 'the Wise in wisdom; for there are many points and marks 'over the letters, which, as was said, exalt the sense. The 'Simple do not attend to these, nor understand them; but 'the Wise attend to them, every one according to his 'wisdom, even to the highest.'*

In all the larger Heavenly Societies a copy of the Word, written by Angels inspired by the Lord, is preserved in a sanctuary, lest it should be altered in any point. In these sanctuaries, there is a light, flaming and of a brilliant white, exceeding all other lights. This unequalled radiance is an external representation of the internal fact, that all the wisdom of the Angels is from the Word.†

As the wisdom and glory of the Heavens is from the Word, so is the wisdom and glory of the Church; but Swedenborg is careful to guard us from the superstition that the mere possession of Bibles constitutes churchmanship—

'It is not reading nor hearing the Word, that makes a 'Church, but understanding it; and such as is the under-'standing of the Word such is the Church. The Word is 'the Word as it is understood. In so far as it is misunder-'stood or falsified it ceases to be the Word—ceases to be 'the Truth to him who misunderstands or falsifies it. The 'measure of the understanding of the Word is the measure 'of the Church. It is a noble Church, if in genuine truths; 'an ignoble Church, if not in genuine truths; a ruined 'Church if in falsified truths.'‡

Our Author advances the opinion, very repulsive to Rationalism—

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* No. 72. † Nos. 72 and 73. ‡ No. 77.

'That without the Word, no one would have a know-'ledge of God, of Heaven, or Hell, or of the Life after 'Death, still less of the Lord.'*

A favourite notion is, that these ideas are intuitive 'thereby derogating from the authority and holiness of the 'Word, if not openly yet in the heart.' This notion is combated by Swedenborg in the assertion, that at this day the Human Will is entirely evil, and as the Will governs the Understanding, it is impossible that it should conceive such truths—

'From his own Will, which is Self-Love, Man does not 'desire to understand anything but what relates to himself 'and the world. Everything beyond this is darkness to him. 'Thus, when he beholds the sun, the moon and the stars, if 'perchance he should reflect upon their origin, Would he 'be able to think otherwise than that they exist of themselves? Could he raise his thoughts higher than many of 'the Learned, who, although they know from the Word that 'God created all things, yet ascribe Creation to Nature? 'What then if they had known nothing from the Word? 'Do you believe that the ancient sages, Aristotle, Cicero, 'Seneca and others, who wrote about God and the immortality of the Soul, derived their knowledge from themselves? No, but from others, who had it by tradition from 'those who first learned it from the Word. Neither do 'writers on Natural Theology derive their tenets from 'themselves, but only confirm by rational arguments what 'they have acquired from the Church, which is in possession of the Word; and there may be some of those 'writers who do not personally believe in the truths for 'which they verbally contend.

'What Man is of himself clearly appears from those who 'are in Hell (among whom there are some who were prelates

* No. 114.

'and learned men), who are not even willing to hear about 'God, and are not therefore able to pronounce His name. 'I have seen them and conversed with them. I have also 'conversed with some, who burst into a rage whenever they 'heard anything said about God. Consider then, what the 'Man would be who had heard nothing about God, when 'there are even such as those, who have heard about Him, 'written about Him, and preached about Him.'*

The question is an interesting one; and it is to be settled by experience. If it is maintained, that the knowledge of God and a Future Life is innate in the Human Mind, it may be asked of the dogmatist, Whether he has found the knowledge innate in himself—whether he enjoys an independent revelation of God and eternity? His answer will probably be in the negative, but with the conviction, that what has not been his experience, has certainly been the experience of Seers, Prophets, and Great Souls in all ages. It might be further inquired, Whether an instance is known of any one whose life or teaching has exceeded the measure of the spiritual knowledge external to him, whether derived directly from the Word or from tradition? The answer again would be in the negative. Testing the question once more by our private experience, Have we not all to confess that our conduct falls below our knowledge? that as we sing out every Sunday, "We have left undone those things "which we ought to have done, and we have done those "things which we ought not to have done, and there is no "health in us;" that our constant tendency is to selfishness and to forgetfulness of God; and that unless it were for sustained communion with the Word in the church and the closet, we should speedily sink into utter worldliness and atheism.

Yes; experience certifies to the soundness of Sweden-

* Nos. 115 and 116.

borg's judgement on this head. Of ourselves we should never know God. Nevertheless there is another side to the question. If the Evil in us denies God, it is the Good in us which confesses Him. This, Swedenborg illustrates in a thousand passages; and the same tendency to denial and affirmation he holds true of a Future Life—

'In those who do not shun evils as sins, there lies an 'inward disbelief in a life after death.

'In those who have any religion, there is an inward 'confidence in a life after death.'*

In these sentences we have the conditions of faith and no faith in a nutshell; only let us be careful to remember the wide distinction, that exists in this world, between lips and hearts.

Swedenborg can be claimed by neither the Sensationalists nor the Intuitionalists, and he may be cited to the assistance of both. For the perfection of an idea or a belief, he requires the presence of an internal and an external—an intuition and a sensation—a feeling and a knowledge. Faith is complete in the congress of the two. Without knowledge feeling is dissipated; without feeling, knowledge is a lifeless husk. The words of Scripture may be to one as a dreary noise; to another, in David's phrase, 'more to 'be desired than gold, yea than much fine gold, sweeter also 'than honey and the honeycomb.' As for God, the very mention of His name may be an offence; whilst from another the cry goes forth, "As the hart panteth after the water "brooks, so panteth my soul after Thee, O God." By the outer revelation of the Word in the Scriptures, the inner revelation of the Word in the Heart is brought forth into 'fulness, sanctity and power.' Each is indispensable to perfect existence.

We have noted, that the religious knowledge 'of ancient

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* '*De Divina Providentia*,' No. 174.

'sages, of Aristotle, Cicero, Seneca and others,' is referred to 'tradition from those who first learned it from the Word.' This Word was not the Jewish Scriptures, but the Word of the Ancient Church, which was lost or forgotten and is at this day preserved among the Tartars.* From memories of this Word, whatever of true morality existed in ante-Christian civilization, was derived. Swedenborg holds firmly by the principle, that knowledge cannot be evolved from the Human Mind, and certainly not heavenly knowledge from the Infernal Mind.

In the same way he accounts for the existence of spiritual truth in the Heathen World. It is either transmitted from the Ancient Word, or from the Jewish Word by intercourse with those who possess it.

'*There is no knowledge of the Lord and no salvation where 'the Word is not known.*

'It is therefore provided by the Lord, that there shall 'always be a Church on Earth where the Word is read, 'and where thereby the Lord is known. When the Word 'was totally rejected by the Papists, the Reformation was 'effected and the Word again received.

'The Word in the Reformed Church gives light to all 'Nations and Peoples by spiritual communication. For 'this reason, by the Divine Providence of the Lord, there 'is universal intercourse of the Kingdoms of Europe '(especially of those in which the Word is read) with the 'Nations out of the Church.'†

Here is the inmost, the secret cause of the commerce of England and America and of the isolation of the Papal Kingdoms.

To the question, Why the Spiritual Sense of the Word was not previously disclosed? the same reason is assigned as in the case of the Doctrine of the Lord—'The Christians

* See Vol. I. page 340 of the present work. † Nos. 108–111.

'of the primitive Church were men of so great simplicity, 'that the Spiritual Sense of the Word could not be revealed 'to them; they could neither have used it, nor understood 'it. The Papists were neither able nor willing to receive 'anything spiritual; and the Protestants, by their sepa- 'ration of faith from charity, and their worship of three 'gods, would have falsified the Sense had it been made 'known to them.

'The Spiritual Sense is at this day manifested by the 'Lord because the Doctrine of genuine Truth is now 'revealed; and this Doctrine, and no other, is in harmony 'with that Sense.'*

Such is Swedenborg's Doctrine of the Sacred Scripture. It may appear fanciful, in parts it may be fanciful, but it is based upon a dogma from which it is hard to escape—the dogma, that God is the Creator of the Universe, that His Creation is an emanation from Himself, and that in all its gradations and details from first to last, from inmosts to outmosts, it reveals Him.

If this be true, everything, to the extent of its being, is a Word of God—a stone, a tree, a fish, a bird, a beast, a man.

So far, few will hesitate to accompany us; indeed to hesitate is to question the first principle of what is called Natural Theology. Let us however come at once to the point in view.

The History of the Jews as given in the Scriptures is called the Word of God, to the common offence of the rational world. It will not be contested, that the Jewish Nation was a Divine Word—a revelation of the Divine Wisdom whether displayed in Jewish righteousness, or in

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* Nos. 24 and 25, and '*Apocalypsis Explicata*,' No. 376.

judgement and destruction in Jewish sin; in either case the Divine Wisdom was made manifest.

The question of the propriety of the term, the Word of God, does not therefore apply to the Jews in themselves, but to the History of the Jews. Unless we are atheists, or unless we hold the extraordinary opinion, that there is no relation or corespondence between the Creator and His Creation, we admit so much, that the Jews themselves were a Word of God. 'For God did make this world, and does 'for ever govern it; the loud-roaring Loom of Time, with 'all its French revolutions, Jewish revelations, 'weaves the ''vesture thou seest Him by.''*

The Jewish Nation was a Word of God. Granted: but the History of that Nation, How is it the Word of God?

What is History? Matthew Arnold says, 'A huge 'Mississippi of falsehood, on which a foam-bell more or 'less is of no consequence'—and probably a very accurate answer. Nevertheless we have an ideal of what History should be, namely, an accurate reflection in words of a reality in life. If the Jews were a Word of God, such a History of them might be entitled to the same appellation.

Exhaustive History is impossible. We can never describe all which appears. Under examination the meanest existence widens into the indefinite, the image of the Infinite, and the more which is told of it, the more there is to tell.

How then shall History be written? Not by adventuring in the hopeless attempt to relate everything, but by the description of facts which are pivotal and representative —of facts which sum up, include, and indicate particulars. History, like painting, is done by selection; and a good historian like a good painter is distinguished by his judicious selection of facts. You may have volumes of details about

* Carlyle's '*Latter Day Pamphlets—Jesuitism*,' page 273, ed. 1858.

a man or nation and learn little therefrom; while a single graphic phrase, which hits off a really representative truth, will afford more information than them all.

Now, have we in the Scriptures such a History of the Jews?—such a picture of Christ 'the consummation of 'Jewry?' It seems to me we have. 'The Hebrew Bible, is 'it not,' asks Carlyle, 'before all things *true*, as no other 'Book ever was or will be?'* To its truth the Bible owes its everlasting vitality and influence. It is true as Shakspere is true, but with a depth beyond Shakspere's, for all its utterances revolve around God—God is its centre, Man and Nature its circumference. Colenso and others of the same genus, expend much useful labour on its arithmetic and topography, but its arithmetic and topography, like the anachronisms of Shakspere, are of the slightest possible moment. People who fancy they are undermining the Bible by such business plainly discover, that they are destitute of any adequate conception of its merits. Of any number of such errors, actual or imaginary, we hear with equanimity, as long as we feel that it is a matchless picture of Human Nature in reference to God, as long as we discern that the story of Israel, of Abraham, Moses, David and the Prophets, and of Him whose experience was the summary of them all, is told with infallible conformity to the deepest realities of life.

Why Jewish History should have been chosen for the Historic Manifestation of the Word, might be answered by the child's reason—Because it is. Had we such a History of any other people, we should have a Word of God. Swedenborg tells us, that the nations of Christendom at this day bear the same relations to each other, that the Moabites, Amorites, Ammonites, Philistines, Syrians, Egyptians, Chal-

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* '*Latter Day Pamphlets—Jesuitism*,' page 271.

deans, and Assyrians did to Israel.* Edward Irving says truly, 'The expedition of the Prince of Orange for the Pro-'testant cause into England is as wonderful a manifestation 'of God's arm as any event in the History of the Jews;' and we find him longing, 'Oh, that the History of the 'Church was drawn up by one possessed of the Spirit of 'God, who, in a short space and with a round pen, would 'draw it out after the manner of the books of Samuel and 'the Chronicles, adjoining to it specimens of the most 'pious writings of the Fathers, which might answer to the 'History as the Prophets answer to the Old Testament 'History.'†

Swedenborg does not leave us however without a reason for the selection of the Jews. They were chosen because they were the most carnal and external of Mankind, and as the skin invests the Body and the Body the Mind, the History of the Jews is inclusive—is universal History.‡ Hence it is that the Wise see themselves in the Scriptures as in a mirror, and receive reproof, counsel, and encouragement in their study; likewise the explanation of all other History and the unveiling of God as the source and root of all national life and unity. The History of England ever so truly written could never be what the History of the Jews is, for English life has never blown out so utterly in flesh and blood. The Scriptures are thus, first the History of the Jews, then of Man, then of the Heavens, and inmostly the revelation of God—Sense within Sense.§

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* '*De Divina Providentia*,' No. 251.

† Edward Irving in his Journal kept for his wife, 1825, from his '*Life*' by Mrs. Oliphant, Vol. I. pp. 257 and 350.

‡ Whoever has studied the Jew must have observed his external character —his devotion to *things* to the exclusion of *ideas*. All his thoughts are absorbed in the world and the flesh—in money and merchandise, house and raiment, and sensual delight. His eyes turn outwards and downwards, never upwards and inwards.

§ M. Guizot at a meeting of the French Bible Society, said—

I therefore end in yielding a general assent to Swedenborg's Doctrine of the Sacred Scripture. How the Scriptures were written I do not know, nor much care to know: certainly not to external dictation as alleged. The author of the Epistle to the Hebrews gives the most satisfactory explanation in the few words—'*God who at sundry times and* '*in divers manners spake in time past unto the fathers by the* '*Prophets, hath in these last days spoken unto us by His Son by* '*whom He made the worlds.*' Like Cowper's cottager I am content 'to know the Bible *true;*' that it is a temple of the Heavens and a sanctuary of the Lord.

"Historically, the Old Testament and the Gospel contain a fact—a spec-
"tacle without parallel. It is the History, if I may be pardoned such an
"expression, it is the History of God Himself, in His relations with Souls
"and Human Societies. It is the spectacle of the one, real, personal God,
"incessantly present and acting in the World. No other national and
"religious history presents anything resembling it. That great spectacle,
"that unique spectacle, is first unfolded among a small people, shut up and
"ignored in a little corner of the world. The religion of the Old Testament
"and the Gospel commenced in isolation and obscurity. Then all at once,
"on a given day, at a determined hour, that religion passes from obscurity
"to an immense ambition—from isolation to the conquest of the world. It
"announces that conquest, and advances to it through the most unexpected
"enterprises, and by contests sometimes the most sanguinary, sometimes the
"most skilful. And it is evidently attaining its purpose; evidently our
"earth is belonging to the Christian Nations; they are conquering it by
"mind and by strength, and will possess it entirely. Who would not be
"struck with such a fact accomplished by the Bible? Who would not see
"in it a proof of their mission and a source of their power?"

CHAPTER XVII.

THE DOCTRINE OF LIFE AND OF CHARITY.*

We have here a treatise on the Conduct of Life, and the distinction between the Heavenly and the Infernal Man.

Swedenborg opens his theme with the maxim, that 'All 'Religion has relation to Life, and the Life of Religion is to 'do Good.' By references to Scripture, to common-sense, and to the Athanasian Creed, he maintains the position, that a Good Life leads to Heaven and a Bad Life to Hell.

But a Good Life what is it? and a Bad Life what is it? A Bad Life, he answers, is a Life governed by Self-Love; a Good Life is one governed by the Love of God and the Neighbour. The goodness or badness of a Life is decided by its motive.

In the discovery of the motive of a Life there is a difficulty, inasmuch as the Infernal Life of Self-Love may display itself (and mercifully so) in the same acts as the Heavenly Life—

'A man gives to the poor, relieves the needy, endows 'churches and hospitals, promotes the good of the church,

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* '*Doctrina Vitæ pro Nova Hierosolyma ex Præceptis Decalogi.* Amste-'lodami; 1763.' 4to., 36 pages.

'*Doctrina Novæ Hierosolymæ de Charitate.* Londini: 1839.' A posthumous and unfinished work, published by the Swedenborg Society. It was possibly intended for the promised work (see *ante* pp. 100 and 102) '*Angelic* '*Wisdom concerning Life.*' From the references it contains, it would appear to have been written about 1764. Paul is quoted for the first time in the course of the treatise, No. 11, in evidence, 'that loving the Neighbour is 'fulfilling the Law.'

'of his country, and of his fellow-citizens, frequents places 'of public worship, listens attentively to what is said there, 'and is devout in his prayers, reads the Word and books 'of piety, and thinks about salvation; and yet knows not 'whether he does such things from himself' (*i.e.* from Self-Love) 'or from God. It is possible he may do them from 'God, and it is possible he may do them from himself.'*

If such acts are done for selfish ends, then, so far as the doer is concerned, they are infernal, 'for no one can do good, 'which is really good, from Self-Love.' They are not done for the benefit of Others but for the benefit of Self, and if Self were not to be gainer, they would be left undone. How many fine sentiments would vanish, how many labours would be unattempted, and how many donations would rest in the pocket, if only no equivalent in praise or power were expected! How often do we see superficial amiability changed to cynicism and malice when the Self-Love in which it originates is crossed or denied its gratification!

'He who is restrained from Sin by the worldly con-'siderations of reputation, loss, and punishment is not 'delivered from Evil, as is manifest after death. Although 'such a one had not on Earth committed murder, adultery, 'theft, and false witness, the lusts are latent within him, and 'he is found ready for any mischief when he foresees no 'danger. It is on this account that such persons act in 'unity with Hell, and cannot but have their lot with those 'who are in Hell.'†

On the other hand, he who is moved by the Love of God or Man, does the same acts simply and faithfully whether praise or blame be his portion, 'hoping for nothing again.' He is kind to his Neighbour because he loves him, and is rewarded in the spectacle of his well-being. He does God's will because His will is holiness, justice, and peace. Thus

* No. 9. † No. 63.

his motives have a perennial origin and consisteney. He *is* what the decorous selfish man *pretends* to be.

Having stated so much, Swedenborg proceeds to show how Heavenly Life is to be acquired. At this day we are all born subjects of Infernal Life; in other words, with Self-Love for our predominant motive; and it is the Divine purpose of our earthly probation to overcome the Infernal by the Heavenly Life, and, when overcome, to hold it in subordination and service to that Life, even as Hell is governed and used by Heaven.

Swedenborg's grand recipe and specific for this process is, 'the shunning of Evils as Sins—

'So far as Man shuns Evils as Sins, so far he does what 'is Good, not from himself,' [*i.e.* from Self-Love] 'but from 'the Lord.

'Who does not know, or may not know, that Evils 'prevent the Lord's entrance into Man? For Evil is Hell, 'and the Lord is Heaven; and Hell and Heaven are oppo- 'sites; so far, therefore, as Man is in the one, so far it is 'not possible for him to be in the other; for the one acts 'against and destroys the other.'*

The Decalogue teaches what Evils are Sins; and 'so far 'as any one shuns murders of every kind as Sins, so far he 'has Love towards his Neighbour; so far as any one shuns 'adulteries of every kind, so far he loves chastity; so far 'as any one shuns thefts of every kind as Sins, so far he 'loves sincerity; and so far as any one shuns false witness 'of all kinds as Sins, so far he loves Truth.'†

In another place he tells us, 'The very essence of the 'Christian Religion consists in shunning Evils as Sins.'‡

This prescription is very offensive to Rationalists; one

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* No. 18. † Nos. 21 to 36.

‡ '*De Divina Providentia*,' No. 265.

of Mr. J. Stuart Mill's criticisms of Christianity is, that its morality is mainly prohibitive and therefore insufficient. Why, it is asked, deal in these negations? Why not teach to do Good rather than to shun Evil? Why not leave Evil 'to the expulsive force of Good Affections?'

Like many of the objections to Christianity raised by those whose pride it is to call themselves Positivists, this too will be found highly visionary when brought to the test of experience.

The desire to lead a Heavenly Life is awakened in the heart. How does such a desire proceed to action? Around it in a burning circle are the passions of Self-Love bursting into flames of act, or smothering under the covers which prudence, or cunning, or fear impose. What is to be done? The awakened desire is as a king entering into an inheritance of anarchy and insurrection: (the Israelites led by Joshua into Canaan is a Biblical representation of the case). What is the king to do? Plainly, to reduce his inheritance to order; that is his first duty. It is idle to talk of good works, of noble enterprises, and gentle delights whilst the high places are held by rogues and by ruffians. He must search out his foes one by one and subdue them. Such must be the procedure in the heart wherein the Divine Kingdom is to be established. 'Cease to do evil,' precedes 'Learn to do well.'

Here let us mark, and carefully, the conditions of the warfare against Self-Love. It is carried on by Good Affections enlightened by Truths. A war within the breast, as a war without, involves two parties; hence says our Author—

'No one has power not to will Evils because they are 'Sins, and therefore to cease from their commission, except 'from an interior or superior Love.'*

If a cruel and vicious temper is resisted, it is resisted

* '*De Divina Providentia*,' No. 73.

by loving-kindness. If adulterous inclinations are resisted, it is by a chaste affection to which impurity is hateful. If covetousness and theft are resisted, it is by a spirit of probity and justice. If falsehood and deceit are resisted, it is by sincerity and simplicity. The resistance is in every case effected by an antagonistic virtue; the combat is accomplished 'by the expulsive force of a Good Affection;' and in the exercise of the warfare, the Good Affection is amplified, invigorated, consolidated. It is therefore quite a mistake to regard, 'Cease to do Evil' as a mere negation; the command implies the existence of a power interior to the Evil, and adequate to its coercion.

'So far as any one fights against Evil, and thereby 'removes it, so far Good succeeds in its place; and from 'Good only he looks Evil in the face, and then sees it to 'be infernal and horrible; and because it is so, he not 'only shuns it, but also holds it in aversion, and at length 'abominates it.

'Such combat is not grievous, except to those who have 'given up the reins to their concupiscences, and have de- 'liberately indulged them, and also to those who have 'confirmed themselves in the rejection of the holy things 'of the Word and of the Church. To others it is not 'grievous: and should they resist Evils in intention only 'once a week, or a fortnight, they will perceive a change.'*

As Self-Love is subdued, the Love of Others, with its appropriate Wisdom, enters, and the Man is thus gradually translated from Hell to Heaven—transformed from a Devil into an Angel. His activities are all beneficent—he goes about doing good. His Self-Love, reduced from the place of master to that of servant, is still operative, but only as the guard of his individuality and for his preservation in efficiency as an instrument of use to others.

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* Nos. 95 and 97.

In the course of his disquisition, Swedenborg has frequently to protect himself from the imputation that he encourages us to effect our salvation by our own efforts. There is no question, that he stands in full opposition to magical salvation whether by Popish sacraments or Protestant dogmas, but it is incorrect to assert, that he teaches that a man can cure himself spiritually, any more than he can cure himself physically. We are learning in hygiène, that we can do nothing to remove disease or maintain health beyond placing ourselves in appropriate conditions —denying ourselves, eating and drinking in moderation, breathing pure air, washing our skins, keeping quiet, and awaiting our reward. Our share of the business is wholly external. If in this way we do our duty outwardly, the inward work is done for us in waking and sleeping. There is no use fretting about our interiors: they are quite without our control. Between our physical health and our spiritual there is an exact analogy. We cannot regenerate our minds any more than our bodies—'No one can be 'cleansed or purified from Evils of himself; for there are 'infinite concupiscences in every Evil.'* We cannot explore the intricacies of our lusts. To make the attempt would be to convert ourselves into such wretched spiritual hypochondriacs as are displayed in multitudinous volumes of pietistic biography. Hence we discern the wisdom of the advice, 'Shun Evils as Sins.' If thus we guard the outside, the Lord will effect the marvellous, the inconceiveable process of internal regeneration.

'It is well known that the law of Sinai was written 'upon two tables, and that the first table contains those 'things which relate to God, and the second, those which 'relate to Man. In the table which is for Man, it is not 'said that he should do this or that good; it is said that

* No. 112.

'he should not do this or that evil; as, that he should not 'kill, commit adultery, steal, bear false witness, covet; the 'reason is, because Man cannot do anything good from 'himself,' (*i.e.* from Self-Love) 'but when he ceases to do 'evils, then he does good, not from himself, but from the 'Lord.' (*i.e.* from Love to Others.)

'The Lord is continually present and operative, and 'urgent to enter, but it is for Man to open the door; and 'the door is opened when he obeys the directions written 'on his table. Conjunction with the Lord is thereby 'effected.'*

Yet further: Swedenborg annihilates the last vestige of merit on Man's side. It might be placed to his credit, that he opens the door to the Lord; but he bids us note, that the very desire to refrain from Sin is the Lord's impulse, yea His very presence in Man. With a daring beyond the imagination of theologians, but amply warranted by Scripture, he defines the Love of Others in the Human Heart to be the Lord in that Heart;† and since government by that Love is salvation, therefore the Lord is salvation. It is nothing to the purpose to assert, that such Love is felt by us to be our own, and that in its combats with Self-Love it is as if Self strove with Self. Such is indeed the sensation, but sensation must not be confounded with reality—

'He who fights against Evils must needs combat as 'from himself, otherwise he does not fight, but stands still 'like an automaton, seeing nothing and doing nothing; and 'from the Self-Love in which he is, he continually thinks 'in favour of Evil and not against it. Nevertheless it is to 'be well known, that the Lord alone fights in Man against

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* '*Vita*,' Nos. 57, 58 and 62.

† 'The Internal Man is nothing else but Mutual Love. The things of 'the Internal Man are of the Lord, so that it may be said the Internal Man 'is the Lord.'—'*Arcana Cœlestia*,' No. 1,594.

'Evils, and that it only *appears* to Man as if he fought 'from himself; and the Lord is willing that it should so 'appear inasmuch as without the appearance there could be 'no combat, and consequently no reformation.'*

More of this when we come to the treatise on the Divine Providence. It is this doctrine of Man's *quasi* life, which, beyond all others, gives Swedenborg a position altogether unique in the Temple of Philosophy.

The opening of the posthumous and unfinished pamphlet on Charity covers much the same ground as that on Life. Again it is asserted, 'that the first part of Charity consists 'in looking to the Lord, and shunning Evils as Sins; and 'that until Evil is shunned as Sin, the Good which a Man 'does is spurious because done with a selfish purpose—

'It is possible for the Wicked to love each other mu-'tually—possible for robbers, and even for Devils, but not 'from Charity. A wicked man may do good as well as a 'good man. He may render assistance to another, do him 'many good services from good-will, from kindness, from 'friendship, from compassion; nevertheless, these good 'offices are no part of Charity in him who does them'—†

He is working all the while from Self-Love; his good-ness 'is none other than animal goodness, which wild beasts 'manifest in their cages and chains towards those who feed, 'punish, or cajole them.'‡ Swedenborg has no confidence in Self-Love acting amiably. He knew that at any instant it might change to indifference, or hatred and violence if its private advantage seemed in jeopardy. He holds that it is not possible to be useful with a heavenly thoroughness, 'from the affection of glory, honour, lucre, or pleasure.' For example, those who do their business from the Love of Approbation—

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* '*Vita*,' Nos. 22 and 96. † '*De Charitate*,' Nos. 17 and 31. ‡ No. 22.

'Are laborious and watchful in their work and do uses 'in abundance, yet not from the Love of Usefulness, but 'from the Love of Self, not from Love to the Neighbour, 'but from the Love of Glory. They enjoy no repose or 'peace of mind, except when fame or credit are in view; 'and when this is not the case, they rush into voluptuous 'enjoyments, into drunkenness, feasting, whoring, hatred 'and revenge, and defamation of those who do not respect 'them. If from time to time they are not promoted to 'higher dignity, they loath their employments, and give 'themselves up to idleness, and after death become demons.'*

Those whose lives are governed by Acquisitiveness—

'Are careful, prudent, industrious, and especially so if 'they be merchants or workmen. If they are officials, they 'are vigilant and sell their service. If they are judges, they 'sell justice; if priests, salvation. Lucre is their Neigh-'bour. They love their occupations for lucre and from 'lucre. If they fill a high office, they may sell their country 'and its army, and deliver their countrymen to the enemy. 'In as far as such persons are removed from the fear of the 'law and the loss of the profits of good character, they rob 'and steal. They do not know what it is to do good or be 'useful to a Neighbour for the Neighbour's sake. They are 'outwardly sincere and inwardly insincere.'†

They who work to buy Pleasure—

'Are corporeal and sensual. Their spirits are unclean. 'They have no Charity, but are mere cupidities and appe-'tites. They are Men-Beasts—dead, and their duties irk-'some. They shirk labour, and only regard pay as a means 'of pleasure. They lie in bed and dream of nothing but 'the means of finding others of the same sort to talk, eat 'and drink with. They are public burdens. All such are 'shut up in workhouses after death, where a master pre-

* No. 122. † No. 123.

'scribes a daily task, and until it is done, neither food, 'clothing, nor bed is allowed them. Thus they are compelled 'to be useful. The Hells abound in such workhouses.'*

No good can be done until the house—the Man's Mind—is cleansed and set in order—

'The Lord cannot enter into Man, to do any good from 'Himself through Man, before the Devil, that is Evil, is 'cast out; but afterwards He can. The Devil is cast out 'by means of repentance, and then the Lord enters and 'does good through the Man; nevertheless always in such 'a manner, *that the Man feels no otherwise than that he does* '*good from himself*, yet *knows*, that it is from the Lord.'†

Note once more the distinction between sensation and reality.

'The second part of Charity consists in doing Goods 'because they are Uses'‡—that is because they promote the well-being of the Neighbour. Charity is defined as Love or Affection for Goodness and Truth as manifested in Mankind; and every service rendered to the Neighbour for the Neighbour's sake 'is called a good of charity or a good 'work.'§

The interest of the treatise on Charity consists in its display of Swedenborg's practical temper. It is always interesting to see how a philosopher, whose forte lies in abstractions, conducts himself when he descends to illustrations drawn from ordinary life. In order to convince us, 'that in the spiritual idea Goodness and Truth are the 'Neighbour who is to be loved'‖ and not the Person—not the mere figure of Humanity, he puts these cases—

'Set before you three persons, or ten, whom you may 'be selecting for some domestic office, and what other 'criterion have you, but the Goodness and Truth which are

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* No. 124. † Nos. 7 and 41 to 45. ‡ No. 10.
§ No. 7. ‖ Nos. 18 and 24.

'in them? Man is Man from Goodness and Truth. Or, if 'you are selecting one or two to enter your service, Do you 'not inquire into the Will and Intellect of each? The 'Neighbour you can love will be the one you will choose. 'On this occasion, a Man-Devil may present the same 'appearance as a Man-Angel. Benefiting the Man-Angel, 'for the sake of the Goodness and Truth in him, and not 'benefiting the Man-Devil, is Charity; for Charity consists 'in punishing the Man-Devil if he does evil, and in re-'warding the Man-Angel. Or, if you regard ten young 'women, of whom five are unchaste and five are chaste, with 'the view of choosing a wife, Will you not choose one of 'the chaste, according as her style of Goodness matches 'your style of Goodness?

'A Man is a Neighbour according to the kind and 'measure of his Goodness. Whoever does not distinguish 'Mankind by the test of Goodness, may be deceived in a 'thousand instances and his Charity confounded and an-'nulled. A Man-Devil may exclaim, "I am the Neighbour: '"do good to me!" and if you do good to him, he may kill 'you or some other person; for you are placing a sword in 'his hand. Simpletons act thus: they say everybody is 'equally the Neighbour and see no necessity for inquiring 'into the qualities of men. God regards such indiscrim-'inate generosity as favour shewn to Evil. The Evil 'clamour for liberty and assistance, and their great power 'for mischief is derived from their alliance with goodnatured 'fools. On the contrary, he who loves the Neighbour from 'genuine Charity, diligently inquires what sort of character 'he has to deal with, and what manner of service will be 'beneficial to him. He searches out and conjoins himself 'with whatever Goodness is in the Man, and that Goodness 'he cherishes and assists: and should the Man fall away 'and the Goodness perish, then his attachment and service 'at the same time cease; for it is the Goodness he favours—

'not the Person. Charity, that is really genuine, is prudent 'and wise. Other Charity is spurious, because merely 'impulsive, gushing from the Will without qualification in 'the light of the Understanding.'*

'Our Neighbour, in a Spiritual Sense, is Good; and 'as Use is Good, our Neighbour, in a Spiritual Sense, 'is Use.

'That Use is our Spiritual Neighbour, every one must 'acknowledge: for who loves a Man merely as a Person, 'and not rather for something in him, by virtue of which he 'is what he is? Therefore he loves him for his quality, for 'that is the Man. This quality which is loved is Use, and 'is called Good; wherefore this is our Neighbour. As the 'Word in its bosom is Spiritual, therefore in its Spiritual 'Sense, this love of Good is what is signified by loving our 'Neighbour.

'It is one thing however to love our Neighbour from 'the Good or Use that is in him *towards ourselves*, and 'another to love our Neighbour from the Good or Use 'that is in ourselves *towards him*. A Bad Man can love a 'Neighbour for the Use he gets out of him, but to love the 'Neighbour from the Use which the Good in us may be to 'his Good, can only be done by a Good Man.'†

There are therefore as many varieties of Neighbour as there are differences of Goodness; 'and the differences of 'Goodness are infinite. It is commonly believed that a 'brother or a kinsman is more a Neighbour than a stranger, 'and a fellow-countrymen, than a foreigner; but birth does 'not make one person more a Neighbour than another, 'not even a father or a mother, nor education, nor kin, nor 'country. Every one is a Neighbour according to his 'Goodness, be he Greek, or be he Gentile.'‡

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* Nos. 20, 21 and 61. † '*De Fide*,' Nos. 20 and 21.
‡ '*Vita*,' Nos. 26 and 28.

In a larger sense, a Society, a Nation, and the Human Race is the Neighbour—

'That an individual is the Neighbour is commonly known. 'That a Society is the Neighbour, is because a Society is 'a composite Man. That a Country is the Neighbour, is 'because a Country consists of many Societies, and thus is 'a still more composite Man. That the Human Race is the 'Neighbour, is because the Human Race is the union of 'great Societies, each of which is a Man in the composite, 'and because it is therefore a Man in the widest sense.

'A Society is the Neighbour according to its use. There 'are some Societies whose function it is to administer civil 'affairs, which are manifold; some to administer judicial 'and commercial affairs; also various ecclesiastical con- 'cerns, such as consistories, universities, and schools; there 'are also scientific Societies, and many others. Now, no 'Society can be any otherwise regarded than as a composite 'Man, and is the Neighbour according to the character of 'the use it fulfils. It is similar to the case in Heaven, 'where every Society, large or small, is one Man. In 'performing distinguished uses a Society is more the 'Neighbour; in performing low uses, it is less so. If evil 'uses, it is only the Neighbour as a wicked man is, whose 'good one wishes for his own sake, and as far as possible 'one looks for means of amending him, if in no other way, 'then by threats, chastisements, and privations.

'Our Country is the Neighbour according to the quality 'of its Goodness, spiritual, moral, and civil. A Country in 'the idea of all men, is as one being. It is a Man in the 'concrete, and is also called a Body in which the King 'is supreme. The good of the Country which we are to 'consult is called the public or common good.

'Whilst our Country is to be loved according to the 'character of its Goodness, we are bound to serve it kindly. 'We are not so bound to serve another and a foreign King-

'dom, because one Kingdom does not will another's good, 'but wills to destroy it in wealth and power, and thus in 'means of defence; and therefore, loving any other King-'dom more than our own by consulting its use more, makes 'against the good of our own Kingdom. For this reason, 'we are to love our Country in a higher degree than other 'Countries.'*

In the last paragraph, Swedenborg falls painfully below his principles; but probably it was difficult for him to rise above the pernicious illusions of his age concerning international relations, and to see that the prosperity of one Country was in no wise inconsistent with, but, on the contrary, tributary to, the prosperity of all others. His acquaintance with the Societies of Heaven might have taught him so much. That law of neighbourly love, which he so considerately lays down in the case of Individuals, is equally binding, and suffers no diminution, in the case of Nations; and it is one of the chief joys of existence to observe how in the extension of intercourse and free-trade those ignorant and damnable jealousies between Nation and Nation are softening away. Nor, accepting the principle, that it is Goodness in Man or Nation that we are bound to reverence and serve, can we admit that our Country has a paramount claim to our allegiance. 'Birth,' testifies our Author, 'does not make one person more a Neighbour 'than another, not even a father or a mother.' England has been engaged in many malignant enterprises for which a Christian Englishman could have no sympathy, and for which, as a true patriot he could desire nothing but her defeat. If France in her policy should represent some generous idea and England in hers some shabby and selfish one, it may be difficult from his natural prepossessions, but a Christian Englishman is bound by his allegiance to Good-

* Nos. 25 to 28.

ness to honour France and resist England. Swedenborg was not without a glimpse of this truth, for in the following paragraph we read—

'If I had been born at Venice or at Rome, and was a 'Protestant, am I to love my native Country for its Spi-'ritual Goodness? I cannot. Nor can I, for its Moral or 'Civil Goodness, so far as these are dependent on Spiritual 'Goodness. In as far as they do not so depend, I can. 'Nevertheless in these three respects, I am odious to my 'Country; yet it shall not be odious to me, nor will I be 'hostile to it; but still will love it; not involving it in 'destruction, but consulting its good, in as far as it is 'really such; and yet not so consulting it as to confirm 'my Country in its own falsity and evil.

'I can love all in the Universe according to Religion; 'foreigners, not less than countrymen, and the African not 'less than the European; I love them, in a certain sort, 'more than Christians if they lead good lives in accordance 'with Religion, and worship God from their hearts, and say 'in act, 'I will not commit this evil, because it is contrary ''to God.'''*

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* Nos. 29 and 32. Doctor Temple, in his admirable Paper on 'The 'Education of the World,' in '*Essays and Reviews*,' observes—

'It is true that the life and power of all morality whatever will always be 'drawn from the New Testament; yet it is in the history of Rome rather than 'in the Bible, that we find our models and precepts of political duty, and 'especially of the duty of patriotism. St. Paul bids us follow whatsoever 'things are lovely, whatsoever things are of good report. But except through 'such general appeals to natural feelings, it would be difficult to prove from 'the New Testament, that cowardice was not only disgraceful but sinful, and 'that Love of our Country was an exalted duty of humanity. That lesson 'our consciences have learnt from the teaching of Ancient Rome.'—

To which we answer, Christianity has indeed no sanction for the thing called Patriotism. So far as the Love of Country is coincident with the Love of Righteousness, the New Testament affords it unbounded sanction; but if the Love of Country means our Country right *or wrong*, vainly indeed shall we explore its holy pages for sympathy. No: as our Lord said, "He that "loveth father or mother more than me, is not worthy of me: and he that

We have seen that Charity begins in ceasing to do Evil, and that it is perpetuated in Well-Doing—

'Christian Charity with every one consists in the faithful 'performance of the duties of his calling: for thus, if he 'shuns Evils as Sins, he daily does what is Good, and is 'himself his own particular Use in the Common Body: 'thus also the Common Good is provided for, and that of 'each Individual in particular.'*

Charity is acquired and exercised 'by every one who 'does the work of his office or his trade, sincerely and 'faithfully.'† Swedenborg altogether secularizes Religion. There are with him no avocations into which Divine Life does not enter. A shoemaker who makes good shoes because he loves to see his Neighbour well shod, is quite as certainly in the Kingdom of Heaven as any priest, preacher, or philanthropist. The single test of his Angelhood is, whether he abhors Evil and does Good according to his ability; if so, 'he is in the good of use from morning till 'evening, from year to year, from youth to old age.'‡ His acquaintance with God is not a Sunday interview, but a perpetual service. Swedenborg illustrates his position by reference to the life of a Priest, a Judge, a Magistrate, an

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"loveth son or daughter more than me, is not worthy of me." In all relations domestic and civil, the Christian seeks and serves his Master. So far as his Country promotes his Master's Kingdom, so far he loves his Country; so far as his Country resists or hinders His Kingdom, so far he abhors his Country. Patriotism is therefore a word which expresses no Christian duty: any goodness in it is superseded in an obligation of a far more noble and wider sweep; and the mendacity, arrogance, and ignorance which it commonly covers are simply infernal. Happily Patriotism is dying out of Civilization along with other vices of Heathenism: and no talk grows more offensive, and no policy more contemptible than that which prefers one nation to another. What greater praise then can the New Testament receive than Doctor Temple's depreciation!

Has Rome then no lesson for the Christian? Yea, many lessons; and chiefest among them, the utter iniquity of Patriotism *per se*.

* '*Vita*,' No. 114. † '*De Charitate*,' No. 84. ‡ No. 84.

Official, a General, an Officer, a Soldier, a Tradesman, a Mechanic, a Husbandman, a Captain, a Sailor, and a Servant. Here are two or three of the more characteristic examples—

'If the Leader of an Army looks to the Lord and shuns 'Evils as Sins, and acts sincerely and faithfully in his 'leadership, he does the goods of use and becomes a 'Charity. If he be a King, he does not love war, but 'peace, and in war continually seeks peace. He never 'begins war except for the safety of his Country, but 'having gone to war he becomes the aggressor so long as 'aggression is defence. In battle, if it be not contrary to 'his nature, he is brave and valiant; after battle he is mild 'and merciful. In battle, he would fain be a lion, but a 'lamb, when battle ends. In his inward self, he does not 'exult in the destruction of the enemy, or in the honour of 'victory, but solely in the liberation of his Country from 'the invasion of the enemy, and the havoc he would inflict. 'He acts prudently; he takes thoughtful counsel for his 'army as the head of a family for his sons and domestics. 'He loves his soldiers, each in proportion to his courage 'and faithfulness. Cunning in him is not cunning but 'prudence.

'If the common Soldier looks to the Lord, shuns Evils 'as Sins, and does his work sincerely and faithfully, he too 'becomes a Charity. He hates unjust depredation and 'unjust shedding of blood. In battle however he does not 'shrink from bloodshed: he does not think of it, but only 'of the enemy as thirsting for his life. His fury ceases 'when he hears the sound of the drum summoning him to 'desist from slaughter. After the victory, he regards his 'captives as neighbours, according to the manner of their 'goodness. Before the battle, he raises his affections to the 'Lord, and commends his life into the Lord's hand; he then 'lets them down from their elevation into the body, and

'becomes brave; and all the while, his thought of the Lord, 'of which he is now unconscious, remains in his affections 'above his bravery: and then, if he dies, he dies in the 'Lord; if he lives, he lives in the Lord.

'If a Tradesman looks to the Lord, shuns Evils as Sins, 'and carries on his business sincerely and faithfully, he 'becomes a Charity. He acts seemingly from his own 'prudence, yet still he trusts to Divine Providence; and 'therefore he is neither despondent in adversity, nor haughty 'in success. He thinks of the morrow, and yet he does not 'think of it. He thinks of it, as to what he must then do, 'and how he must do it; and yet he does not think of it, 'because he assigns the future to Divine Providence, and 'not to his own prudence. To the same Divine Providence 'he even attributes his own prudence. He loves business 'as the principal of his office, and money as the instrumental; 'and does not make money the principal, and business the 'instrumental, as many of the Jews do. Thus he loves 'trade, which in itself is a good of use; and not the means 'more than the trade. He does not indeed make this 'distinction himself; but it is made by his looking to the 'Lord, and shunning Evils as Sins; for thus he shuns 'Avarice, which is an Evil, and the root of many more. 'He loves the Common Good in loving his Private Good, 'because the one is hidden in the other; like the roots of a 'tree, which are indeed hidden, but from which nevertheless 'the tree grows, and blossoms, and yields its fruit. It is 'impossible for any one to know the hidden things of 'Charity in himself, but the Lord sees them.'*

In the righteous execution of a trade or profession, the life of Charity is displayed. To the mind of Swedenborg the words of the Catechism in answer to the question, "What is thy duty to thy Neighbour?"—"To learn and

* Nos. 91, 92 and 93.

"labour truly to get mine own living, and to do my duty "in that state of life, unto which it shall please God to call "me—" are peculiarly consonant. To this practical end, he subordinates Worship and Alms-giving as 'other works, 'not properly works of Charity, but either its signs, or 'benefits, or debts.'*

The signs of Charity are all things which belong to Worship, and are divided into externals of the Body and the Mind.

'The externals of the Body which belong to Worship, are, 'I. Going to church. II. Hearing sermons. III. Devoutly 'singing, and praying on the knees. IV. Taking the 'sacrament of the supper. At home also, I. Morning and 'evening prayer, and prayer at meals. II. Conversing on 'Charity and Faith, on God, Heaven, eternal life, and 'salvation. III. In the case of Priests, preaching also, 'and private instruction. IV. In the case of every Man 'communicating free and sincere instruction on religious 'matters. V. Reading the Word, and pious and instructive 'books.

'The externals of the Mind which belong to Worship, 'are, I. Thinking and meditating on God, Heaven, eternal 'life, and salvation. II. Reflecting on thoughts and inten- 'tions, as to whether they are evil or good, and, that the 'evil ones are from the Devil, and the good from God. 'III. Rejecting all impious, obscene, and filthy conver- 'sation: there are affections, good and evil, as well as 'thoughts, which come to the sight and sense.'†

All these devotional exercises must have one end—a better and a more useful life. Prayer is defined by our Author as converse with God. In prayer we turn to the Lord to learn our duty and to obtain strength to accomplish it. The lesson and the strength, we must convert into

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* '*Vita*,' No. 114. † '*De Charitate*,' Nos. 101 and 102.

action: if not, then prayer is nothing but a titillation of pious concupiscences, or an occasion of pharisaic display.

'Worship does not consist in external devotion, but in 'a life of Charity. Prayers are only the externals of 'Worship. The quality of a Man's prayers is governed by 'the quality of his life. It is of no consequence whether 'he assumes a humble deportment, or kneels, or sighs when 'he prays; these are superficial details which if not in-'formed by Love are lifeless sounds and gestures. Love of 'the Neighbour is true Worship; Prayer is the effluence of 'that Love. Hence the primary constituent of Worship is 'a life of Charity: Prayer is altogether secondary: from 'which it is plain, that those who place all Divine Worship 'in oral piety, err exceedingly. Actual piety consists in 'transacting all business sincerely and equitably because 'commanded by the Lord in the Word: thereby con-'junction with the Lord and Heaven is effected.'*

'The benefactions of Charity are all the goods which a 'Man, who is a Charity, does of his own accord beyond the 'sphere of his calling'†—such as gifts to the poor, to the church, and to public purposes. These Swedenborg does not regard as compulsory; and seeing the abuses to which they are liable, he does not anywhere recommend them.

The debts of Charity are the payment of taxes and various duties which are fulfilled 'from a sense of right and 'not from pleasure,' but which, 'because they are uses, are 'done sincerely and kindly.‡

'In regard to the payment of taxes, they who are 'spiritual pay them with one disposition of heart, and they 'who are merely natural with another. The spiritual pay 'them willingly and cheerfully, because they are collected 'for the maintenance of the State and the Church: where-

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* '*Apocalypsis Explicata*,' No. 325.

† '*De Charitate*,' No. 113. ‡ No. 115.

'fore those who regard their Country and Church as their 'Neighbour consider it iniquitous to deceive or defraud the 'revenue. On the other hand, they who do not regard the 'Country and Church as the Neighbour, pay them un-'willingly and grudgingly, and whenever they have an 'opportunity withhold them or use deception: with such 'their own house and flesh is exclusively the Neighbour.'*

Finally, there are for those whose life is Charity, 'various 'delights and pleasures of the bodily senses for the recrea-'tion of the spirits strained by attention to business—

'Such are conversations and discussions on various 'matters of a public, private, and economical nature; 'walking, and seeing sights which delight by their beauty 'and splendour, as palaces and houses; trees and flowers 'in gardens, parks, and meadows; men, beasts, and birds; 'dramatic performances, representative of moral virtues, 'and events from which something of Divine Providence 'shines forth. These and the like are for the sense of sight. 'Then there are music and song, which affect the spirits in 'correspondence with the affections; and decorous merri-'ment, which elates them. These are for the sense of 'hearing. In addition there are convivialities, feasts, and 'all kinds of merry-makings; games which are played at 'home with dice, billiards and cards; dances at wedding par-'ties, and at festive gatherings. Then there are gymnastic 'sports and exercises, which while they divert the mind, 'develope the body: likewise the reading of books, which 'record pleasant histories and opinions, and newspapers.

'If the Mind is never unbent it becomes dull for lack of 'stimulus and excitement; as salt without savour, or as an 'unstrung bow, which loses its elasticity.'†

He who leads a charitable—a useful life, enjoys recreation with unequalled heartiness. 'The Lord flows into his

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* 'Vera Christiana Religio,' No. 430. † 'De Charitate,' Nos. 117 and 118.

'diversions from Heaven and inspires them with an incom-
'municable and incomprehensible sweetness and fragrance.'*

Whilst Swedenborg commends a life of usefulness, we see he excludes from it neither pleasure nor gaiety. His ideal is at once rational and manly, and sanctified in every detail with the presence of God.

THE LOVE OF GOD.

For the completion of the theme of this Chapter, a few notes are requisite concerning the Love of God.

No phrase is more frequently in the mouths of the Pious, yet many would find it hard to answer—What do you mean by the Love of God?

The lesson runs—

"*Thou shalt love the Lord thy God with all thy heart, and*
"*with all thy soul, and with all thy mind. This is the first*
"*and great Commandment: and the second is like unto it—*
"*Thou shalt love thy Neighbour as thyself.*"

The second Commandment seems practicable: the first, as commonly understood, very difficult: for God must be known to be loved; but what and where is God? And supposing His presence and character discovered, What behaviour does Love to Him designate? Is it emotion, or practice? or, is it emotion and practice combined?

To these questions, Swedenborg supplies clear and definite answers.

What and where God is.

God is Love and He is Wisdom. To say no more would be to utter anew an old and empty sound; but we move a step further—

God is the Love and the Wisdom of Angels and Men—
'Heaven is not Heaven from the Angels. Their Love

* No. 121.

'and their Wisdom are not their own, but are really the 'Lord in them.

'The Good and Wise receive the Lord, for He is their 'Goodness and Wisdom.'*

'Heaven and the Church together constitute a Body of 'which Jehovah, our Lord and Saviour, is the Life and 'Soul.'†

'Nature itself is dead, Human Intelligence in itself is 'nothing; it is only from Divine Influx that both appear 'to be.'‡

[*Note.*—Influx is a convenient, but dangerous word. Swedenborg continually speaks of the Divine Influx—of Goodness and Truth inflowing *from* the Lord *into* Man; and readers sometimes rise from his pages with the notion, that Deity is distributed as water through water-pipes. Nothing could be further from his intention; for as he says—

'The Lord cannot send forth anything from Himself: 'He can only give Himself.'§

He informs us that he makes use of the expression, 'the 'Divine,' instead of God, and writes of Love and Wisdom in Man (which *are* God in him) as *from* God, in accommodation to that dulness, which cannot reconcile the Manhood of God with His existence in the inhabitants of England and Japan, Jupiter, and the Earths of Sirius. As elsewhere observed, he lost more than he took by his condescension.‖]

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* '*De Divina Providentia*,' No. 28; '*De Divino Amore et de Divina* '*Sapientia*,' No. 114; '*Arcana Cœlestia*,' No. 7,212; '*De Cœlo et de Inferno*,' No. 12; '*Apocalypsis Explicata*,' Nos. 152 and 179, *et passim*.

† '*Coronis*,' Nos. 15 and 29; '*Apocalypsis Explicata*,' Nos. 23 and 24; '*De* '*Divina Providentia*,' No. 162, *et passim*.

‡ '*De Divina Providentia*,' No. 187: pages might be filled with references to similar passages: we here touch the very essence of the Swedenborgian gospel.

§ '*Apocalypsis Revelata*,' No. 949; also '*Apocalypsis Explicata*,' Nos. 43, 62, 63, 102, and 143.

‖ See Vol. I. pp. 279, 280 of present work.

See then the deliverance from the difficulty pertaining to the first Commandment! Who cannot love Goodness and Wisdom in his fellow-creatures, and cherish them in himself? and since Goodness and Wisdom are the Lord such service is verily His worship. Hence testifies our Author—

'I have sometimes conversed with the Angels on this 'subject, and they have wondered that Churchmen do not 'know, that to love the Lord and the Neighbour is to love 'what is Good and Wise and to practise them heartily.'*

To be Good and Wise is to be conformed to the Lord—is to obey His Commandments; and when His Commandments are obeyed His Will is done, and the Master is revealed in the Servant—

'Love to the Lord is nothing else than committing 'to practice the Commandments of the Word, the sum 'whereof is, to shun evils because they are satanic and 'diabolic, and to do goods because they are heavenly and 'divine.'*

The Scriptures are a chart wherein the Lord is presented to us externally, and as we study them we ascertain how far our nature and habits are from accordance with Him. If He is indifferent to us, we shall be indifferent to the Scriptures, just as we should be indifferent to a map of a country of which we had neither knowledge nor concern. The precepts of the Word are nothing but the outward signs of the inward God; as Swedenborg boldly states, 'God and his Commandments are one.'† He who keeps them, keeps them by God: it is God Himself who fulfils His own Will in him.

'He who is thus conformed to the Lord, worships Him 'in every employment. This is unknown to those who

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* '*De Cœlo et de Inferno*,' No. 16; also '*Arcana Cœlestia*,' No. 10,284; '*Apocalypsis Explicata*,' No. 146; and '*Apocalypsis Revelata*,' No. 796.

† '*Vera Christiana Religio*,' No. 382.

'confine worship to prayers, which, apart from such con-
'formity, are no more than flatteries, and which would not
'gratify even a wise man, much less God.'*

Swedenborg does not discourage verbal prayer, but assigns to it its proper place as council with God preparatory to action—in no wise a substitute for action—

'It is believed that the Lord, because He is to be adored,
'worshipped, and glorified, loves adoration, worship, and
'glory for His own sake: not so: He loves them for Man's
'sake, for thereby the Self-Love, which hardens and shuts
'his heart, is softened and removed, and the way prepared
'for the Lord's entrance and blessing.

'Let not any one therefore imagine that the Lord is
'with those who merely praise Him: He is with those who
'do His Commandments, and thus perform uses.'†

He teaches emphatically that it is hopeless to love or serve God outside Man—

'Love to the Lord is Love by eminence, and Love to
'the Neighbour is Charity; *but Love to the Lord is not*
'*communicated save in Charity.* The Lord conjoins Him-
'self with Man in Neighbourly Love alone.'‡

This sentiment is happily not uncommon. Even Paine expresses it in saying—

'The only way in which we can serve God is in doing
'good and endeavouring to make our fellow-mortals happy.'

And Coleridge in the well-worn lines—

'He prayeth best who loveth best
'All things both great and small'—

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* '*De Divino Amore et de Divina Sapientia*,' Nos. 237 and 431; '*De Divina Providentia*,' Nos. 93, 94 and 326; '*Arcana Cœlestia*,' No. 10,645, *et passim*.

† '*De Divino Amore et de Divina Sapientia*,' Nos. 335 and 431, and '*Apocalypsis Explicata*,' No. 33.

‡ '*Doctrina de Fide*,' No. 22, and '*Divine Love and Wisdom*' from '*Apocalypse Explained*,' p. 69.

And Leigh Hunt in his charming apologue—

'Abou Ben Adhem (may his tribe increase!)
'Awoke one night from a deep dream of peace,
'And saw within the moonlight in his room,
'Making it rich, and, like a lily in bloom,
'An Angel, writing in a book of gold.
'Exceeding peace had made Ben Adhem bold;
'And to the presence in his room he said—
'"What writest thou?" The vision raised his head,
'And with a look, made all of sweet accord,
'Answered—"The names of those who love the Lord."
'"And is mine one?" said Abou. "Nay, not so,"
'Replied the Angel. Abou spoke more low,
'But cheerily still, and said—"I pray thee then,
'"Write me as one who loves his fellow-men."

'The Angel wrote and vanished. The next night
'He came again with a great wakening light,
'And shew'd the names whom Love of God had bless'd,
'And lo! Ben Adhem's name led all the rest.'

Love to the Lord is not a personal affection.

'To love the Lord among the Angels does not mean to 'love Him as to Person, but to love the Goodness which is '*from* Him'—that is, as He is in His creatures; for 'Good-'ness and Wisdom are from the Lord alone, and *are* the 'Lord with Man and Angel.'*

'To think of God as a Person is to think materially. 'He should be thought of from His Essence—from Love 'and Wisdom, and from thence to His Person, and not *vice* '*versâ*; thus spiritually and not materially.

'Angels think abstractedly from persons: if they 'thought determinedly to persons, their wisdom would 'perish.

'A view to person contracts and limits ideas, and thus 'in the evolution of the Spiritual Sense of the Word from

* '*De Coelo et de Inferno*,' No. 15, and '*Apocalypsis Explicata*,' Nos. 433 and 650.

'the Letter, the idea of person perishes along with the 'ideas of space and time.'*

Thus, with ample warrant from the Scriptures, does Swedenborg shew how Love to the Lord is a practicable and reasonable service.

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* '*Apocalypsis Revelata*,' No. 611; '*Apocalypsis Explicata*,' Nos. 99, 100, 325 and 625; and '*Arcana Cœlestia*,' No. 5,253.

CHAPTER XVIII.

THE DOCTRINE OF FAITH.*

In the course of our work we have frequently struck across Swedenborg's Doctrine of Faith so that much which belongs to the present chapter may have been anticipated; nevertheless as the Doctrine is so characteristic of the Author, as its principle permeates his whole theological system, and as it affords a vivid illustration of his mental philosophy, it may not be unprofitable to treat the pamphlet before us as a novelty.

Why *do* you believe so and so? Why do you *not* believe so and so? The questions may be answered in many ways—in many very superficial ways, which will leave us satisfied, that we have by no means penetrated to the inmost ground and cause of belief.

'What is belief? A *state* of the Mind. What is it often 'taken to be? An *act* of the Mind.

'The attempt to induce others to will a belief or unbelief 'is exceedingly common among all sides of all questions. 'There is no arguing against it: for it is a lurking attempt, 'unsuspected by those who make it. . . . Let the evidence 'tendered be what it may, it is an error to suppose it ought 'to produce the same effect on different persons. It is 'nonsense to say, Strip your mind of all bias, and make it 'equally ready for all impressions: you might as well tell

* '*Doctrina Novæ Hierosolymæ de Fide.* Amstelodami: 1763.' 4to. 23 pages.

'a wrongly bent twig to please to put itself straight, that you may then give it another bend in the proper way.'*

Professor De Morgan in these terse lines, repeats Swedenborg's opinion—Belief is a *state* of the Mind; or more accurately, a state of the Will made manifest in the Understanding. A Man believes so-and-so because so-and-so is consonant with his Will; he disbelieves so-and-so because so-and-so is antagonistic to his Will. Common sense has fixed the fact in the proverbial couplet—

'Convince a Man against his Will—
'He's of the same opinion still.'

Belief having its origin in the Will must therefore be subject to as many differences as there are varieties of Will; unless people *feel* alike, they cannot *think* alike. A Man whose Will is the Love of Self cannot possibly share the creed of the Man whose Will is the Love of Others. Truths which are congruous and therefore credible to the Good, are incongruous and incredible to the Evil.

On these data, Swedenborg erects his Doctrine of Faith.

Faith is the assurance with which the Good receive the Truths, which are congenial to their character.

'Inasmuch as Goodness and Truth are one in the Lord, 'and proceed as one from Him, it follows that Goodness 'loves Truth, and Truth loves Goodness, and that they 'desire to be one. The like is true of their opposites: Evil 'loves Falsity, and Falsity loves Evil, and they desire to 'be one. The conjunction of the first is the Heavenly 'Marriage; of the second, the Infernal Marriage.'†

He who would acquire Faith must therefore take means to become Good—

'He who shuns Evils as Sins loves Truths and desires 'them, and the more he shuns Evils as Sins, so much the

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* Preface, '*From Matter to Spirit*,' page xvi. London, 1863.

† '*Vita*,' No. 33.

'more he loves and desires them, because so much the more 'is he grounded in Goodness.

'Faith and Life march on with equal step. Man is 'not endowed with a single Truth in excess of Goodness; 'consequently, with not a grain of Faith in advance of 'his Life.

'Truth is not given without Goodness, for Truths derive 'their life from Goodness. Truths possessed by one who 'is not Good are indeed Truths in themselves, but they are 'not Truths to their possessor.

'In a word: in proportion as anyone shuns Evils as 'Sins, and looks to the Lord, he is in Charity, and in 'the same proportion is in Faith. In its essence Faith is 'Charity.'*

The Good have an interior sense of Truth—

'In hearing or reading they have a perception whether 'what is said or written is true or not. Those who are in 'this illumination are said to be 'taught of Jehovah' '(Isaiah liv. 13, John vi. 45): and of them it is said in 'Jeremiah, (xxxi. 33 and 34) "I, Jehovah, will put my "Law in their inward parts, and write it in their hearts; "and they shall teach no more every man his neighbour, "and every man his brother, saying, Know Jehovah: for "they shall all know me, from the least of them unto the "greatest of them."†

Further: in the Good, Truths are multiplied—

'Goodness, when it is in the first place and has dominion, 'produces Truths continually, and multiplies them around 'itself, and also around each other, making every single 'Truth as a little star ablaze with light.'‡

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* '*Vita*,' Nos. 41 and 52; '*Apocalypsis Explicata*,' No. 48; and '*De Fide*,' Nos. 22 and 23.

† No. 5.

‡ '*Arcana Cœlestia*,' No. 5,912.

Here is a fine sentence on the Love of Truth because it is Truth, and pertinent to our theme—

'To those who are in the Spiritual Kingdom of Heaven, 'it is given from the Lord to be in the Affection of Truth 'for the sake of Truth, and this Divine gift is what is called 'Grace; so far as any one is in that Affection, so far he is 'in Divine Grace; *nor is there any other Grace given to Man, 'Spirit, or Angel than that of loving Truth because it is Truth,* 'since in that Affection they have Heaven with all its 'blessedness'—*

Surely never since Bacon wrote—'The inquiry of Truth, 'which is the love-making or wooing of it, the knowledge 'of Truth, which is the presence of it, and the belief of 'Truth, which is the enjoying of it, is the sovereign Good 'of Human Nature'—has the divine passion for Truth had such noble praise.

It is not unfrequently, nor unjustly, denounced as uncharitable arrogance, that sceptical difficulties as to Faith should be referred to an Evil Will—a Will in which Self-Love has dominion—or, as it is styled in the Epistle to the Hebrews (iii. 12), 'an Evil Heart of Unbelief.' Doubters say, they cannot see this, and they cannot believe that, and they deserve credit for their sincerity. Would they have a prescription for their blindness? Let them forsake their pleasant vices, and await the result on their mental vision—

'If any one thinks or says, 'Who can have that internal ''acknowledgement of Truth, which is Faith? I cannot:' I 'will tell him how he may: 'Shun Evils as Sins, and apply ''to the Lord: then you will have as much Faith as you ''desire.' He who shuns Evils as Sins is in the Lord; he 'loves Truth and sees it, and has Faith.'†

There are many who wish to know who Christ really is,

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* '*Apocalypsis Explicata*,' No. 22; also No. 102. † '*De Fide*,' No. 12.

whether there is a future life, and how far the Bible is true; and read and talk profusely on such questions; but to what profit? If they are not obedient to the Truth they know, Why should they have more Truth? God is an economical and a merciful Giver? Whilst His children's hands are full of bread, which they do not eat, He will not waste nor amuse them with new supplies.

'There are Truths which appear to belong to Faith 'only, as that God is,—that the Lord, who is God, is the 'Redeemer and Saviour,—that there is a life after death, and 'a Heaven and a Hell, and many others of a similar nature, 'of which it is not said, they are to be done, but believed. 'These Truths are dead to those who are in Evil, but alive 'with those who are in Good.'*

Only by a holy life can the interior Truths of the Spirit be apprehended; many must remain mysteries until a state of righteousness is attained in harmonious affinity therewith: then and not till then, are the eyes opened, and the blessed one is enabled to cry, "I see! I believe!"

This statement may be arrogantly perverted and abused; nevertheless reflection and experience will yield it their sanction.

Such is the Law of Faith, and by the Law we must resolve contradictory phenomena.

If there are some who honestly announce, that they cannot believe, are there not others in equal or deeper Self-Love, who pretend to believe, who advocate belief with fervour, and attack unbelief with vigour and venom? Certainly; but it must be borne in mind, that theology is a science, and like geology, botany, or astronomy, it may be cultivated without any reference to practice; even as a

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* '*Vita*,' No. 47.

medical student disciplined in physiology may, in his personal habits, set its plainest dictates at defiance.

'A Man may be skilful in the Doctrines of the Church 'and have a perfect knowledge of their relations; he may 'know how to confirm them from the Word and by reason-'ing; he may be versed in the Doctrines of all former 'Churches, and in the decrees of Councils; yea, he may even 'know Truths, and see and understand them, so as to be 'thoroughly acquainted with the nature of Faith, Charity, 'Piety, Repentance, Remission of Sins, Regeneration, Bap-'tism, the Holy Supper, Redemption and Salvation; never-'theless he has no Wisdom unless he shuns Evils as Sins.

'The acknowledgement of Truths cannot exist except 'outwardly and verbally, unless implanted in Charity: 'otherwise, inwardly or in heart the Truths are denied.

'A Man who does not shun Evils as Sins may indeed 'love Truths, but he does not love them because they are 'Truths, but because they serve to extend his reputation 'and procure him gain; wherefore, whenever they cease to 'subserve these ends, he ceases to love them.'*

Consider for instance the premium which the Church of England sets on professional Faith, and the penalties affixed to scepticism, and how thereby the baser qualities of Human Nature are committed to the defence of orthodoxy. All her ministers confess assent to the Prayer Book, but in how many of them does that assent express a real relation between Mind and Book! A Good Man, so far as there is Truth in the Prayer Book, has an inward sympathy with it; so far as it contains Falsity, he has an inward indifference or repugnance to it. As for the Selfish Man, he is at inward variance with its Truths with whatever eloquence he may proclaim them, and wherever its Errors match his Evils, them he believes.

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* '*Vita*,' Nos. 27 and 35, and '*Arcana Cœlestia*,' No. 2,049.

It is not to be forgotten moreover, that there is a powerful and subtle influence exercised by Mind over Mind, and by this influence we may explain many cases wherein the Truth is understood and defended with eminent ability by the Evil: they are elevated by the Good into a temporary enjoyment of their own intellectual light. We are all more or less familiar with the inspiration of a weak Mind by a strong one whereby it acquires for a time an energy and intelligence beyond its own. Swedenborg is able to adduce some remarkable cases from his peculiar experience—

'In my intercourse with Spirits, opportunities have been 'afforded me of conversing on arcana of wisdom with the 'Ignorant, the Stupid, and the Evil. In the light of the 'Understanding which is proper to Man, and in the glory 'of being thought intelligent, they comprehended them all 'and acknowledged their truth.

'I have seen fiery Devils, who when they heard arcana 'of wisdom, not only understood them, but discussed them 'rationally; as soon however as they were left to themselves, they ceased to understand and returned to their 'insanities, which they then called wisdom. It has even 'been permitted me to hear, that when they were in wisdom 'they laughed at their insanity, and when in insanity, at 'wisdom.'*

This illumination of the Understanding vanishes with the occasion and when the Evil Love resumes its sway—

'The Will leads the Understanding and reduces it to 'unity with itself; wherefore should there be anything 'in the Understanding which does not harmonize with 'the Will, it is cast out as soon as the Man is left to 'himself.

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* No. 3, '*De Divina Providentia*,' No. 223, and '*De Divino Amore et de Divina Sapientia*,' No. 244.

'The Will infuses itself into the Understanding and 'obliterates everything it does not like.'*

We may be very zealous for the Truth, but it behoves us to ask ourselves straitly, Why? and in the secret of our hearts to query how far we really do believe in the Faith for which we so earnestly contend. An honest answer may surprise and humble us, but it may be our salvation.

Faith is the assurance wherewith Truth is believed, and Truth is presented to Faith in the shape of Knowledge—

'From his earliest childhood, Man has a Love of Know-'ledge, and by that Love he deposits in his Memory many 'things useful, and many useless.

'From the Word or from the Doctrine of the Church, 'he acquires Knowledges of what is True and Good in 'greater or less abundance according to his opportunities 'and his thirst for information.

'These Knowledges are not Faith. They are only 'material out of which Faith may be constructed. If there 'be none, Faith cannot be formed; if there be few, a 'scanty, meagre Faith is only possible; if there be many, 'a rich and ample Faith may be organized.'†

It is only as Evils are shunned as Sins—as Truth which is known is done, that Faith is organized—that Truth is believed. Until this takes place, Knowledge is no more the Man than corn in a granary is his body: the corn is incorporated when eaten and digested; the Knowledges of Truth are incorporated when practised. 'Charity produces 'Faith.' Knowledges are vivified by Love: without Love

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* '*Vita*,' No. 44, and '*De Divina Providentia*,' No. 209.

† '*De Fide*,' Nos. 5 to 29. 'Love without Faith is a mourner or a 'maniac: Faith without Love, a Devil: but Faith that works and grows by 'an indwelling Love is at once a humble penitent and a happy disciple.'—Rev. T. T. Lynch.

they are like a garden in winter, without growth; with Love they are like a garden in spring and summer, thick with leaves, flowers and fruit.*

There are many who in consequence of the cares of life, the lack of teachers, or the ignorance of teachers, are unable to acquire many Knowledges of Truth; but what few they know, they practise. These in their hearts long for Truth, as Love ever does for its mate; and after death receive instruction from the Angels with eager joy. It is otherwise with those who are in similar ignorance, but in confirmed Self-Love. They cannot be instructed; their Evil hates Truth, turns from it, and will none of it.†

The difference between the Doctrine of Faith here developed and that held by Catholics and Protestants is obvious, and is brought by Swedenborg into high relief. According to him if a Wise Man was asked, Why he believes a certain statement, he would answer, Because it is true; and if pressed still closer as to how he knows it is true, the fact would be revealed, that he *feels* it to be true, and feels it to be true because between his Mind and the statement there is a congruity—an affinity from Love.

In some statements there is universal Faith, as for instance, that one and one make two. Why universal? Because every Mind is equal to their comprehension—because there is a universal congruity between the Human Mind and the facts. As statements develope in intricacy they require higher developements of intellect for their reception—that is, for their credence; and there doubtless are Truths which stated any how would be incredible—that is to say unintelligible, because so elevated or so intricate, that the Human Mind cannot grasp them.

* Nos. 31 and 32. † No. 30.

Faith or belief then is only another word for comprehension, or at least apprehension: and however complex it may be, its grounds are axiomatic; for under analysis the most complex Faith is resolved into just such relations as exist between the Mind and the axioms of mathematics. Reasoning does not prove a statement true in any other sense than that it assists or educates the Mind to embrace or comprehend a statement for which at starting it was unequal.

The same principle holds good in the case of those Truths, which, concerning the Will and the Understanding and their relations to God, are called Spiritual. They too are only credible, that is congruous to Minds of corresponding sympathies—to Minds possessed with a love or hunger for them: and they are incredible, that is incongruous to Minds destitute of such sympathies, or such love or hunger.

To say therefore, that you believe what you do not comprehend, is to talk nonsense. What your Mind does not love, nor hunger after, nor has any congruity with, can be nothing but incredible. Hence Swedenborg in a remarkable passage, already cited but which will bear a second perusal, observes—

'Faith is an acknowledgement that a thing is so, because 'it is true. He who is in genuine Faith thinks and speaks 'to this effect—"This is true, and therefore I believe '"it." If he does not comprehend a sentiment, and see 'its truth, he will say—"I do not know whether this is '"true or not, therefore I do not yet believe it. How '"can I believe what I do not comprehend? Perhaps it '"may be false."

'The Angels utterly reject the tenet, That the Under-'standing ought to be kept in subjection to Faith; for, 'they say, "How can you believe a thing when you do '"not see whether it is true or not?" and should any

'one affirm, that what he advances should nevertheless be 'believed, they reply, "Do you think yourself a god, that '"I am to believe you? Or that I am mad, that I should '"believe an assertion in which I do not see any truth? '"If I must believe, cause me to see it." The dogmatizer 'is thus constrained to retire. Indeed, the Wisdom of the 'Angels consists solely in this, that they see and compre-'hend what they think.'*

The Catholic and the Protestant notion of Faith is the reverse of the Angelic—

'The idea attached to the term Faith at the present day 'is this, that it consists in thinking a thing to be so because 'it is taught by the Church, and because it does not fall 'within the scope of the Understanding: for it is usual 'with those who inculcate it to say, "You must believe, '"and not doubt." If you answer, "I do not comprehend '"it," it is replied, that is the very circumstance which 'makes a Doctrine an object of Faith.

'Thus the Faith of the present day is a Faith in what 'is not known, and may be called a Blind Faith; and as 'being the dictate of one person abiding in the Mind of 'another, it is a Historical Faith.

'Faith separated from Understanding entered the 'Church with Popery, because the chief security of that 'Religion is ignorance of the Truth; and therefore the 'reading of the Word was forbidden. How otherwise could 'the Popes be worshipped as Deities, Saints invoked, and 'their carcases, bones and tombs thought holy, and con-'verted into sources of lucre?

'A Blind Faith was continued among many of the 'Protestants owing to their separating Faith from Cha-'rity: for those who do so, cannot but be in ignorance of 'the Truth, and will give the name of Faith to the

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* Nos. 2 and 4.

'mere thought that a thing is so, without any internal 'acknowledgement.

'Among them likewise ignorance is the security of 'their tenets; for so long as ignorance reigns, with the 'persuasion that things theological are too high for the 'Understanding, the Learned can talk without being con-'tradicted, and the Simple fancy what they say is true, and 'that the talkers know what they mean.

'The Lord said to Thomas, "Because thou hast seen '"me, thou hast believed; blessed are they that have not '"seen and yet have believed" (John xx. 29): by which is 'not meant a commendation of a Faith separate from 'Understanding, but that those are blessed who do not see 'the Lord with their *eyes*, as Thomas did, and yet believe 'that He Is: for this is seen in the Light of Truth which 'is from the Word.'*

On the grand dogma of Protestantism, we have this vigourous onslaught—

'That it may be seen what the nature of Faith is when 'separated from Charity, I will shew it in its nakedness, as 'follows:

'That God the Father, being angry with Mankind, 'rejected them from Him, and out of justice resolved to 'avenge Himself by their eternal damnation; and that He 'said to the Son, "Descend; fulfil the Law and take upon '"thyself the damnation destined for them; and then '"peradventure I shall be moved to compassion." Where-'fore He descended, and fulfilled the Law, and suffered 'Himself to be hanged on the cross, and cruelly put to 'death; which done, He returned to the Father, and said, '"I have taken upon myself the damnation of Mankind; '"therefore now be Thou merciful;" thus interceding for 'them: but He had for answer, "For their own sakes I

* Nos. 1 and 8 to 10.

'" cannot; however as I saw thee on the cross, and beheld
'" thy blood, I am moved to compassion: still I will not
'" pardon them; I will only impute unto them thy merit;
'" and that only to those who acknowledge it. This shall
'" be the Faith by which they may be saved."

'Such is that Faith exhibited in its nakedness.

'Who that has any enlightened Reason does not see its 'inconsistencies? which are contrary to the very Divine 'Essence; as, that God, who is Love itself and Mercy 'itself, could, out of anger and consequent vengeance, 'condemn Men and devote them to Hell! also, that He 'should desire to be moved to compassion by beholding the 'condemnation transferred to His Son; and by a view of 'His sufferings upon the cross and His blood! Who 'possessing any enlightened Reason does not see, that one 'God could not say to another God, who was His equal, "I '" do not pardon them, but I impute to them thy merit?" 'as well as also, "Now let them live as they please, only '" let them believe this, and they shall be saved?" Not to 'mention other absurdities.

'The reason why these things are not seen is, because a 'Blind Faith has shut people's eyes and stopped their ears. 'Shut people's eyes and stop their ears, that is, cause them 'not to think from any Understanding, and then tell those 'who are impressed with any idea of life eternal whatever 'you please, and they will believe it: yea, though you 'should tell them that God can be angry and breathe 'vengeance, that God can inflict eternal damnation upon 'any one; that God requires to be moved to compassion by 'His Son's blood; that He will impute and attribute that 'to Man as a merit of his own, and will save him by his 'barely thinking so; as well as also, that one God could 'stipulate and enjoin such things on another God of one 'essence with Himself; with any other extravagances of a 'similar kind: but open your eyes and unstop your ears,

'that is, think of the above notions from your Under-'standing, and you will see their utter disagreement with 'Truth itself.'*

The case is still further illustrated in the following conversations—

'An Angel told me he had talked with many Protest-'ants, and had learned what the nature of their Faith was; 'and that with one who was in Faith separated from 'Charity he held this conversation—

'"Friend, who art thou?"

'"I am a Christian of the Reformed Church."

'"What is thy Doctrine and the Religion thou derivest "from it?"

'"It is Faith."

'"What is the nature of thy Faith?"

'"My Faith is that God the Father sent His Son to '"make satisfaction for the sins of Mankind; and that those '"are saved who believe this."

'"What more dost thou know respecting Salvation?"

'"Salvation is obtained by that Faith alone."

'"What dost thou know of Redemption?"

'"It was effected by the passion of the cross, and the '"Son's merit is imputed through that Faith."

'"What dost thou know of Regeneration?"

'"It is effected by Faith."

'"What dost thou know of Repentance and the Re-'"mission of Sins?"

'"They are attained by that Faith."

'"Tell me what thou knowest of Love and Charity."

'"They are that Faith."

'"Tell me what thou knowest of Good Works."

'"They are that Faith."

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* Nos. 44 to 46.

'"Tell me what thou thinkest of all the commandments '"in the Word."

'"They are included in that Faith."

'"What, then, art thou to do nothing?"

'"What can I do? I cannot do Good, which is really '"Good, from myself."

'"Canst thou have Faith from thyself?"

'"I cannot."

'"How then canst thou have Faith?"

'"That I do not inquire into. I will have Faith."

'"Dost thou know anything more respecting Salvation?"

'"What more should I know, when Salvation is obtained '"by Faith alone?"

'"Thou answerest like a musician who can sound but '"one note; I hear nothing but Faith. If that is what '"thou knowest, and nothing more, thou knowest nothing. '"Depart hence and see thy companions."

'He departed and found them in a desert where there 'was no grass. He asked what was the reason of this, and 'was answered, "Because there is nothing of the Church '"in them."

'With another, who was in Faith not separated from 'Charity, the Angel spoke thus—

'"Friend, who art thou?"

'"I am a Christian of the Reformed Church."

'"What is thy Doctrine and thence thy Religion?"

'"Faith and Charity."

'"Are these two?"

'"They cannot be separated."

'"What is Faith?"

'"It is to believe what the Word teaches."

'"What is Charity?"

'"It is to do what the Word teaches."

'"Hast thou only thought these things, or hast thou '"also done them?"

'"I have also done them."

'The Angel of Heaven then looked at him, and said, '"My friend, come along with me, and dwell with us."'

The love of ease and the pride of intelligence continually tempt us to pass off Knowledge as Faith and as Life; and the Bible, as the perfect story of God and the Human Heart, bears many testimonies concerning the mischievous illusion. The Philistines, the Dragon of the Apocalypse, and the Goats in Daniel and Matthew are all cited and explained by our Author as emblems of Knowledge without Love.

Prone as we are to be satisfied in knowing without doing, the danger of the tendency is greatly magnified when it is formally sanctioned by such dogmas as, that we cannot keep God's commandments, that we are saved by belief in incredible Doctrine, and that Christ died to supersede any effort on our part to escape from selfishness and sin. Wherever such heresies are really entertained, spiritual death is almost inevitable; and wherever partially credited, their malignant influence blights the hope and discourages the desire after a life purified and glorified by the faithful incarnation of the Divine Will.

'Remains.'

Truths are received, recognized, and wedded in the Understanding by corresponding Goodness in the Will: Faith is the result of the congress. There are therefore as many varieties of Faith as there are varieties of Good Affections married to Truths.

We know where Truths are to be found: they constitute the written Word—dead and useless until vivified by contact with an answering Divine Spirit in the Heart: but whilst the material of Faith is thus as cheap as the printed Bible and as accessible as its wide-spread renown, How

shall a Man obtain those Heavenly Affections whereby, you say, the written Word is made alive?

A very pertinent question, but more easily put than answered: Wanted, in fact, a recipe for the capture of the Holy Spirit. The mysterious words rise to mind—'*The wind* '*bloweth where it listeth, and thou hearest the sound thereof, but* '*canst not tell whence it cometh, and whither it goeth: so is every* '*one that is born of the Spirit.*'

How shall a Man procure Good Affections? If he does not possess them, it is doubtful whether he can procure them, any more than he could raise a field of wheat without seed, or multiply talents without one or many to start with. The culture of Good Affections is all that can be prescribed: to what they may develope under culture, Who shall say? for '*the Kingdom of Heaven is like to a grain of mustard seed,* '*which a man took and sowed in a field: which indeed is the* '*least of all seeds: but when it is grown, it is the greatest* '*among herbs, and becometh a tree, so that the birds of the air* '*lodge in the branches thereof.*'

But how is a Man possessed of Good Affections? In the first place, he owes them to the organization of his Brain. In the Brain are the habitations of Good Affections, and the habitations vary in form and capacity in every individual. In some cases they may be so narrow or deficient as to exclude the possibility of residence: then we have not so much a man as a wild beast.

Given however a Brain with capacities for Good Affections, How shall Good Affections be drawn to occupy these capacities? By appropriate education. The tender endearments bestowed on infancy draw forth through the Brain the influences of the Inmost Heavens. As infancy passes into childhood, love gradually yields to intelligence, and, as the Celestial Angels retire, Spiritual Angels draw near, and base their presence in the truths which youth acquires from teachers and books, or other experience.

These heavenly influences received in youth are styled 'Remains' by Swedenborg, who has much to say of them in his '*Arcana Cœlestia*,' but little, if anything, in his subsequent works. The odd designation, 'Remains,' was derived from his exposition of the origin of the Ancient Church from the Remains of the Most Ancient Church, and the epithet came to serve for seeds of Goodness and Wisdom in similar relations.

As youth advances, the rough hereditary nature supervenes with all its evil lusts, but 'Remains' are not lost. They are withdrawn, and carefully reserved in the internal mind—

'"Remains' are states of innocence from infancy, of love 'towards parents, brethren, teachers, and friends, of com-'passion towards the poor and needy, in a word, all states 'of Love and Wisdom. These states are called 'Remains,' 'and are preserved by the Lord in Man, being stored up in 'his internals without his consciousness, and separated from 'his Evils and Falses.'*

When Repentance and Regeneration begin, 'Remains' constitute the rudiments of the process: by them the Lord operates: to them the outward Word appeals, and were there none to answer, even 'Paul might plant and Apollos 'water' in vain—

'If a man had no 'Remains,' it would be impossible for 'anything of Innocence, Charity and Mercy to be in his 'thoughts and actions, and he would be worse than the 'wild beasts: and this comes to pass when by filthy lusts 'and direful false persuasions, he seals up their way of 'exit, and prevents their operation. Thus perished the 'Antediluvians.'†

Never perhaps was such importance assigned to the

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* '*Arcana Cœlestia*,' Nos. 561, 1,548, and 1,906.

† *Ib.* Nos. 661, 857, and 1,050.

circumstances and training of childhood, and yet rightly assigned; for where is there present heavenliness in any life which does not owe its being to divine touches received in the tenderness of youth? and what discerning preacher of righteousness has not felt the hopelessness of his task before a character into which, by reason of an evil childhood, Heaven in due measure has not entered? Youthful piety is often a very questionable article, but when sincere and unconscious, who shall exaggerate its preciousness!

The circumstances which draw Heaven into childhood are actual, not merely formal. Hope not to make a child what you are not! No pretence will avail—no wooden tractors, ever so adroitly painted, will beguile the celestial magnetism. Here however let Carlyle speak for us—

'Piety to God, the nobleness that inspires a human soul 'to struggle Heavenward, cannot be 'taught' by the most 'exquisite catechisms, or the most industrious preachings 'and drillings. No; alas, no. Only by far other methods— 'chiefly by silent continual Example, silently waiting for 'the favourable mood and moment, and aided then by a 'kind of miracle, well enough named 'the grace of God'— 'can that sacred contagion pass from soul into soul. How 'much beyond whole Libraries of orthodox Theology is, 'sometimes, the mute action, the unconscious look of a 'father, of a mother, who *had* in them 'Devoutness, pious ''Nobleness!' In whom the young soul, not unobser- 'vant, though not consciously observing, came at length 'to recognize it; to read it, in this irrefragable manner: 'a seed planted thenceforth in the centre of his holiest 'affections for evermore!'*

It would thus appear, that at least two conditions are requisite for the conversion of a Man into an Angel—

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* '*Frederick the Great*,' Vol. I. p. 509.

1st, A Brain of certain capacities; and

2nd, Such an education as shall introduce Heaven (as Love and Wisdom) into these capacities.

Precisely so; such, in short, is Swedenborg's teaching.

Therefore where the requisite Brain and the requisite education are absent, Regeneration is impossible, and the life of the Creature is and continues infernal without remedy.

So it appears: the argument proceeds on the same grounds which would tempt us to deny the possibility of an animal or vegetable without progenitors. Then comes the question, Are we not presuming too boldly on the ordinary course of generation, forgetting creation? If there are any Creatures with no organic capacity for Heaven, or with organic capacity but withered for lack of exercise, May not the Omnipotent create capacity, or breathe life into the withered organism? We shall not answer, Nay—but only inquire, Whether there are cases of creation and vivification, such as Ezekiel witnessed when the valley of dry bones became 'an exceeding great army.'

Writing of 'Remains,' we cannot but think of Swedenborg himself in illustration. After a brazen manhood, he resumed at fifty-five the meditations of his childhood on God, and Love, and Faith, and the neglected Angels once more spoke through his mouth.*

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* See Vol. I, p. 15, of present work.

CHAPTER XIX.

CONTINUATION OF THE LAST JUDGEMENT.*

SWEDENBORG'S first treatise on the Last Judgement, published in 1758, related chiefly to the judgement executed on the Roman Catholics; in that before us he describes the judgement of the Protestants.

The centre of the vast congregation in the World of Spirits was composed of Protestants, 'arranged according 'to countries; in the middle the English, to the south and 'east of them the Dutch, to the north the Germans, to the 'west and north the Swedes, to the west the Danes.'† The Protestants held this position 'because they read the Word, 'and worshipped the Lord, and hence had the greatest 'light.'‡ Around them were the Papists, the Mahometans around the Papists, and the Gentiles in the circumference.

'The Last Judgement was effected upon those only of 'the Reformed, who while on Earth professed a belief in 'God, read the Word, heard sermons, partook of the sacra- 'ment of the supper, and did not neglect the solemnities of 'church-worship; and yet thought that adulteries, various 'kinds of theft, lying, revenge, hatred, and the like, were 'allowable. These, although they professed a belief in God, 'still made no account of sins against Him; though they

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* '*Continuatio de Ultimo Judicio: et de Mundo Spirituali.* Amstelodami: '1763,' 4to., 28 pages.

† No. 20. ‡ No. 14.

'read the Word, still they made no account of the precepts 'of life in it; though they heard sermons, still they paid no 'attention to them; though they partook of the sacrament 'of the supper, still they desisted not from the evils of 'their former lives; and though they did not neglect the 'solemnities of worship, still they amended their lives in 'nothing. Thus they lived as if from religion in their 'externals, yet were totally destitute of it in their 'internals.'*

These hypocrites, united externally with Heaven and internally with Hell, were detained in the World of Spirits, 'and there permitted to form Societies, and to live together 'as on Earth; and by arts unknown in the World, to cause 'splendid appearances, and by these means to persuade 'themselves and others, that they were in Heaven.'†

As noted in the case of the Catholics, the openly wicked did not enter into these fools' Paradises—

'Those who did not believe in God, who contemned the 'Word, and rejected the holy things of the Church, had 'been cast into Hell as soon as they exchanged the Natural 'for the Spiritual World.'‡

Nor in that concourse of Protestants were all hypocrites; there were many Good but Simple; on whom hypocrites everywhere practise.

The time for the dissolution of the great sham having arrived, it was thus effected—

'There was seen, as it were, a stormy cloud over those 'who made to themselves Imaginary Heavens, which ap- 'pearance resulted from the presence of the Lord in the 'Angelic Heavens above them. As the influence of the 'Heavens was brought to bear upon them, their interiors 'were disclosed, and they appeared no longer as moral 'Christians, but like demons in tumult and strife about God,

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* No. 16. † No. 18. ‡ No. 17

'the Lord, the Word, Faith, and the Church; and as their 'lusts were let loose, they rejected everything sacred with 'contempt and ridicule, and rushed into every kind of 'enormity. At the same time all the splendid appearances 'in which they dwelt vanished away; their palaces were 'turned into hovels, their gardens into stagnant pools, their 'temples into heaps of rubbish, and the very hills which 'they inhabited into mounds of gravel. Their circum-'stances were thus reduced to correspondence with their 'dispositions. These were the signs of coming judgement.

'These changes were accompanied by mighty earth-'quakes. Here and there gaps were made towards the 'Hells below, out of which ascended smoke mingled with 'fire.

'Visitation was made by Angels, who exhorted them to 'desist, and denounced destruction if they did not. At the 'same time they sought out and separated any Good Spirits 'who were mixed up with them. The multitude, excited 'by their leaders, reviled the Angels, and rushed in upon 'them for the purpose of dragging them into some public 'place, and treating them in an abominable manner; just 'indeed as was done in Sodom.

'As the visitation of the Angels did not deter them 'from their abominable practices, and from seditious plots 'against those who acknowledged the Lord as the God of 'Heaven and Earth, held the Word sacred, and led a Life 'of Charity, therefore the Last Judgement came upon 'them.

'The Lord was seen in a bright cloud with Angels, and 'a sound as of trumpets was heard from it, which was a 'sign of the protection of the Angels of Heaven by the 'Lord, and of the gathering of the Good from every 'quarter: for the Lord does not bring destruction upon 'any, but only protects His own, and draws them away 'from communication with the Wicked; whereupon the

'Wicked come into their own concupiscences, by which they 'are impelled into every abomination.

'Then all who were about to perish were seen together 'in the likeness of a great Dragon with its tail extended in 'a curve, and elevated towards Heaven, bending itself 'about on high in various directions, as though it would 'destroy Heaven, and draw it down: but the attempt was 'vain, for the tail was cast down, and the Dragon, which 'also appeared elevated, sank beneath.

'It was granted me to see this representation, that I 'might know and make known, who are meant by the 'Dragon in the Apocalypse; namely, that the Dragon 'means all who read the Word, hear sermons, and perform 'the rites of the Church, making no account of the evil 'lusts which beset them, inwardly meditating thefts and 'frauds, adulteries and obscenities, hatred and revenge, lies 'and blasphemies; and who thus live like Devils in spirit, 'and like Angels in body. These were the body of the 'Dragon: the tail was composed of those who lived on 'Earth in Faith separated from Charity and were inwardly 'like the others in thoughts and intentions.

'I then saw some of the rocks on which they lived, sink 'to the lowest depths, some transported to a great distance, 'some cleft in twain, and those who were on them cast down 'through the openings; and others inundated as by a flood.

'I saw many Spirits collected into companies as into 'bundles, according to the genera and species of evil, and 'cast hither and thither into whirlpools, marshes, stagnant 'waters, and deserts, which were so many Hells.

'The rest who were not on rocks, but scattered here 'and there, fled affrighted to the Papists, Mahometans, and 'Gentiles, and professed their religions—an easy matter, 'having none of their own: lest however they should 'seduce those Spirits, they were searched out, and thrust 'into their proper places in Hell.

'This is a general description of the destruction of the 'Dragon; the particulars, I saw, are too numerous to be 'here described.

'After the last Judgement there was joy in Heaven; 'also light in the World of Spirits, such as was not before, 'the Infernal Societies, which hung as clouds, being swept 'away. Light likewise arose on Men on Earth, giving 'them new enlightenment.

'I then saw Angelic Spirits in great numbers, rising 'from below and entering into Heaven. They were the 'sheep, reserved and guarded by the Lord for ages back, 'lest they should come under the malignant influence of 'the Dragonists, and their Charity be suffocated: and are 'those described in the Word as slain for the testimony of 'Jesus, who were watching, and who are of the first 'resurrection.'*

The treatise is completed by chapters on the English, the Dutch, the Papists and Popish Saints, Mahometans and Mahomet, Africans and Gentiles, Jews, Quakers, and Moravians in the Spiritual World: the chief details of which we elsewhere appropriate.

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* Nos. 23 to 31.

CHAPTER XX.

THE DIVINE LOVE AND THE DIVINE WISDOM.*

We have in this book a key to Swedenborg's philosophy: in it, with some conciseness, he sets forth the principles which underlie his spiritual writings; and only as these principles are understood can the study of those writings be accomplished with ease or advantage.

The book is divided into five parts treating—

I. Of God.
II. Of the Spiritual Sun.
III. Of Degrees.
IV. Of the Creation of the Universe.
V. Of the Creation of Man.

'The end of this little work,' he writes, 'is, that Causes 'may be discovered, and Effects seen from them, and that 'thereby the darkness in which the Man of the Church is 'involved with respect to God, and the Lord, and Divine 'things, which are called Spiritual, may be dispelled.'†

I. God.

Take a Man, says Swedenborg, and consider, what is his Life. Is it not his Love? for if you remove Love, Can you think? or speak? or do anything? Abstract Love

* '*Sapientia Angelica de Divino Amore et de Divina Sapientia.* Amste-'lodami: 1763.' 4to. 151 pages.

† No. 188.

and you abstract Life. It is by Love that Man lives: and could his Love cease, he would cease.

It is therefore decided, that Love is Life.

We are next informed that Love or Life is God—'that 'He is Love itself, Life itself.'*

Then, that being Love itself, He is Wisdom itself—'Where there is Esse, there is also Existere: one is not 'possible without the other; for Esse is by Existere, and 'not without it.'† The form of Love by which Love is known is Truth or Wisdom—Wisdom is therefore the Divine Existere. We separate Love and Wisdom—substance and form—in thought, but cannot in fact, for Love is not known but in Wisdom, nor Wisdom but from Love.

'Love and Wisdom in Man appear as two separate 'things, but in themselves they are ever one: such as his 'Love is, such is his Wisdom, such as his Wisdom is, such 'is his Love. The Wisdom which does not make one with 'his Love appears as if it were Wisdom, and yet is not so; 'and the Love which does not make one with his Wisdom 'appears as if it was the Love of Wisdom, although it is 'not; for the one derives its essence and life from the other 'reciprocally. The reason why Wisdom and Love in Man 'appear as two separate things, is, because his Understand-'ing is capable of temporary illumination by the Light of 'Heaven.'‡

Wisdom is Love's form; therefore as God is Love itself, He is likewise Wisdom itself. 'Love is the Divine Esse—'the Soul of God; Wisdom is the Divine Existere—the 'Body of God.'§

Love and Wisdom—that is God—are substance and form in themselves, 'consequently the self-subsisting and 'sole-subsisting Being' (*Ipsum et Unicum.*)‖

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* No. 4. † No. 14. ‡ No. 39. § No. 14. ‖ No. 44.

This last maxim involves a most momentous consequence; for if God be the one Substance and Form, all substances and forms must be derived from Him.

'Every one who thinks from clear Reason sees, that the 'Universe is not created from nothing, because he sees that 'it is impossible for anything to be made out of nothing; 'for nothing is nothing, and to make anything out of 'nothing is a contradiction, and a contradiction is contrary 'to the Light of Truth, which is from the Divine Wisdom; 'and whatever is not from the Divine Wisdom is not from 'the Divine Omnipotence. Every one who thinks from 'clear Reason sees also, that all things were created out of 'a Substance which is Substance in itself, for this is the 'real Esse from which all things that are can exist: and as 'God alone is Substance itself, and thence the real Esse, it 'is evident that all things exist from Him.

'Many have seen this, for Reason gives to see it; but 'they durst not confirm it, fearing that thereby they 'might come to think, that the created Universe is God, 'because that it is from God, or that Nature exists from 'itself, and thus that its inmost is what is called God. 'Hence although many have seen, that the existence of all 'things is from no other source than from God and His 'Esse, nevertheless they durst not proceed beyond the first 'thought on the subject lest they should entangle their 'understandings in a Gordian knot, as it is called, from 'whence they might not be able to extricate them.'*

Swedenborg does not shrink from the logic of Pantheism, but he evades its fatal conclusion: the Universe is derived from God, but it is not God—

'Although God created the Universe and all things 'therein from Himself, still there is nothing at all in the 'created Universe, which is God.

* No. 283.

'All persons and things in the Universe are without or 'out of God, *because* they are finite and God is infinite.

'Beware of falling into the execrable heresy, that God 'has infused Himself into Men, and is in them, and no 'longer in Himself. God is everywhere, as well within 'Man as without him. Were He in Man, He would not 'only be divisible, but also included in Space, and Man 'might even then think himself to be God. This heresy is 'so abominable, that in the Spiritual World it stinks like a 'dead carcase.'*

He further holds, that God, being Love, is bound by His very nature to create—

'The Divine Love and the Divine Wisdom cannot but 'be and exist in other beings and existences created from 'itself. It is an essential of Love not to love itself, but to 'love others, and to be joined to them by Love; it is also 'an essential of Love to be beloved by others, for thereby 'conjunction is effected. *Love consists in willing our own to 'be another's, and feeling his delight in ourselves.*

'With respect to God, it is not possible, that He can 'love and be beloved by infinite beings or existences,' [were such creatable] 'or anything which has the essence and life 'of Love in itself—that is, anything Divine. In such case, 'He would not be beloved by others, but He would love 'Himself; thus God would be Self-Love, whereof not the 'least exists in Him.'† God does not create what is Himself, but only what is not Himself.

God therefore, in order to satisfy His Love, creates existences in which there is nothing of Himself—nothing

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* Nos. 130 and 283, and '*Vera Christiana Religio*,' No. 43.

† Nos. 47 and 49; also '*Vera Christiana Religio*,' Nos. 43 to 45, a beautiful passage. 'God is infinite in Love, that is, His Love for His Creatures is 'wholly untainted by any regard for Himself; He is infinite in Wisdom, that 'is, His ability to carry out His designs of Love falls in no whit behind His 'disposition.'—'*Substance and Shadow*,' by Henry James, page 49.

Divine. Such is the Universe of Heaven and Man and Nature, altogether separate from God—dead, because He is alive—dead, because to be alive would be to be God.

In dividing Creation from Himself, God parts it, that He may love it, that He may unite it to Himself and enlarge it with His own happiness. This He effects by vivifying its deadness with His Presence—by communicating His Life to Creation and feeling its delight as His own.

Thus are we brought to the grand conclusion, that in ourselves we are dead, and that the Life in us is God.

'All created things are in themselves inanimate and 'dead; but they are animated and vivified by this, that the 'Divine is in them and they in the Divine.

'Man is an organ of Life, and God alone is Life; and 'God infuses His Life into the organ and every part of it, 'as the sun infuses its heat into a tree and every part of it; 'and God gives Man to feel Life in himself as his own; and 'God wills that Man should feel so in order that he may 'live as of himself.

'Since therefore Man is not Life, but a recipient of Life, 'it follows, that the conception of a man from his father is 'not a conception of Life, but only of the first and purest 'form receptible of Life, to which, as a stamen or beginning, 'substances are successively added in the womb, in forms 'adapted to the reception of Life in their order and degree.

'If then anyone suffers himself to be so far misled as to 'think that he is not a recipient of Life, but Life itself, he 'cannot be withheld from thinking himself a God. Man's 'feeling as if he were Life itself, and thence believing it, is 'grounded in fallacy; for in the instrumental cause, the 'principal cause is no otherwise perceived than as one 'with it.'*

In His communication of Himself to Man as Life, God

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* Nos. 4, 6, and 53, and '*Vera Christiana Religio*,' No. 504.

fulfils His character as Love, which, as we have noted, 'consists in willing its own to be another's and feeling the 'delight of the other in itself.' God gives Himself so unreservedly, that Creation feels Him as her own, His joy as her joy, His peace as her peace, His strength as her strength, His personality and independence, as her personality and independence.

'From God—from the Divine Love and Wisdom pro-'ceed all Man's Affections and Thoughts—the Affections 'from the Divine Love, the Thoughts from the Divine 'Wisdom. There is nothing in Man, which is not derived 'from Affection and Thought: from his Affections are all 'the delights, and from their outflowing Thoughts, all the 'pleasantnesses of his life.'*

Variously as God is manifested in the Universe, He is ever the same, invariable and immutable. The differences in Creation are not differences in Him. The difference between an Angel and a Man, a child and an animal, a tree and a stone, consists but in this, that one more than the other receives and utters God. All variety is that variety. Every Angel is a Man, and more and more a Man as He receives God—the Man; and the Heavens are alive, and more and more heavenly as they receive God; for God is in them, and their growth and increase is but His unveiling in them, His wider presence, His more perfect expression.

Creation is a finite image of God: inasmuch as it lives by Him it must answer to Him.

In Man we find the consummation of Creation: there is nothing in Creation which is not in Man; nothing in fire, air, earth and water, which has not its analogue in him. Nature is Man in diffusion: Man is Nature condensed and

* No. 33.

epitomized. Whenever therefore we name Man we include Nature, even universal Creation.

Man is an effect of which God is the cause, and as there can be nothing in an effect which is not in the cause, God must include Man. Hence another grand conclusion is attained—

'That God is very Man, and that being a Man, He has 'a body and everything belonging to it; thus that He has 'a face, a breast, an abdomen, loins, and feet; for without 'these He would not be a Man; and that having these, He 'has also eyes, ears, nostrils, a mouth, and a tongue; and 'also the organs that are within a Man, as the heart and 'lungs and their dependencies; all which, taken together, 'are what make a Man to be a Man. In created Man those 'things are many, and in their contextures, innumerable; 'but in God-Man they are infinite, there being nothing 'wanting; whence He has infinite perfection. A com-'parison is made between Uncreated Man, who is God, and 'Created Man, because God is a Man, and it is said by Him 'in the first chapter of Genesis, that Man on earth was ''created after His image and according to His likeness."*

This extraordinary passage was omitted from the first English version of the '*De Divino Amore et de Divina 'Sapientia*,' published in 1788: the translator, Dr. Tucker of Hull, supposing it too strong for the public stomach. Audacious as it may seem, the details are nothing but fair inferences from the declaration in Genesis, and before the reader yields himself to superfluous indignation, let him consider the distinction which the Author maintains between the Uncreate and the Created. We are Human because God is Man; all in us must exist in Him, but not in Him *as* in us—in Him all is infinite, in us finite. Therefore he writes—

* No. 18.

'By the hands of Jehovah in the Word are signified 'the Divine Love and the Divine Wisdom.

'Eyes and feet when predicated of the Lord, signify the 'Divine Principles in Him from which eyes and feet exist.'*

So manifestly does he discern Humanity throughout Creation, so confident is he of the relation between Creator and Creation, and so surely does he infer the one from the other as cause and effect, that he boldly affirms—

'That unless God was a Man, He could not have created 'the Universe such as it is.'†

With the usual verbiage of metaphysics he discourses of the Infinite—

'It is well known that God is infinite, for He is called 'infinite; but He is called infinite because He is infinite. 'He is infinite because infinite things are in Him: an 'infinite without infinite things in Himself is not infinite 'but as to bare name. Infinite things in Him cannot be 'said to be infinitely many, nor infinitely all, because of 'the natural idea of many and all; for the idea of infinitely 'many is limited, and the idea of infinitely all, although 'unlimited, is derived from limited things in the universe: 'wherefore since Man's ideas are natural, he cannot by any 'sublimation and approximation come to a perception of 'the infinite things in God; but an Angel, whose ideas 'are spiritual, may by sublimation and approximation be 'elevated above the degree of a Man, but yet not to the 'infinite itself.'‡

There is not much profit in such discourse: we can do little more than confess the Infinite. As we meditate on Creation, on her exhaustless variety and fecundity, on the Heavens, and on the myriad hosts of Angels multiplying

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* No. 59, and '*Apocalypsis Explicata*,' Nos. 153 and 235.

† No. 286. ‡ No. 17.

for ever from the Earths of the Universe, and know, that in all, there are not two of the least things alike, but in every item a modification of design, we see in some dim way, a reflection of the infinity of that Love and Wisdom which is our God. 'In Himself, God is invisible and unknowable,' and 'no Man or Angel can ever approach the Father and 'immediately worship Him.'*

Such a confession of the Infinite might leave us in practical atheism; for, as our Author observes, 'to believe 'and love a Divine Being, who cannot be thought of under 'any form, is impossible.'† We must think of God, and in what way more worthily than as Man? There are many who shrink from this conception of God, but with what do they replace it? With the notion of a Force-God, or a Law-God, or a semi-intelligent, omnipresent Gas-God, altogether inferior to themselves except in the attributes of vastness and strength. The Bible yields no sanction to such timidity, but everywhere frankly ascribes to God the qualities of Man.

'In all the Heavens there is no other idea of God than 'that of a Man: it is impossible for the Angels to think of 'Him otherwise. The Ancients, from the wise to the simple, 'thought of God as a Man; and when at length they began 'to worship a plurality of gods, as at Athens and Rome, 'they worshipped them all as men. The Gentiles, par-'ticularly the Africans, who acknowledge and worship one 'God, think of Him as a Man, and say that no one can have 'any other idea of Him. When they hear that many form 'an idea of God as of a little cloud in the midst of the 'Universe, they ask where such are; and when it is said, 'there are such among Christians, they deny that it is 'possible; but in reply it is shewn, that some Christians 'conceive such an idea from the circumstance, that God is

* '*Apocalypsis Explicata*,' Nos. 96 and 114. † *Ib.*, No. 200.

'called a Spirit in the Word, and a Spirit they fancy 'is a thin cloud, not knowing that every Spirit and Angel 'is a Man.'*

There is no pretence made, that God can be adequately thought of under any form; that is impossible; "Canst "thou by searching find out God? Canst thou find out the "Almighty unto perfection?" If we wait to think of Him until we can think of Him adequately, we shall wait for ever. We must do our best; and our best and noblest conception is that of Man, and therefore as a Man, as Jesus Christ, we worship God. In the words of John, 'No man 'hath seen God at any time; the only-begotten Son, which 'is in the bosom of the Father, He hath declared Him'—that is, manifested Him, brought Him forth to view. Philip required of Jesus, that He should shew him the Father, drawing forth the memorable reply—"Have I been so long "time with you, and hast thou not known me, Philip? He "who hath seen me, hath seen the Father. How sayest "thou then, Shew us the Father?" As Cromwell wrote to his son, 'You cannot find nor behold the face of God but in 'Christ; therefore labour to know God in Christ.'†

Whilst, as we must, we finite the Infinite in our conception of God, yet in the thought of the Infinite there is provided means for the redemption of our conception from meanness. Our noblest conception of God can never be

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* No. 11.

† The passage is so good, we must quote it entire—'Seek the Lord and 'His face continually:—let this be the business of your life and strength, and 'let all things be subservient and in order to this! You cannot find nor 'behold the face of God but in Christ; therefore labour to know God in 'Christ; which the Scripture makes to be the sum of all, even Life Eternal. 'Because the true knowledge is not literal or speculative; no, but inward; 'transforming the mind to it. It is uniting to, and participating of, the 'Divine Nature. 2 Peter i. 4.'—Oliver Cromwell to his son Richard Carrick, 2 April, 1650. Carlyle's '*Letters and Speeches of Cromwell.*' Vol. II. page 145, ed. 1857.

anything but a poor symbol of the infinitely glorious Reality, but by the thought of the Infinite we are enabled to correct and disown the partial and miserable notions which are ever ready to spring up, and which are the drawbacks attached to the confession and worship of the Known God.

These drawbacks moreover are not to be evaded either by the mere confession of the Infinite or by atheism. If we will not have God as a Man, then we have Him as a Force, a Law, or a Gas; but not even then will the heart be satisfied. In its passion for an object of adoration it will, rejecting Jesus Christ, turn to hero-worship, and a Comte will indicate and classify its gods. Our experience of mankind amply confirms Swedenborg's report—

'That Evil Spirits, who while on Earth denied God, 'deny Him after death; nevertheless instead of God they 'worship some Spirit, who, by means of diabolical arts, 'gains ascendancy over them.'*

Space and Time are finite; they are attributes of Creation, and are altogether to be denied in connection with God. Whilst He as Life is in all the spaces of Creation, He is above and without Space; and whilst He is in all Time, He is above and without Time.

To think with any Truth about God, we must think of Him clear of the encumbrances of Space and Time. So the Angels think. To us immersed in Space and Time, such thought is difficult, but it is the condition of wisdom about God—

'This is expedient to be premised, because without a 'knowledge and some perception that the Divine is not in 'space, nothing can be understood concerning the Divine 'Life, and very little, if anything, concerning the Divine

* '*Athanasian Creed*,' No. 20.

'Providence, Omnipresence, Omniscience, Omnipotence, In-'finity, and Eternity'—*

Unless we ascend above these limitations we can scarcely fail to merge the Creator in Creation and confound the Maker with His work.

II. The Spiritual Sun.

The relation between God and Man is illustrated by Swedenborg's experience of the Spiritual World, in which all that exists and occurs in the invisible region of the Mind is reproduced in scenery. Neither here not hereafter can God be seen, nor Love, nor Truth: the Spiritual World consists of their visible representatives.

God is the Creator and Sustainer of Man: in the Spiritual World that first of facts is displayed in the appearance of God as its Sun: the Divine Love is felt as its heat—the Divine Wisdom is seen as its light.

'I have seen the Spiritual Sun. It appeared of the 'same size as the Sun of this Earth, and fiery like it, only 'more ruddy; and it was made known to me, that the 'universal Angelic Heaven is under that Sun; and that the 'Angels of the third Heaven see it always, the Angels of 'the second Heaven, very often, and the Angels of the first 'or lowest Heaven, sometimes.

'The Sun appears above the Earth, which the Angels 'inhabit, at an elevation of 45°, or a middle altitude; and 'it appears distant from the Angels as the Sun of our 'Earth is distant from us. It also constantly appears in 'that altitude and at that distance, nor does it move. 'Hence the Angels have no times distinguished into days 'and years, nor any progression of the day from morning 'by noon to evening and night; nor any progression of 'the year from spring through summer to autumn and

* No. 9.

'winter; but there is perpetual light and perpetual 'spring.'*

The place of the Sun is the East, and from it, the Quarters of the Spiritual World are determined—

'The Angels who are in a superior degree of Love 'dwell in the East, those who are in an inferior degree in 'the West; those who are in a superior degree of Wisdom 'in the South, and those who are in an inferior degree in 'the North.

'Thus it is, that in the Word, the East, in a supreme 'sense, signifies the Lord, and, in a respective sense, Love 'towards Him; the West, Love towards Him decreasing; 'the South, Wisdom in light; the North, Wisdom in 'shade.

'Since the Lord as a Sun is constantly in the East, the 'Ancients turned their faces eastwards in worship, and 'built their temples in the same direction: as likewise is 'done with churches at this day.

'The Angels' gaze is always towards the Sun. An 'Angel can turn himself round and round, and see various 'things about him, but still the Lord constantly appears 'before his face as the Sun. This may seem wonderful, 'but it is nevertheless true. In this way it has been given 'me to see the Lord: I see Him before my face, as I have 'continually for many years, and in whatever direction I 'turn myself.'†

Nor are Angels alone the subjects of the Spiritual Sun, but Men also—

'Every Man as to his interiors is in the Spiritual World, 'and according to his character dwells in a certain Quarter, 'and thinks from its light and loves from its heat.'‡

The effluence from the Sun inasmuch as it corresponds

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* Nos. 85 and 104. † Nos. 121 to 123 and 131.
‡ Nos. 92, 95, 112, 126, and 129.

to the Divine Love and Wisdom represents the Holy Spirit. If our hearts are warm it is because the Lord is in us as Love; if our Intellects are bright it is because the Lord is in us as Wisdom.*

As said, all these phenomena are referred to causes in the invisible realm of Mind. 'Beware of thinking that 'the Sun of the Spiritual World is God: God is a Man.'† 'That Sun is not the Lord Himself, but from the Lord: 'the Divine Love and the Divine Wisdom proceeding from 'Him *appear* as heat and light.'‡ 'The Angels cannot see 'Love with their eyes, but they see a Sun that corresponds 'to it.'§ 'When they think interiorly of the Lord, they 'think of Him no otherwise than in themselves.'‖

'The Lord appears to the Angels at a distance as a 'Sun, but it is only an appearance: the fact is, that He 'is the Soul of the Universal Angelic Heaven, of every 'Heavenly Society, and of each particular Angel.'**

The appearances of the Spiritual World closely, rapidly and vividly attest and express mental alternations, but no more than the appearances of the Natural World are they to be regarded as anything but symbolic of unseen mental conditions. Appearances are Effects, 'and Effects teach nothing 'but Effects, and, considered alone, explain nothing. Causes 'on the contrary explain Effects; and to know Effects from 'Causes is to be wise. Causes are prior and Effects are 'posterior, and from posterior things prior ones cannot be 'seen, but posterior ones may be seen from prior: this is 'order.'††

Hence the use of the cautions against thinking of the Sun as God, and of its heat as Love, and its light as

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* No. 146. † No. 97. ‡ Nos. 86 and 93. § No. 87.
‖ No. 130. ** '*De Divina Providentia*,' No. 162. †† No 119.

Wisdom. These appearances are reductions of inward relations to outward experience. All that the Sun with his heat and light is to the Angels physically, the Lord is to the Angels mentally—

'All the fallacies of the Simple and the Evil arise from 'the confirmation of appearances. So long as appearances 'remain appearances, they are truths in appearance, and 'there is no harm in thinking and speaking from them 'as such; but when they are taken for realities, which is 'the case when Reason assumes them as Causes, then ap- 'pearances are converted into fallacies and falsities.'*

Many appearances are inversions of the inward reality—

'The Sun appears at a distance from the Angels and 'they receive its heat and light in various proportions, and 'it may be concluded that this diversity originates in the 'Sun, but it is in the Angels. The Lord is not in a greater 'degree of Love and Wisdom in one Angel than another; 'for He is everywhere the same; but He is not received by 'one as by another, and this causes the Angels to appear to 'themselves at various distances, and to dwell in different 'quarters.'†

III. Degrees.

The Doctrine of Degrees is the Science of Correspondences; it is the description of the order of Creation, of the relation between God and Man, between the Unseen and the Seen, between Causes and Effects.

Degrees are of two kinds—Degrees of Altitude or Discrete Degrees, and Degrees of Latitude or Continuous Degrees.

Continuous Degrees are known to every one. They consist in the gradation of gross to fine, dense to rare, light to shade, heat to cold, hard to soft, and so on.

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* No. 108. † No. 124.

It is very different with Discrete Degrees. Their existence is a revelation of Swedenborg's—

'Nothing, so far as I am aware, has hitherto been known 'of Degrees of Altitude or Discrete Degrees; yet without 'a knowledge of Degrees of both kinds not anything of 'Cause can be truly known.'*

For instance: there is a Discrete Degree between the Body and the Mind of Man. His Body is a thing of space; his Mind is a substance to which the laws of space have no application. His Body does not refine into Mind, nor his Mind condense into Body; there is a clean division between them. Nevertheless though utterly diverse, their relation is one of the strictest intimacy. The Body exists for the service of the Mind; it corresponds to the Mind, so that a man of delicate perception like Lavater could infer the one from the other—could discover the Cause in its characteristic Effects. Hence all the terms we apply to the Body we apply to the Mind: every function in the one is repeated in the other; every word for strength and health, weakness and disease, beauty and deformity has a double application —a mental and a physical.

Here then in the case of Body and Mind we may see what is meant by a Discrete as distinguished from a Continuous Degree. A Discrete Degree everywhere divides Cause from Effect. The two, like Mind and Body, are in themselves altogether diverse, but, like Mind and Body, the one exists by and for the other.

Many have discerned this correspondence between Mind and Body, but it is Swedenborg's distinction, that he discerns a similar correspondence throughout the Universe—that he assigns to everything Seen a Cause in the Unseen. Thus he discovers a Discrete Degree between the Creator and Creation—

* No. 188.

'What is created from God is not continuous from Him; 'for God is Esse in itself, and in created things there is 'nothing of Esse in itself; if in created things there was 'anything of Esse in itself they would be continuous from 'God, and what is continuous from God is God'*—

Yet Creation, with nothing of God in its substance, is related to Him as intimately as is the Body in all its details to the Mind—

'Every created thing is a recipient of God, not by way 'of continuity, but by contiguity.'†

Again between Man and Nature there is a Discrete Degree. There is nothing in Nature which is not in Man, but in Man in a different form from Nature. Again there is God, the Spiritual Sun, and the Suns of Nature: between the three there is the perfect unity of Cause and Effect, but with no similarity of substance.

So again in the case of the Sacred Scriptures. In the Letter they are Natural History, but inasmuch as everything of Nature includes a Spirit whereby it is related to God, so the Scriptures include a Spiritual Sense at unity with the Literal Sense as is the Mind with the Body, but as diverse from the Literal Sense as the Mind is from the Body; so that Swedenborg has to tell us—

'That three things of the Literal Sense of the Word 'perish when the Spiritual Sense is evolving, namely, Space, 'Time, and Person.'‡

This may help us to realize the unity and the distinction involved in relation by Discrete Degrees.

Discrete Degrees exist everywhere in trines; and in trines because in God there is a trinity, or, in our Author's words, 'three infinite and uncreate Degrees,'§ which are Love, Wisdom and Use; 'for being Love itself and Wisdom

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* No. 230. † No. 232. ‡ '*Arcana Cœlestia*,' Nos. 5,253, 5,287 and 5,434.

§ No. 230.

'itself, He is also Use itself, since Love has Use for its end, 'which it produces by Wisdom,*—in other phrase God the Father through Christ the Son by the Holy Spirit.

These three Degrees in God are reflected in three Kingdoms of Humanity—

'The Heavens are distinguished into two Kingdoms; 'one the Celestial Kingdom—the Kingdom of Love, the 'other the Spiritual Kingdom—the Kingdom of Wisdom; 'and the Natural Kingdom—the Kingdom of Use, in which 'are Men on Earth,'† into which the Heavens close and invest themselves as does a Mind in a Body.

In a Man's Mind there are the same three Degrees latent whereby he may be conjoined with the Heavens and the Heavens with Him. The Degrees are opened according to a Man's life: if he lives from Love to Others he is united to the Spiritual Kingdom; if from Love to the Lord, he is united to the Celestial Kingdom.

'The Natural Man is a complete Man when the Heavenly 'Degrees in him are opened. He is then at once in associa- 'tion with Angels in Heaven and Men on Earth, and lives 'under the guidance of the Lord; for he learns His Will 'from the Word and does it. The Natural Man, in such 'case, does not know that he thinks and acts from Heaven, 'for his thoughts and actions appear to be his own, when 'nevertheless they are from the Lord: nor does he know 'that he is in Heaven, although as to his Spiritual Man he is 'in the midst of the Angels, and sometimes even appears to 'them, but disappears after a short stay, because he retires 'into his Natural Man: nor does he know that his Spiritual 'Mind is filled by the Lord with a thousand arcana of 'wisdom, and a thousand delights of love, and that he 'comes into them after death, when he becomes an Angel. 'The natural Man does not know these things, because the

* No. 230. † No. 232.

'communication between the Natural and Spiritual Man 'is effected by correspondences; and communication by 'correspondences is not perceived any otherwise in the 'Understanding than by a clear perception of Truths, nor 'any otherwise in the Will, than by the performance of 'Uses with heartfelt delight.'*

If on the other hand, a Man lives from the Love of Self and the Love of the World, three Degrees are discoverable in him, which re-act against the Heavenly Degrees—

'That this is the case was made evident to me from 'what I have seen in the Spiritual World; namely, that 'there are three Heavens, and these distinct according 'to three Degrees of Altitude, and that there are three 'Hells, and these also distinct according to three Degrees 'of Altitude or Profundity; and that the Hells in all and 'everything are opposite to the Heavens—the lowest Hell 'opposite to the highest Heaven, the middle Hell to 'the middle Heaven, and the highest Hell to the lowest 'Heaven.'†

These Discrete Degrees reflected from the Creator on His Creation are found in conjunction with Continuous Degrees in its every and least details—

'The Angels affirm, that there is nothing so minute, 'but there are Degrees in it of both kinds; for example, 'that there is not the least thing in any Animal, Vegetable, 'or Mineral, or in Ether and Air, in which there are not 'these Degrees; and as Ether and Air are receptacles of 'Heat and Light, and as Spiritual Heat and Light are 'receptacles of Love and Wisdom, that there is not in the 'least thing in them in which Degrees of both kinds are 'not present. They also affirm, that the least of Affection 'and the least of Thought, yea, the least of an Idea of 'Thought, consist of Degrees of both kinds; and that a

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* No. 252. † No. 275.

'least not consisting of such Degrees is nothing; for it 'has not a form, and therefore not a quality, or not a state 'which can be changed and varied, and thereby exist.

'The Angels confirm this by the truth, that infinite 'things in God the Creator, who is the Lord from eternity, 'are distinctly one, and that there are infinite things in His 'infinites, and that in these infinitely infinite things there 'are Degrees of both kinds, which are also in Him distinctly 'one; and as these things are in Him, and all things were 'created by Him, and the things which are created repre-'sent, in a certain image, those things which are in Him, it 'follows that there is no finite thing however minute, in 'which there are not such Degrees. These Degrees are 'equally in the least and greatest things, because the 'Divine in the greatest and least things is the same.'*

In fine, there is a trinity in all things because there is a trinity in the Creator.

IV. The Creation of the Universe.

We have not here Swedenborg's first attempt to explain the Creation of the Universe. It was a problem which had long exercised his mind. Its solution was the purpose of his '*Principia*' of 1734, wherein, it may be remembered, with much ingenuity he tracked Nature to a beginning in Points of Motion, 'which by mutual pressure, aggregation, 'and coacervation' condensed through Elements of increasing grossness to solid Earth. This fancy he now repudiates—

'It is thought by many, that there is one only Substance, 'which is also the first, from which all things are; but it is 'not known what that Substance is. It is thought to be so 'simple that nothing can be simpler, and that it may be 'compared to a Point, which has no dimensions, and that

* No. 223.

'from an infinite number of such Points, the forms of 'dimension exist. This however is a fallacy.'*

In the '*De Cultu et Amore Dei*' of 1745, the doctrine of the '*Principia*' received further developement. Yielding the reins to his imagination, he shewed how from a Sun around God the Sun of Nature is produced, and how from the Sun of Nature, Earths in turn are delivered. In the book before us we do not behold a rejection of his earlier conceptions in the light of supernatural experience, but their improvement by addition, correction and distinction.

What is the beginning of Creation? If it is not Points of Force, what is the first Substance? We have already had the answer in the present chapter—that God is Substance itself, and that He is Form itself; that He is the self-subsisting and sole-subsisting Being.

From God is produced the Spiritual Sun, from the Spiritual Sun the Spiritual World, the Suns of Nature and all Planets.

'I have had much conversation with the Angels con-'cerning the Spiritual Sun. They compared it to the 'sphere or aura which surrounds every Angel. This ambient 'sphere is not the Angel, but is derived from his body and 'continually streams forth. They said, that there is such a 'sphere about every Angel, because there is one about the 'Lord; and that His sphere is their Sun, or the Sun of the 'Spiritual World.

'As the things which constitute the Spiritual Sun are 'from the Lord and are not the Lord, therefore they are 'void of Life just as the sphere about an Angel or a Man 'is from him, but is not him.'†

This Sun is the grand representative of the Creator, and as He is a trinity of Love, Wisdom and Use—

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* '*De Divina Providentia*,' No. 6. † Nos. 291 and 294.

'And as He is everywhere, and as He cannot present 'Himself to any Angel or Man as He is in Himself in His 'Sun, therefore He presents Himself by such things as can 'be received, as to Love by Heat, as to Wisdom by Light, 'and as to Use by the Atmosphere.

'The Lord presents Himself as to Use by the Atmo- 'sphere, because the Atmosphere is the continent of Heat 'and Light, as Use is the continent of Love and Wisdom. 'The Light and Heat which proceed from the Divine Sun 'cannot proceed in nothing or vacuum, but in some continent 'which is their subject. That continent is the Atmosphere 'which surrounds the Sun, receives him in its bosom, and 'conveys him to the Heavens where the Angels dwell, 'and thence to Man on Earth, thus presenting the Lord 'everywhere.

'Every one, who thinks from any enlightenment, may 'see, that Love has for its end Use and produces Use by 'Wisdom. Love of itself cannot produce any Use, but by 'means of Wisdom. What indeed is Love, unless there be 'something that is loved? This something is Use; and as 'Use is what is loved, and it is effected by Wisdom, it 'follows, that Use is the continent of Love and Wisdom.'*

The Atmosphere of the Spiritual World in its procession from the Sun, according to Degrees Discrete and Continuous, 'becomes continually more compressed and inert, and at 'length in ultimates so compressed and inert, that it is no 'longer atmospheric,'† but wears the appearance of matter, 'and becomes the ground of the Spiritual World—

'Be it known, that the Spiritual World to outward view 'is altogether similar to the Natural World: lands, mountains, 'hills, valleys, plains, fields, lakes, rivers, fountains, appear 'there; also paradises, gardens, groves, woods, containing 'trees of all kinds with fruits and seeds, also plants, flowers,

* Nos. 296, 297, and 299. † No. 302.

'herbs, and grasses, consequently all things of the Vegetable 'Kingdom; animals, birds, and fishes of all kinds, conse- 'quently all things of the Animal Kingdom.'*

There is however the grand difference, that it is the World of Spirit, and things of Spirit 'are not fixed and 'stationary like those of Nature.'† Spiritual scenery, as we have elsewhere noted, is pliant under the mental influence of its inhabitants, yielding to their moods and reflecting every alternation with the accuracy and rapidity of a mirror—'a 'world is created as it were before their eyes.'‡

The World of Nature is a derivation from the World of Spirit—its Sun from the Spiritual Sun, its Heat, Light and Air from Spiritual Heat, Light and Air; but mark, not by continuity; there is a clear division between them—the division of a Discrete Degree, of Cause and Effect—

'The Heat and Light of the Spiritual and Natural 'Worlds differ so much, that they have nothing in common. 'They are as different as what is alive and what is dead. . . . 'Every Man is interiorly a Spirit. When he dies, he departs 'entirely out of the World of Nature, and leaves everything 'belonging to it, and enters a World in which there is 'nothing of Nature; and in which he lives so separate from 'Nature, that he has no communication with it by continuity, 'that is of purer and grosser, but by Correspondences, that 'is, as of prior and posterior. Hence it may appear, that 'Spiritual Heat is not a purer kind of Natural Heat, nor 'Spiritual Light a purer kind of Natural Light, but that they 'are altogether of different essence.'§

The Sun of Nature, we are told in many places, 'is Pure 'Fire,' but what is meant by Pure Fire, we are left to conjecture.‖ In the same manner as the World of Spirit is

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* No. 321. † No. 90. ‡ No. 326. § No. 90.

‖ In one place he writes, 'The Sun of Nature consists of created substances, 'the activity of which produces fire.'—'*Vera Christiana Religio*,' No. 472.

created from the condensed aura of the Spiritual Sun, the World of Nature is created from the condensed aura of the Natural Sun.

'That substances or matters are produced from the Sun 'by its atmospheres is affirmed by all who think, that there 'are perpetual mediations from the First to the Last; and 'that nothing can exist but from a prior, and in the end from 'the First: which First is the Sun of the Spiritual World, 'and the First of that Sun is God-Man or the Lord.

'Those who do not conceive the Creation of the Universe 'and all things therein by continual mediations from the 'First, cannot but build unconnected hypotheses, which, 'when examined by one who looks interiorly into things, 'appear not like houses, but like heaps of rubbish.'*

'Creation is terminated in the Earths of the Universe: 'in them the Spiritual World is based, and as the last they 'include all which precedes—

'There are two Suns—the Sun of Spirit and the Sun of 'Nature; the one is the Divine Love of the Lord, the other 'is Pure Fire. From the Sun, which is Divine Love, the 'work of creation began, and through the Sun, which is 'Fire, it was brought to completion; and because from these 'two sources all things which are contained in the Spiritual 'and Natural Worlds exist and subsist, it follows that the 'Spiritual and the Natural are together in every created 'object; the Spiritual being as the Soul, and the Natural as 'the Body; or the Spiritual as the Internal, and the Natural 'as the External; or the Spiritual as the Cause, and the 'Natural as the Effect.'†

If the Natural World is dependent on the Spiritual World so is the Spiritual World on the Natural; neither can exist without the other—

'Every wise man is aware, that they cannot be separated;

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* No. 303. † '*Athanasian Creed*,' No. 85.

'for if you separate the Cause from the Effect, the Effect 'perishes just as if you were to separate the Soul from the 'Body.'*

It may be objected to this statement, that at death Man leaves his Body and lives as a Spirit. True; but he remains related to Nature inasmuch as its finer substances 'form the 'cutaneous covering of his Spiritual Body:'† and moreover if he enters Heaven, he lives in common with the Angels with the Good on Earth—in the Church, for a Body, and if he enters Hell, he dwells with the Evil on Earth as in a Body. Spirit and Nature cannot exist apart—

'The Angels know this; on which account they bitterly 'lament when the Church on Earth is desolated by falses, 'and consummated by evils; on such occasion, they compare 'their state of life to that of sleepiness, for then Heaven is 'to them like a seat withdrawn, or like a body deprived of 'its feet; but when the Church is restored by the Lord, they 'compare their state of life to that of wakefulness.'‡

As Nature includes the Spiritual World, it is inwardly the subject of the Spiritual Sun; and thus Swedenborg explains the phenomena of growth in Nature. Under the Spiritual Sun is perpetual spring; its efflux of Heat and Light is incessant; but Nature must provide conditions adequate to its reception: if these conditions are provided the reception of life is inevitable; the draft is honoured infallibly if only the due conditions are presented. The due conditions may be described as matter properly disposed, and under the action of the Heat and Light of Nature's Sun. When Heat and Light are absent, as in winter, there is no growth; when they are present, as in spring and summer, the way is pre-

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* '*Athanasian Creed*,' No. 85.

† No. 257. 'Hence there is no Spirit or Angel who was not born a Man' for without a skin from Nature he could not subsist; see also No. 388.

‡ '*Coronis*,' No. 19.

pared for 'the influx of Heat and Light from the Sun where 'the Lord is,'* and all the wonders of vivification and growth ensue.

To vivification and growth, 'the Sun of Nature, which 'in itself is dead and void of power, contributes nothing, 'save the means of reception*—

'The belief that the Heat of the Natural Sun is the 'cause of vivification and growth, originates in a Mind 'blinded by the fallacies of the senses, for the Heat of the 'Natural Sun operates only to open the cuticles or extreme 'parts of bodies so that Heat from the Spiritual Sun may 'flow in; for thus Life comes into full effect from first 'principles to last. This is the reason why beasts and birds 'breed in spring and summer: it is otherwise with Man 'because by clothing he maintains external Heat answering 'to internal.'†

Holding this opinion, Swedenborg illustrates it by reference to spontaneous generation. Granted the conditions of Life, he can see nothing to hinder organization of animal and vegetable forms by influx from the Spiritual Sun. 'It 'is stated on the experience of some persons, that there are 'even certain seeds of new species still coming forth into 'existence.'‡

As the Lord produces all things of Nature from Himself 'through the Spiritual World,'§ therefore all things in Nature 'viewed as to Use bear His image,'‖ and consequently the image of Man—

'There is nothing in the Universe of Creation which has 'not correspondence with something of Man, not only with 'his Affections and Thoughts, but also with the Organs

* No. 340.

† '*Divine and Love and Wisdom*' from '*Apocalypse Explained*,' page 29.

‡ '*Athanasian Creed*,' No. 97. § No. 356. ‖ No. 326.

'and Viscera of his Body—not with them as Substances but 'as Uses'—*

Which is to say, that if we explore Nature to discover Man we must not expect to find a formal repetition of his members, but an analogous repetition of their functions. There is nothing in Man's Body which is not primarily in his Brain, but though there is a perfect Correspondence between his Body and Brain as to Use there is no sameness as to structure. So with Man and Nature. The Animal Kingdom corresponds to his Will, the Vegetable Kingdom to his Intellect, and the Mineral Kingdom to his Memory, and these Kingdoms again severally and in all their details will bear a similar distribution, for the image of Man, which is the image of God, is omnipresent in things least as in things great; but be it reiterated, Man's likeness is discovered not in shape, but in Uses.

It may be said, Supposing Nature in whole and in part bear the image of Man, which is the image of God, How can things disorderly and noxious in Nature be regarded as reflections of the Divine likeness of Love and of Wisdom? Swedenborg answers, that they are not reflections of the Divine likeness, 'that they were not created by the Lord, 'but originated together with Hell;'† and styles them 'Evil Uses.'

'Evil Uses on Earth mean all noxious things in the 'Animal, Vegetable and Mineral Kingdoms. It would be 'tedious to enumerate them, but for the sake of science it 'may be sufficient to name a few. In the Animal Kingdom 'they are poisonous serpents, scorpions, crocodiles, dragons, 'horned owls, screech owls, mice, locusts, frogs, spiders, 'flies, drones, moths, lice, mites, in a word, those that con-

* No. 324. † Nos. 336 and 339.

'sume grasses, leaves, fruits, seeds, meat and drink, and 'are noxious to men and beasts; in the Vegetable Kingdom, 'virulent and poisonous herbs, pulse and shrubs; in the 'Mineral Kingdom, all poisonous earths.'*

Inasmuch as the Natural World is created through the Spiritual World, and as the Spiritual World to subsist must be based in the Natural World, it necessarily follows, that as Hell is comprised in the Spiritual World, Hell must be manifested on Earth; and Hell is manifested in just such disorderly and noxious things in Nature as have been enumerated.

'In Hell appear wild beasts of all kinds, as serpents, 'scorpions, dragons, crocodiles, tigers, wolves, foxes, swine, 'owls, bats, rats, mice, frogs, locusts, spiders, and noxious 'insects of many kinds, hemlock and aconite, and all kinds 'of poison, as well in herbs as in earths; in short, all things 'that hurt and kill men. Such things in the Hells appear to 'the life, just as on Earth.

'Since there are such things in Hell, therefore they also 'abound in foul smells, cadaverous, stercoraceous, urinous 'and putrid, in which Evil Spirits luxuriate as do some 'animals in rank odours.'†

We have here a version of the very old notion, that rapacious and venomous creatures originated with Adam's Fall—a notion which geological science has quietly consigned to oblivion. Hell, not God, says Swedenborg, is the Cause of Evil Creatures, but the answer does not meet, but only defers the difficulty; for, Who is the Cause of Hell? We shall have a certain answer in the following chapter on the Divine Providence.

He brings in spontaneous generation to confirm the embodiment of Hell in correspondent conditions on Earth—

'Every one knows, that marshes, stagnant waters, dung,

* No. 338. † No. 339.

'and stinking earth are the nurseries of malignant herbs 'and animals. I once observed in my garden, that in the 'space of an ell almost all the dust was turned into very 'small insects; for on being stirred with a stick they rose up 'like clouds.

'We shall now inquire whether such things exist from 'seeds or eggs translated thither, either by the air, or by 'rain, or otherwise, or whether they are engendered by the 'influx of Hell into accordant conditions. That they are 'produced from eggs carried thither or hid since creation is 'not supported by experience; for worms exist in seeds, 'nuts, wood and stones, yea from leaves; also lice and moths 'in plants and on them; flies also appear in houses, fields 'and woods in summer, produced in great abundance, not 'from any oviform matter; as is likewise the case with those 'animalcules that devour meadows and lawns, and in some 'hot places fill and infest the air; besides those which swim 'and fly invisible in foul waters, sour wines, and pestilential 'air. These facts favour the opinion of those who say, that 'from the miasma of plants, earths, and pools such animalcules 'originate. That afterwards when they are produced, they 'are propagated by eggs or spawn, does not disprove their 'immediate origin; because every animal with its viscera 'receives organs of generation.'*

We need not conceal from ourselves, that this a loose defence of spontaneous generation, but it serves very well to illustrate the doctrine, 'that in everything Spiritual 'there is an endeavour to clothe itself with a body; where-'fore when affections and lusts meet with homogeneous 'and corresponding conditions in Nature there ensues a 'junction of Soul and Body.'† Ordinary generation might have been cited to equal purpose, for the congress of the sexes is equally illustrative of the same law.

* No. 342. † No. 343.

Sir Hans Sloane and Martin Folkes.

'I heard two presidents of the English Royal Society, 'Sir Hans Sloane and Martin Folkes, conversing together 'in the Spiritual World concerning the existence of seeds 'and eggs, and concerning their production on Earth. 'Sloane ascribed them to Nature; insisting, that Nature 'was from Creation endued with power of producing such 'things by means of the Sun's Heat. Folkes said, that 'that power is continually from God in Nature.

'In order to determine the dispute, a beautiful bird was 'exhibited to Sir Hans Sloane, and he was told to examine 'whether in the least thing it differed from a similar bird 'on Earth. He held it in his hand, examined it, and said 'there was no difference. At the same time he knew, that 'the bird was nothing else than the external representative 'of an affection of a certain Angel, and that it would vanish 'or cease with the Angel's affection: as indeed it did.

'Sir Hans Sloane was convinced by this experiment, 'that Nature does not create Animals and Vegetables, but 'the influx of Spirit into Nature. He also said, that if the 'bird could have been invested in matter, it would have 'been a durable bird, like birds on Earth; and that the 'same would be true of an affection from Hell. He added 'further, that if he had known what he now knew of the 'Spiritual World, he would not have ascribed any more to 'Nature, than that it served Spiritual Efflux from God as 'a ground of embodiment.'*

The strong drift of this article on the Creation of the Universe is to prove, that the Universe is not a work completed and left alone, but a work in which God is present and efficient at every point. As our Author puts

* No. 344; see also '*De Divina Providentia*,' No. 190.

it, 'Existence is continual subsistence'—subsistence from God. In the words of Mr. Lewes—

'St. Paul tells us, that God lives in everything, and 'everything in God. Science tells us, that the World is 'always *becoming*. Creation continues. The World was 'not made, once and for ever, as a thing completed, and 'afterwards serenely contemplated. The World is still 'amaking. The primal energies of Life are as young and as 'potent as of old, issuing forth under new forms through 'metamorphoses higher and higher, as dawn broadens into 'day.'*

V. The Creation of Man.

The Human Mind is divided by Swedenborg into Will and Understanding—two faculties devised for the reception and exhibition of God, as Love and Wisdom.

'Two receptacles and habitations for Himself, called the 'Will and Understanding, have been created and formed by 'the Lord in Man—the Will for His Divine Love and the 'Understanding for His Divine Wisdom.

'We read in Genesis, that Man was created in the Image 'of God according to His Likeness. The Image of God 'there means the Divine Wisdom, and the Likeness of God 'the Divine Love; Wisdom being no other than the Image 'of Love, for Love makes itself to be seen and known in 'Wisdom; consequently Wisdom is its Image. Love is the 'Esse of Life, and Wisdom is the Existere of Life therefrom. 'The Likeness and Image of God appear plainly in the 'Angels: Love shines forth from within in their faces, and 'Wisdom in their beauty; and beauty is the form of their 'Love: this I have seen and know.

'A Man cannot be an Image of God according to His 'Likeness, unless God be in him, and be his Life from the

* '*Life of Goethe*,' ed. of 1864, page 520.

'inmost. It has been shewn, that God is in Man, and is his 'Life from the inmost, that God alone is Life, and that Men 'and Angels are mere recipients of Life from Him. It is 'also known from the Word, that God is in Man, and makes 'His abode with him: hence it is usual for preachers to 'exhort their hearers to prepare themselves to receive God, 'that He may enter into them, and be in their hearts, and 'that they may be His dwelling-place: the devout also 'express themselves in prayer in the same way, and some 'more openly so of the Holy Spirit, which they believe to be 'in them when they are in holy zeal, and think, speak, and 'preach from it.'*

The Will and the Understanding are Spiritual Organisms† and, as such, are above and without Space, and cannot be studied under physical vision: but for the exercise of their functions in Nature they are incarnated first in the Brain and thence in the Body: wherefore in the Brain and the Body the invisible Will and Understanding are revealed; and if we are adepts in the Law of Correspondences, that is, if we can read unseen Causes in their visible Effects, we may from the facts of Physiology educe corresponding facts in Psychology.

'The Will and Understanding are in the Brains, in the 'whole and every part thereof, and thence in the Body, in 'the whole and every part thereof.

'Man's Life in its principles is in the Brains, and in its 'principiates in the Body.'‡

In the Brain is Man's physical beginning, and from it in the womb is shot forth and developed the Body.§

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* Nos. 358 and 359.

† 'Since the Will and Understanding are receptacles of Love and Wisdom, 'therefore they are two Organic Forms, or Forms organized from the purest 'substances; they must be such in order to be receptacles.' No. 373.

‡ Nos. 362 and 365.

§ Nos. 365, 367 and 388.

Whilst the Body in all its members may be referred to something in the Brain answering to the Will or the Understanding, the grand representative of the Will in the Body is the Heart, and of the Understanding, the Lungs.

'That the Heart corresponds to the Will is evident, 'since all the affections of Love influence its motions. Its 'changes according to the affections of Love are innume- 'rable; those felt by the finger are few, as that it beats slow 'or quick, high or low, soft or hard, equal or unequal, and 'so on; therefore differently in joy and sadness, in peace 'and anger, in courage and fear, in hot diseases and cold, 'and so on. Since the motions of the Heart, or its systole 'and diastole, thus vary according to the state of a Man's 'Love, therefore many of the Ancients and some of the 'Moderns have fancied it to be the seat of the Soul. Hence 'we speak of a stout and a timid Heart, a joyful and a sad 'Heart, a great and a little Heart, a whole and a broken 'Heart, a fleshy and a stony Heart; also of being fat, soft, 'and meek in Heart, and of giving the Heart to business, 'of giving a single Heart, of giving a new Heart, of laying 'up in the Heart, of receiving in the Heart, of not coming 'upon the Heart, of hardening the Heart, of being a friend 'at Heart: hence too the terms concord, discord, vecord, 'and similar expressions, which are predicated of Love and 'its affections. The Word speaks in the same way, for the 'Word is written by Correspondences.'*

Man as the subject of the Spiritual Sun receives its Heat, which in his Blood is Vital Heat—

'That in Man, and in every Animal, there is Vital Heat, 'is well known, but its origin is not known; but he who 'is aware, that there is a correspondence of Love and its 'affections with the Heart and its derivations, may know 'that Love is the origin of Vital Heat. Love proceeds

* No. 378.

'from the Spiritual Sun as Heat, and as Heat it is felt by 'the Angels. The Spiritual Heat, which in its essence is 'Love, flows by correspondence into the Heart and the 'Blood, and vivifies them.

'That a Man is heated, and as it were fired, according 'to his Love and its degree, and that he grows cold and 'torpid according to its decrease, is well known, for it is 'felt and seen; it is felt in the glow which pervades him, 'it is seen in the flush of his face; and on the other hand, 'its extinction is felt in the chill of his body, and seen in 'the pallor of his countenance.'*

Blood is red because of its correspondence with Love—

'In the Spiritual World are all colours, and red and 'white are the fundamentals. Red is derived from the fire 'of the Sun, and white from its light. Blood therefore can 'be nothing but red because of its origin. Hence in the 'Heavens where Love is predominant, the light is flame-'coloured, and the Angels appear in purple vesture; and 'in the Heavens where Wisdom is predominant, the light 'is white, and the Angels are clad in white linen.'†

The correspondence of the Lungs with the Understanding is held to be equally evident—

'Every one may perceive it in himself from his Thought 'and his Speech. From thought; because no one can think 'unless his breathing conspires and accords; wherefore 'when he thinks tacitly he breathes tacitly; when he thinks 'deeply he breathes deeply, and retracts and relaxes, com-'presses and expands the Lungs according to the influx of 'affection from Love, either slowly, hastily, eagerly, or 'placidly; yea, if he holds his breath altogether he cannot 'think, except in his Spirit by its respiration, of which he 'is not conscious. From Speech; because not the least 'expression can proceed from the mouth without the assist-

* No. 379. † No. 380.

'ance of the Lungs; for all articulate sound is generated 'by the Lungs through the trachea and epiglottis; where-'fore Speech may be raised to clamour, according to the 'inflation of those bellows, and the opening of their passage, 'and diminished according to their contraction; and if the 'passage be closed, Speech and Thought cease.'*

Since such is the correspondence of the Lungs, therefore 'in the Word wherever anything connected with respiration 'is mentioned, as Spirit, Wind, Breath, Nostrils, reference 'is made to the Understanding—to something of Truth as 'distinguished from Good.'†

Owing to this correspondence of Heart and Lungs, the Celestial Angels in whom Love is predominant 'are called 'the Cardiac Kingdom of Heaven,' and the Spiritual Angels in whom Wisdom is predominant 'are called the Pulmonic 'Kingdom of Heaven. It is to be noted, that the Universal 'Heaven resembles one Man, and so appears before the 'Lord; wherefore its Heart constitutes one Kingdom and 'its Lungs another. There is a cardiac and pulmonic motion 'in common in the whole Heaven, and thence in each par-'ticular Angel; and the common cardiac and pulmonic 'motion is from the Lord alone, because Love and Wisdom 'are from Him alone. In the Sun, where the Lord is, and 'which is from the Lord, there are those two motions, and 'hence they are in the Angelic Heaven, and in the Universe: 'abstract Space, and think of Omnipresence, and you will 'be convinced that it is so.'‡

Having established this connection between the Will and Understanding and the Heart and Lungs, he proceeds to illustrate the relation between Love and Wisdom, or Charity and Faith by various physiological statements; for says he, 'All things that can be known of the Will and 'Understanding, or of Love and Wisdom, consequently all

* No. 382. † No. 383. ‡ No. 381.

'that can be known of the Human Soul, may be learnt from 'the correspondence of the Heart with the Will, and of the 'Understanding with the Lungs.'*

'So great indeed is the similitude between the Heart 'and Charity and between the Lungs and Faith, that in the 'Spiritual World it is known by a person's breathing what 'is the nature of his Faith, and by the beating of his Heart 'what is the nature of his Charity.'†

That Love or Will is the essential in Man, he discovers in the fact, 'that the Heart is the first and last organ which 'acts in the Body. That it is the first is evident from the 'fœtus, and that it is the last is evident from dying persons; 'and that it acts without the co-operation of the Lungs is 'evident in cases of suffocation and in swoons.‡

'It has been made known to me from much experience 'in the Spiritual World, that a Man from head to foot, or 'from the first things in the Brain to the last in the Body, 'is such as his Love or Will is.'§

That the Will however is impotent without the Understanding is evident from the same circumstances; for the embryo is helpless and senseless until its Lungs come into play, and though the Heart keeps moving in swoons and suspended respiration, the Body lies powerless. In the same way the Will has no sensitive nor active life without the Understanding: Affection without Thought is blind: Wisdom is the light in which Love sees.‖

The Will is again seen to be major, inasmuch as 'the 'Heart forms the Lungs and conjoins them to itself: it 'forms the Lungs in the embryo and conjoins itself to them 'after birth: this the Heart does in its house, the Breast, 'where their dwelling-place is, separated from the rest of 'the Body by a partition, called the diaphragm, and by a

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* No. 394. † '*De Fide*,' No. 19. ‡ No. 399.

§ No. 369. ‖ Nos. 401, 406, 407, and 409.

'membrane enclosing them, called the pleura. It is the 'same with the Will and the Understanding. Love betroths 'Wisdom, takes it to wife, and works with it in the same 'house.'*

The Heart governs the Lungs—

'The respiration of the Lungs is in perfect conjuction 'with the Heart in all and everything of the Body: and 'that the conjunction may be complete, the Heart itself is 'also in the pulmonary motion; for it lies in the bosom of 'the Lungs, adheres to them by its auricles, and rests on 'the diaphragm, by which also its arteries participate in the 'pulmonary motion.'†

As the Blood is purified in the Lungs, so the Affections of the Will are purified by Truth in the Understanding.

Under this head, Swedenborg makes a curious statement. Of course, in 1763, he knew nothing of oxygen, and how the Blood in the Lungs absorbs it from the air, and voids carbonic acid: his notion of the process of respiration was, that the Blood derived nutrition, not from the air itself, but from a variety of exhalations mechanically present in the air: but we cannot do better than cite his own words—

'That the Blood nourishes itself with suitable matters 'from the air inspired, is evident from the immense abun-'dance of odours and exhalations that are continually issuing 'from shrubberies, gardens, and plantations; and from the 'immense quantity of salts of various kinds issuing with 'water from land, rivers, and lakes; and from the immense 'quantity of human and animal exhalations and effluvia 'with which the air is impregnated. That these enter the 'Lungs with the air, cannot be denied; and as this is the 'case, it cannot be denied, that the Blood attracts therefrom 'such things as are serviceable to it, and those things are

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* No. 402. † No. 408.

'serviceable, *which correspond to the affections of the Breather's* 'Love. Hence in the air-cells or inmost parts of the Lungs, 'there are multitudes of small veins with little mouths, which 'absorb such things; and hence the Blood returned into the 'left ventricle of the Heart is changed into arterial and 'florid blood. These considerations prove that the Blood 'nourishes itself from homogeneous things.'*

A point to be noted here is, that the absorption of these exhalations from the air is made dependent on the Breather's character—that if he is a Good Man he will absorb one order of exhalations, and if a Bad Man another—

'That the Blood in the Lungs purifies and nourishes 'itself correspondently to the affections of the Mind, is not 'yet known, but it is very well known in the Spiritual 'World; for the Angels in the Heavens are delighted 'only with odours which correspond to the Love of their 'Wisdom; whereas the Spirits in Hell are delighted only 'with odours which correspond to some Love in opposition 'to Wisdom; the latter odours are stinking, but the former 'odours are fragrant. That Men on Earth impregnate their 'Blood with similar things according to correspondence 'with the affections of their Love, follows of consequence; 'for what a Man's Spirit loves, that, according to corres-'pondence, his Blood craves, and attracts in respiration.'*

There is in every Man a two-fold respiration,† for he is an inhabitant of two worlds—of Nature and of Spirit. As to his Will, he is in Heaven or in Hell, and he interiorly respires in a celestial or an infernal atmosphere:‡ and there is a constant tendency to bring the double respiration into harmony. The Evil therefore have a secret affinity for foul air and stenches, and the Good for pure air and fragrance. Hence there is as wide a difference between the Bloods of the Good and Evil as between their characters.

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* No. 420. † Nos. 412 and 417. ‡ No. 393.

This statement may meet with summary rejection, but perhaps unwisely. It is by no means irreconcileable with the subsequent discovery of the nutrition of the Blood by oxygen: and it might be replied, that it is no more difficult for the Evil to pervert oxygen into unity with their depraved Blood than it is for hemlock to turn sunshine to poison, or the wasp honey to venom. Moreover our physiologists take far too little account of the exhalations, mineral, vegetable and animal, present in the purest air. How is it that we find people in town and country thriving under conditions, which, according to physiological law, ought to ensure disease and death? Swedenborg's doctrine gives us a clue to the mystery, which we shall vainly seek in Combe or Southwood Smith. Depend upon it, there is an intimate relation between character and respiration, and character and digestion. What are called 'the laws of health' are broken in a multitude of anomalies. How many are the eccentricities expressed in the adage, 'One Man's meat is another's poison,' which physiologists only perceive to evade! What a physician would he be who could discern the spiritual quality of his patients and prescribe accordingly—such stenches and such messes for such a one, and such fare and such fragrance for such another!

The correspondence between the Heart and the Will and the Lungs and the Understanding might be pursued through all the intricacies of anatomy, and only to add confirmation to the truths, that the Will is the master of the Understanding, that the Understanding does nothing of itself, and yet that the Will perceives nothing, nor can do anything except by the Understanding.* All tends to enforce that conclusion which Swedenborg iterates through book after book, that such as a Man's Love is such is his

* No. 412.

Understanding and his Faith. The last is subordinate to the first, whatever may be the appearance to the contrary on Earth, and manifestly so in Heaven and Hell where all appearances are at one with realities.

The treatise concludes with the description of a Man's initiament from his father, 'discovered to me by the Angels, 'to whom it was revealed by the Lord, and who represented 'it in a type before my eyes in the Light of Heaven.'

He saw 'a most minute image of a Brain composed of 'contiguous globules or spherules, each spherule composed 'of spherules more minute, and these of spherules minuter 'still, thus of three degrees:' a sort of reminiscence of the Red Blood Globule of the '*Economy of the Animal Kingdom*.' The Brain 'was divided into two chambers, as the full-grown 'Brain is into two hemispheres; and it was told me, that 'the right chamber was the habitation of Love, and the left 'of Wisdom, and that by wonderful interweavings they 'were consorts and companions.' It was shewn, that the two interior series of globules were in the order and form of Heaven, and the exterior series was in the order and form of Hell; and that in the event of regeneration, that the opposition of the series was overcome by the subjection of the outer to the inner—of Hell to Heaven.

In another place he writes—

'Human seed is interiorly conceived in the Understand-'ing, and is formed in the Will, and is thence translated 'into the *testes*, where it clothes itself with a natural cover-'ing, and is thus conveyed to the womb, and from thence 'into the world.'*

Swedenborg's descriptions of the functions of the Brain are not consistent. Sometimes, as here, he assigns one

* '*Vera Christiana Religio*,' No. 584.

hemisphere to the Will and the other to the Understanding, and at others he gives the back of the head to the Will and the forehead to the Understanding; as for instance in the '*Apocalypse Explained*' he writes—'Influx into the Will is 'into the occiput, because into the cerebellum, and thence 'it advances towards the forepart into the cerebrum, where 'the Understanding has its seat. That such is the course 'of influx, has been taught me by much experience.'* Even in the work before us from which we have been citing angelic evidence, we find him saying—'Since all 'things of the Mind are ranged under Will and Under-'standing, and all things of the Body under Heart and 'Lungs, therefore in the Head there are two Brains, distinct 'from each other like the Will and Understanding, *the* '*cerebellum particularly for the Will, and the cerebrum par-*'*ticularly for the Understanding.*'†

I have heard Swedenborgians describe Phrenology as untrue *because* Swedenborg taught that the Intellect dwelt on the left side of the Head and the Will on the right; forgetful or ignorant, that he taught both opinions.

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* '*Apocalypsis Explicata,*' No. 61: in '*Vera Christiana Religio,*' No. 564, and '*De Commercio Animæ et Corporis,*' No. 13, the same opinion will be found repeated.

† No. 384.

CHAPTER XXI.

THE DIVINE PROVIDENCE.*

'*The Divine Providence*' is a continuation of '*The Divine Love and Wisdom*:' it is a description of the administration of that Love by means of that Wisdom.

The question dealt with is not an easy one, for it involves the reversal of our most vivid and familiar sensations, and is therefore as difficult to the mind governed by sensation as the admission, that the earth revolves round the sun, that the earth is a ball, and that to our antipodes, land and sea and sky are just as they are to us.

The terms of the question are these—I. That God is Life alone. II. That Man, as His Creature, is dead. III. That Man is an organ recipient of God—that is of Life. IV. That Man, in this reception and vivification by God, *feels* that he lives of himself even as God lives of Himself in perfect independence. V. That his confirmation of the *sensation* of independence as a *reality* is the beginning and consummation of all evil. VI. That it is the office of Revelation to correct the fallacy from sensation. VII. That the fullest faith in Revelation does not nullify the sensation of independence; on the contrary, in the highest Angels the sensation is vividest, but accompanied by the clear scientific confession, that the sensation is nothing but the sweetest *gift* of the Divine Love.

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* '*Sapientia Angelica de Divina Providentia.* Amstelodami, 1764.' 4to. 214 pages.

These terms are strewn over Swedenborg's works broadcast: there is scarcely a page on which in one shape or other they may not be found. Take a few—

'God is Esse itself, Love in itself, Wisdom in itself, and 'Life in itself. He is the very essential Self from whom 'are all things, and to whom all things bear relation as the 'sole ground of their being.'*

'That a Man lives from the Lord alone, and not from 'himself, may be evinced by these reasons: that there is 'one only Essence, one only Substance, and one only Form 'from which are all created essences, substances and forms; 'and that the one only Essence, Substance and Form is the 'Divine Love and the Divine Wisdom—the Lord from 'eternity, or Jehovah.'†

'The Angels say, there is only one Fountain of Life, 'and that Human Life is a stream which would instantly 'cease to flow if it was not continually fed from that 'Fountain—the Lord.'‡

'Since what is Finite has not anything Divine in 'itself, therefore there is not anything Divine, not even 'the least, in Man or Angel as his own. A Man or 'Angel is Finite, and considered in himself is a mere 'dead receptacle.'§

'God alone acts, and Man suffers himself to be acted 'on, and re-acts in all appearance from himself, though 'really from God.'‖

'I heard a voice from Heaven asserting, that if a spark 'of Life in Man was his own, and not of God in him, there 'would be neither Heaven, nor Church, nor Life Eternal.'**

'A Man has no other sensation than that he loves and

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* '*Vera Christiana Religio*,' No. 21. † '*De Divina Providentia*,' No. 157.

‡ '*De Cœlo et de Inferno*,' No. 9. § '*De Divina Providentia*,' No. 57.

‖ '*De Commercio Animæ et Corporis*,' No. 14.

** *Ibid.* No. 11, and '*De Divina Providentia*,' No. 293.

'thinks out of private energy, when nevertheless he has 'not any power of his own, but all from God.'*

'Man was so created, that whatever he wills, thinks and 'does *appears* to originate in himself. Without this *appear-* '*ance*, he would not be Man, nor could he experience 'conjunction with God, nor enter into eternal life; but if 'he is deceived by the *appearance*—if he fancies, that he 'wills, thinks, and does good from himself—then he turns 'good into evil. This was the sin of Adam; this is the 'Origin of Evil.'†

'The Lord by His presence in Man conveys to him the 'sense of Liberty and Rationality so that all he wills, 'thinks, speaks, and acts *appears* as his own. This sense 'of independence is never lost whether a Man be Angel or 'Devil: it is indeed what causes a Man to be a Man: with- 'out it, he would be an automaton.'‡

'Lest Man should ascribe Life to himself, the Lord '*reveals*, that all the Love which is called Good, and all the 'Wisdom which is called Truth, is not Man's, but His.'§

'The Angels, and especially those of the Inmost 'Heaven, know most distinctly, that they live from the 'Lord, and not only confess their utter dependence, but 'rejoice in it: yet they have the keenest sensation of in- 'dependent life, and the Celestial Angels beyond others: 'for the law is, that the more closely any one is conjoined 'to the Lord, the more vivid is his *sense* of independence, 'and the clearer his *perception*, that he is the Lord's.

'The more exquisitely the Angels perceive themselves 'to be led by the Lord, so much the more freedom do they 'enjoy.

'It has been granted me to be in a similar perception

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* '*De Amore Conjugiali*,' No. 132. † *Ibid.* No. 444.

‡ '*De Divino Amore et de Divina Sapientia*,' Nos. 115, 116, 162, and 240.

§ *Ibid.* No. 394.

'and appearance for many years now; from which I am 'fully convinced, that I neither will nor think anything 'from myself, but that it appears as from myself: and it is 'also given me to desire and love that it be so.'*

In such expressions is comprised the very essence of Swedenborg's message to mankind. The treatise which we now open consists of many illustrations of the asserted relation between God and Man, and resolutions of various difficulties connected therewith. The method pursued in the arrangement of the matter is not very obvious, but at the risk of giving a somewhat miscellaneous character to its review, I shall follow it closely.

Ere proceeding, I would ask the reader to note carefully Swedenborg's distinction of Man, not only into Will and Understanding, but of his Will into two regions, one of which manifests the Divine Influx as Love to the Lord and the Neighbour, and the other as the Love of Self and the World.

'From the Love of Self and the World, a Man wishes 'well to his body—to be fed, clad, and housed—and to his 'family; to procure gain, to receive respect and honour 'from society, and to enjoy the common pleasures of the 'flesh and the world.'†

In these affections of Self-Love there is nothing sinful; a Man must take care of himself, if he is to love others by being useful to them; therefore says Swedenborg—

'The Love of Self and the World is by creation 'heavenly: it is the Love of the Natural Man subservient 'to Spiritual Love as a foundation is subservient to a 'house.'†

The mischief begins when Man comes to love Self and

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* '*De Divina Providentia*,' No. 158; also No. 42, and '*Arcana Cœlestia*,' No. 2,891.

† '*De Divino Amore et de Divina Sapientia*,' No. 396.

the World supremely: then he is a Devil: and Hell is nothing but a community in which the Divine Effluence is thus received and transmuted to selfishness.

If this is perceived, it will be evident, that the Good Man or the Angel (inasmuch as either must love himself—must preserve himself in good condition—in order to love, which is to be serviceable to, others) has his base, as a house its foundation, in Self-Love, and that he therefore includes the Devil or Hell in his organization, but subordinate to the Love of God and the Neighbour.

Swedenborg informs us, that Man has Liberty and Rationality—in other words, freedom of Will and freedom of Understanding. To this freedom he assigns a double origin.

In the first place, he assigns it to God Himself—all live from Him—and in His reception the Creature is given to *feel*, that it lives of itself, even as God lives in Himself; thus it is possessed universally—'equally by Devils as by 'Angels.'*

In the second place, he assigns it to the equilibrium between Heaven and Hell, that is, between the Love of God and the Neighbour on the one side, and the Love of Self and the World on the other: thus to an equality in the two regions of the Will which divide the Divine Effluence. This equilibrium, we are told, is maintained by the Divine Providence 'with perfect exactness,' 'every 'Society of Heaven having its balance in an antagonistic 'Society in Hell'†—no Angel but stands foot to foot—sole to sole—with some Devil. We on Earth as mediate between Heaven and Hell, and qualifying for either, are kept in the freedom which their equal opposition generates. Of course when any one is given up to Self-Love he goes over to

* '*De Divino Amore et de Divina Sapientia*,' Nos. 162 and 240.

† '*De Divina Providentia*,' No. 23, and '*De Cœlo et de Inferno*,' No. 593.

Hell and loses the freedom which results from the poise. Whether there is ever such a balance in any individual organization as allows of the equal distribution of the Divine Influx between Brotherly Love and Self-Love is questionable: but happily our business is not to answer for Swedenborg, but to expound him.

'It is known that there is a Divine Providence, but 'what is its nature is not known; and the reason is, that 'its Laws are secret, and hid in wisdom among the Angels. 'They are now however to be revealed, in order that that 'which belongs to the Lord may be ascribed to Him, and 'Man cease to claim what is not his: for most people 'attribute all things to themselves, or to their own pru-'dence; or what they cannot so attribute, they call accidents 'and contingencies; not knowing, that human prudence is 'nothing, and that accidents and contingencies are vain 'words.'*

'*The Divine Providence of the Lord has for its end a Heaven 'out of the Human Race.*'

God, as He is Love, is Creator, and the communication of His own felicity to His creatures is His passion. Unless it were so, His designation of Love would be meaningless: for consider the operation of love: Is it not its constant effort to make its own another's and to receive its satisfaction in the other's delight? Love in any other sense, is inconceivable. From the experience of our own hearts, whose tiny and feeble glow is yet fed from the Divine Fire, we know that such is Love; and rightly infer, How much more must it be so in Him who is Infinite Love!†

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* '*De Divina Providentia*,' No. 70.

† '*De Divina Providentia*,' No. 27; Jesus said, "If ye, being evil, know "how to give good gifts unto your children, How much more shall your "Father, who is in Heaven, give good things to them that ask Him?"—Matt. vii. 2.

He therefore creates Man, that from the produce of myriads and myriads of Earths, He may enlarge Heaven to eternity and yield it the treasure of His exhaustless heart. As James observes, 'Affection in proportion to its 'tenderness or vivacity seeks a perpetual gratification: *i.e.*, 'desires to be unsatisfied. The very life of it lies in 'seeking and never accomplishing.'* This other characteristic of Love, we may easily see, is attained in the creation and culture of the Finite by the Infinite.

Theologians commonly speak of Heaven as if it were a gift as of a purse or an estate: far otherwise Swedenborg: with him it is nothing short of the marriage of the Creator with the Creature—

'The Lord not only is in Heaven, but *is* Heaven. Love 'and Wisdom make an Angel, and these two are the Lord's 'in an Angel; hence the Lord is Heaven.

'Heaven is not Heaven from the Angels, but from the 'Lord: the Love and Wisdom in them *seems* to be their 'own, but it is from the Lord, and is *really* the Lord in 'them.

'Let not any one cherish the illusion, that the Lord is 'in Heaven among the Angels as a King in a Kingdom: 'as to *appearance* He is above them as their Sun, but as to '*reality* He is in them as their Love and Wisdom.'†

This conjunction—this communication of the Creator to the Creature is the origin of all heavenly happiness; and the more fully the Lord is received by an Angel the more exquisite is his freedom and felicity—'The felicities 'of Heaven cannot be described; their variety is infinite. 'They diffuse themselves from the Lord through the in-'teriors to the ultimates of the Angel, causing him to be

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* '*Substance and Shadow*,' page 202.

† '*De Divino Amore et de Divina Sapientia*,' No. 114, and '*De Divina Providentia*,' Nos. 28 and 31.

'as it were all delight. This I have heard and have 'perceived.

'Except in a certain calm and peace of mind, especially 'after combats against evil, such felicity is rarely expe- 'rienced on Earth.' The clogs and hindrances of Nature break the inflowing tide. When however death delivers the Spirit from its carnal vesture, then the heart wedded to the Lord enters into its joy.*

Whilst he is happiest who loves most, that is, who is the most capacious receptacle of the Divine Love, every one in Heaven is happy to the limit of his capacity—

'It therefore makes no difference whether a person be in 'such joy as is experienced by the Angels of the Highest, 'or the Lowest Heaven, since every one, who is received 'into Heaven, enters into the full joy of his heart. More 'he could not endure; more would suffocate him.

'The case is similar to that of a Husbandman and a 'King. A new suit of coarse worsted and a table furnished 'with plain and wholesome viands would perfectly content 'the Husbandman; whilst he would be distressed if clad 'like a King in purple and silk, gold and silver, and placed 'at a table laden with costly delicacies and generous wines.

'So in Heaven; every one receives according to the 'measure of his Lôve, and is therewith satisfied—unable 'to desire more.'†

'*The Divine Providence of the Lord, in all that it does,* '*has respect to what is Infinite and Eternal*'—

A proposition very like a truism. God cannot create Himself, but only what is not Himself, namely, the Finite; and, as has been said, it is the divine passion to animate the Finite with Himself and to reproduce in it His own Image and Likeness—a work ever progressive and never to be accomplished. Hence we discover in the immensity, the

* Nos. 39 and 41. † No. 254.

prolificacy, and the variety of the Finite a perpetual strain towards the expression of the Infinite and the Eternal—

This strain exists 'in all things; in some manifestly, 'in others not. An image of the Infinite and Eternal is 'manifest in the variety of things, so that there does not 'exist, nor can exist to eternity, one thing which is the 'same as another. From creation there have not been two 'faces alike, and as the face is the type of the mind, no two 'minds alike. Hence there does not exist in the Universal 'Heaven two Spirits of identical pattern. The same is true 'of every detail in Spirit and Nature; no single item is a 'repetition of another.

'An image of what is Infinite and Eternal appears in 'the fructification and multiplication of plants and animals; 'especially in the spawn of fishes, which is such, that, if 'unchecked, the Earth, yea the Universe might be filled 'with them.'*

'*It is a Law of the Divine Providence, that a Man should 'act from Liberty according to Reason*'—

In other words, that a Man should act from his Ruling Love by the light of his Understanding—than which, he can do no otherwise.

When Swedenborg writes of Liberty, he means nothing but the Freedom of Love—

'It is to be observed, that all Liberty is of Love, inso- 'much that Love and Liberty are one; and since Love is 'the Life of Man, Liberty is inherent in his Life; for every 'delight enjoyed by Man is from his Love; and to act from 'the delight of Love is to act from Liberty: delight leads 'Man as a river bears away what floats on its stream.'†

As there are various Loves so there are various Liberties: these are reduced under three heads—Natural, Rational and Spiritual.

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* No. 56. † No. 73.

Natural Liberty pertains to the Love of Self and the World, into which we are all born, and which, so far as we are unrestrained by fear or by a nobler motive, leads us into adultery, theft, deceit, revenge.

Rational Liberty has its ground 'in the Love of Fame 'for the sake of honour or lucre.' It may be said to be the cause of the decorum and 'respectability' of civilization. 'The delight of this Love is to appear externally of a 'moral character. As Man loves this reputation, he acts 'with sincerity, justice, friendliness, and chastity. Never-'theless he does not inwardly cherish these virtues, but 'simply regards them as means whereby he may secure 'social distinction. When he advocates them on account of 'the public good, it is not that he has any interior regard 'for the public good, but because such advocacy promotes 'his private advantage.

'Spiritual Liberty is grounded in the Love of Eternal 'Life. Into this Love and its delight no one comes, but he 'who abhors Evils as Sins and looks to the Lord. As soon 'as a Man begins to do so, he is initiated into Spiritual 'Liberty: for unless from an interior or superior Love, 'How can any one resist and cease from Evil? Spiritual 'Liberty increases as Natural Liberty decreases and be-'comes subservient; and it joins itself with Rational 'Liberty, which it purifies.'*

This opinion concerning Liberty is particularly noteworthy. Many speak of Free Will as if it were a distinct faculty in Human Nature whereby a Man may do or become anything conceivable. Swedenborg, on the other hand, identifies Liberty with Love, and limits it by the character of the Love. He asserts, that Will is always free—that is, that Love always *feels* free, thus assigning to Freedom no extension or validity beyond sensation. A

* No. 73.

Devil, who is nothing but Self-Love, *feels* free. A Man, in whom Devil and Angel are struggling for mastery, painfully experiences *a double feeling* of freedom. An Angel, in whom that struggle has been consummated in the subjection of Self-Love to Brotherly Love, *feels* free.

This sense of free and independent existence, common to Man, Angel, and Devil, 'constitutes the essential Human 'Principle.'* Without it Man would cease to be Man: on the one side he would lose his discrimination from God, and on the other from Nature: yet we are called to regard the sense as an illusion. Of nothing do we *feel* more certain than that we are free and independent; of nothing are we more *scientifically* certain, than that our *feeling* is an inversion of the *reality*.

'Every one who has any thought from interior Under-'standing may see, that the power of willing and thinking 'does not originate in Man, but in Him who has power 'itself, that is, in Him who is Power in its essence. Reflect: 'Whence is Power? Is it not in God? Power in itself is 'therefore Divine.'†

Power being God's, its exhibition in us, as our own private self-derived force, can be nothing but an illusion. Of this Swedenborg assures us with many illustrations. The sense of freedom in the Will, which is Liberty, and in the Understanding, which is Rationality—

'Is from the Lord, and not from Man; and, as it is 'from the Lord, it follows, that Man wills nothing from 'himself, and understands nothing from himself, but only '*as it were from himself*.

'As all willing is from Love and all Understanding is 'from Wisdom, it follows, that the ability of willing is from

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* No. 98; 'The Lord resides as Liberty and Rationality in every Man, be 'he good or wicked, and by them joins Himself to every Man.' No. 96.

† No. 88.

'the Divine Love, and the ability of understanding is from 'the Divine Wisdom, therefore both from the Lord. Human 'action is from no other source.'*

For what end is the illusion? The answer is the reason of Creation: Since God cannot love Himself and yet must love, He finds His satisfaction in Man by yielding him His Life, and giving him to *feel*, that he lives as He lives—

'The Lord's desire is to be received by Man, to make 'His abode with him, and to give him the felicities of 'eternal life. It is this desire which induces the appearance, 'that Man wills and acts, thinks and speaks out of his 'independent self.'†

In his sense of independent life, Man perfects the Divine joy by reciprocating the Divine Love—

'Any one may see from reason, that there is no con-'junction of mind with mind unless there be reciprocation. 'If one loves another and is not loved in return, then as 'one approaches the other retires; but if love is returned, 'then as one approaches so does the other, and conjunction 'is effected: for Love wills to be beloved, and as it is 'beloved, it is in itself and its joy.

'Hence it is evident, that if the Lord only loved Man, 'and was not in turn beloved, the Lord would approach and 'Man would retire; thus He would continually will to meet 'Man and enter into him, and Man would turn away and 'depart. By Heaven, the Lord is thus beloved; by Hell, 'He is thus rejected.'‡

'*It is a Law of the Divine Providence, that a Man as 'from himself should remove Evils as Sins in the External 'Man, and that thus and no otherwise the Lord can remove 'Evils in the Internal Man, and then at the same time in the 'External.*'

Over Life we have no control beyond the supply of con-

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* Nos. 88 and 89. † No. 96. ‡ No. 92.

ditions. If we place a sound seed in proper soil and allow it light, air and moisture, a plant will come forth; but if we lay it on a stone or shut it up in a box, no germ will appear wish as we may.

So likewise with our bodies. If we form regular habits, keep clean, breathe pure air, and eat wholesome food we are rewarded with health in all our members. Our internal structure is outside our care. We can only dispose externals aright, and wait the certain issue of blessing from within.

The same law applies to our spiritual life. We find our hearts pregnant with every lust which the decalogue condemns. How are they to be changed? In their springs they are inaccessible—

'A Man knows nothing at all of the interiors of his 'Mind, which are complex and innumerable as the interiors 'of his Body: there are infinite things in those interiors, 'not one of which comes to his knowledge.'*

How then is the disorder in them to be encountered? We know how it is increased—

'A thief, as he practises theft, grows in the lust of 'stealing until he is unable to desist. It is the same with 'other vices—with deceit, hatred, luxury, fornication, blas- 'phemy; and it is well known, that the love of power and 'of money so develope with indulgence that there seems 'to be no limit to their voracity.'†

The recipe for the increase of disorderly lusts, namely, indulgence, may suggest that for their reduction, namely, denial; and denial Swedenborg prescribes as the only means of regeneration. If, says he, Man only guards the external, the Lord will accomplish all the internal work: and for this he gives a good reason. The external is as intimately related to the internal, as is the skin to the

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* No. 120. † No. 112.

organs and viscera of the body: all the interiors of life descend, invest, and complete themselves in actions.* If therefore evil lusts are denied exit in deeds, it is easy to see, that a powerful reaction must take place within—

'The inmost things of his mind are altogether unknown 'to Man, and he is therefore totally ignorant as to what the 'Lord does there; but, since the inward coheres with the 'outward, it is not necessary that he should know more than 'that he ought to shun Evils as Sins and look to the Lord. 'In this and no other way can his Love, which by birth is 'infernal, be removed by the Lord, and celestial Love be 'implanted in its stead.

'The Lord's inward operation on Man is continual, but 'he has no share in it; nevertheless the Lord cannot purify 'him unless he opens the way through the external.

'An evil lust appears a simple thing as viewed by Man, 'but it includes an infinity of matters; these the Lord deals 'with from within as Man resists from without.

'Nothing else is required of Man, but to sweep the 'house, that is, to reject evil lusts; in which case he is filled 'with good things, for good from the Lord continually flows 'in whenever what resists is removed.

'It is thought by many, that merely to believe what the 'Church teaches purifies a Man from evils; and it is 'thought by some, that to do good purifies; by some, to 'know, speak, and teach what the Church approves; by 'some, to read the Word and pious books; by some, to 'frequent churches, to hear sermons, and especially to 'receive the holy supper; by some, to renounce the world 'and yield the time to piety; by some, to confess themselves 'guilty of all sins; and so on. Nevertheless none of these 'things effect purification unless a Man examine himself, 'discover his special sins, condemn himself on account of

* Nos. 119 and 180-182.

'them, and desist from them; *all which he must do as of* '*himself, and yet heartily confess, that his work has been done* '*by the Lord.*

'Before this is done the preceding acts avail nothing, for 'they are either meritorious,' [*i.e.*, paid as a price for the Divine favour and an estate in Heaven] 'or hypocritical.'*

A man must save himself, but Swedenborg will allow him no vestige of merit. When he has fought against his lust and denied it outlet in action, he must then heartily confess, that the battle and the victory are the Lord's. The conclusion is inevitable from the premisses—

'The reason why evils in the external cannot be re-'moved except by means of Man, is because it is of the 'Divine Providence, that whatsoever he hears, sees, thinks, 'wills, speaks, and does should *appear* altogether as his 'own. Without this *appearance*, he would not be a Man 'but a beast.

'Let him then receive this doctrinal, that all Goodness 'and Truth is from the Lord and nothing from himself. 'He will then acknowledge as a consequence, that he ought 'to do good and think truth *as from himself*, but still to 'confess that they are from the Lord; also, that he ought 'to remove Evils, as by his own strength, but to confess 'that he does so by the Lord's.'†

Thus he has all the joyful *sense* of free and independent life, but is saved from conceit and kept in the sweet peace of humility.

'*It is a Law of the Divine Providence, that a Man should* '*not be forced by external means to think and will, and so to* '*believe and love the things which are of Religion; but that a* '*Man should lead, and sometimes force himself to what is* '*right.*'

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* Nos. 120, 121, 125 and 296, and '*Arcana Cœlestia*,' No. 3,142.

† No. 116.

'The Lord guards Human Liberty as a man guards the 'apple of his eye.'*

It is a cry of impatience, 'Why does not the Lord shew 'Himself so that none could deny Him?' or as an atheist once put it, 'If there be a God, Why does He not write 'His name on the Sun so that all might know that He is?' In divers ways our folly makes similar appeals for external guidance and authority. We are in doubt, and pray that the Lord in some good Angel would stand before us and say, "That is the path; take it and you are safe;" and we flatter ourselves, we should instantly obey and be delivered from all our care: or, as I have heard it said, "O if "an Angel would only come and sit beside me and tell "me all my faults, with what heart I should set about "amendment!"

Such external, unquestionable guidance is not given; it is not in the Divine order. Why is it not in His order?

In the first place, because it would be useless. If we were approached from the outside by an infallible Authority, one of two things would happen—in the end one. If the Authority concurred with our Will, we should be mightily pleased with it; it was just what we thought; it prescribed exactly what we intended to do. In such case, the infallible Authority would prove itself superfluous, as we should have gone on quite as well without it. If the Authority ran counter to our Will, and if it came clothed with charms or with terrors, we might bow to it; if without charms or terrors, we should find reason at once to reject it: but the influence of charms and terrors wears off with time, and by-and-bye the unconquerable Will would assert itself; it would prompt the Understanding to question this and then to deny that, and at last in some access of courage from irritation, we should kick Authority out of doors. Thus

* No. 97.

we should end as we began—the same because our Will was unchanged.

'A man may be compelled to say that he thinks and 'wills such and such things, but if they do not consort with 'his character, he neither thinks, wills, believes, nor loves 'them.'*

In the second place, external and unquestionable guidance is not given because it would not advance regeneration. 'Nothing would be easier than for the Lord to compel Man 'to fear Him, to worship Him, yea, as it were, to love Him;'† but salvation does not consist in a correct attitude towards God, but in the possession of a Will whose activity is useful and benign towards every creature—a likeness in finite of Deity Himself. As external charms or terrors contribute nothing towards the developement of such a Will they are not employed. Moreover if even they did contribute, they would be inadmissible as injurious to Man's apparent independence. The new Will must be developed from within, and its energies break forth with no sense of intrusion, but as if entirely native to the Man's breast.

For these reasons 'no one is reformed by miracles or 'signs, by visions or converse with the dead, by threats or 'punishments, or by misfortunes or sickness.'‡

Miracles excite awe. 'It cannot be denied, that they 'strongly persuade that whatever their performer says is 'true; and thus the observer's mind is fascinated and his 'ordinary judgement suspended; but faith so induced is 'not Faith, but persuasion; there is in it nothing rational, 'still less spiritual.

'Miracles may drive the Wicked into faith and piety, 'but only temporarily. Their lusts subdued quickly revive, 'and, with recovered freedom, they resolve what they have

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* Nos. 129 and 136. † '*Arcana Cœlestia*,' No. 2,881.

‡ Nos. 130 to 138.

'witnessed into an illusion, or an artifice, or an operation of 'Nature.

'Besides, if miracles were to be wrought to convert 'those who do not believe in the Word, they would have to 'be wrought continually, and the last wonder ever capped 'with a greater.

'From these considerations it may be discerned why 'miracles are not wrought at this day.'*

The Bible amply sustains Swedenborg's reasoning on this head. The Jews saw many miracles in Egypt, at the Red Sea, in the Desert, on Mount Sinai, and yet at the first opportunity they made a golden calf and acknowledged it for Jehovah who had delivered them from the land of bondage. By miracles were they led into and maintained in Canaan, yet they were ever ready to relapse into idolatry. So likewise the Lord in spite of His miracles of mercy was crucified. Impotent over the Will are wonders!

The effect of miracles upon the Good is different from what it is upon the Wicked. The 'Good do not desire 'miracles. They believe those which are recorded in the 'Word; and if they hear anything of a miracle, they 'regard it no otherwise than as a light argument in confir-'mation of faith, for they think from the Lord and the 'Word.'†

Visions and open intercourse with Spirits are ineffectual on the same grounds, and hurtful from their tendency to constrain the mind from without—

'Nevertheless to speak with Spirits, though rarely with 'Angels, is allowed, and has been for ages back. When 'it is allowed, the Spirits speak with Man in his mother 'tongue, and only a few words.‡ Those who speak by 'permission of the Lord, never say anything which takes

* Nos. 130, 131, and 133. † No. 133.

‡ See pp. 266-67, Vol. I. of present work.

'away rational freedom, nor do they teach; for the Lord 'alone teaches by illuminating the reader of the Word.'*

Here is a curious piece of autobiography—

'That this is the case has been made known to me by 'experience. I have conversed with Spirits and Angels 'now for several years; nor durst any Spirit, neither would 'any Angel say anything to me, much less instruct me 'about anything in the Word, or any doctrine from the 'Word. All I have received has been from the Lord alone. 'He appears before my eyes as the Sun in which He is, 'even as He appears to the Angels.'†

Threats and punishments although they cannot produce good-will are justifiable as means for the preservation of external order and the suppression of improper opinion—

'Every one, in Kingdoms where justice and judgement 'are preserved, is, and ought to be, restrained by threats 'and punishments from speaking and acting against the 'laws, religion, morals, and sanctities of the Church.'‡

Swedenborg in this declaration shews himself far behind the practice of free nations; but in such a matter he was not the man to see beyond his generation; only he might have reflected, that if 'justice and judgement' had been enforced (which 'justice and judgement' never means anything else than public opinion, wise or foolish, English or Spanish), he would have been a choice victim—his books burnt, and in the galleys or picking oakum find what leisure he could to talk with Spirits and meditate on the New Jerusalem.

The pious states frequently induced by misfortunes and sickness have no permanence.

'The Devil was ill—the Devil a monk would be.
'The Devil got well—the devil a monk was he.'

In mental and physical distress some aim is defeated, and

* No. 135. † No. 135. ‡ Nos. 129, 136, and 281.

alarm is awakened about eternal life; but such solicitude, in one whose Life is Self-Love, is not a whit more respectable than any worldly concern which has no sanctified pretence. However sanctimonious may be its whine, there is nothing heavenly in mortified Self-Love.

'The reason why no one is reformed in sickness is 'because the Mind is not then free; for the state of the 'Mind depends on that of the Body. When the Body is 'sick the Mind is sick. If any one dies in sickness he 'becomes in the Spiritual World just what he was before 'his illness. Hence it is vain to think a person can repent 'or receive any faith on a sick-bed.*

'A Man cannot be conjoined to the Lord unless he be 'spiritual; nor can he be spiritual unless he be rational, 'nor rational unless his Body be in a sound state. These 'things are like a house: the Body is the foundation, 'Reason, the super-structure, Spirit, the furniture, and 'Conjunction with the Lord, inhabitation.'†

'The reason why no one is reformed in a state of mis-'fortune—if then only he thinks of God and implores 'assistance—is because it is a state of constraint; and 'therefore when he comes into a state of liberty, he returns 'to his former condition when God was little or nothing to 'him.'‡

Unable to be forced into Goodness from without, 'it is 'not contrary to rationality and liberty for a man to force 'himself.'§ The Divine Love when revealed in his heart as an internal force of Brotherly Love has to subdue the external Self-Love to its service, and long and severe the contest often is.

'Combat takes place when Evils are discovered to be 'Sins, and the Man therefore wills to desist from them.

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* No. 142. † '*De Divino Amore et de Divina Sapientia*,' No. 330.

‡ No. 140. § No. 145.

'Suppose one, who has taken pleasure in fraud and theft, 'sees and acknowledges them as Sins, and resolves to 'abstain from them. When he desists there is a combat 'between the new inner and the old outer Love. The 'delight of the inner is in sincerity, and of the outer in 'deceit, and the outer does not yield unless compelled, nor 'can it be compelled without combat. When however it 'is overcome, then the delight of sincerity transfuses his 'whole nature, and fraud and theft become undelightful. 'It is the same with other sins, as adultery and fornication, 'revenge and hatred, blasphemy and lying. The most 'difficult combat is that with the selfish Love of Dominion. 'He who subdues that, easily subdues other Evil Loves, 'for it is the head.'*

Such strife is felt by Man as his own, but it is the Lord who strives in him; 'for evils as sins are removed in 'appearance by Man, and in truth by the Lord.'† When the new inner Love has conquered and reduced the outer 'to consent and obedience,' he is delivered from infernal slavery, invested with the happy freedom of a child of God and knit into the company of Angels.‡

'*It is a Law of the Divine Providence, that a Man should 'be led and taught from the Lord out of Heaven by the Word, 'and by Doctrine and Preaching from the Word, and this in 'all appearance as from himself.*'

Swedenborg does not scruple to lead his reader over the same ground again and again and again, and though I desire to represent him fairly, it will scarcely be allowed, that the tedium of his multiplied repetitions should be too faithfully re-produced. Be it said once more however, that

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* Nos. 145 and 146. 'I will add that all those who are in the Love of 'Dominion from the Love of Self, whoever they be, whether great or small, 'are in Hell as to their Spirit.' No. 215.

† No. 154. ‡ No. 145.

as Man as a creature is nothing but a lifeless receptacle, the activity in him described as 'leading and teaching' is necessarily the Lord's—

'He lives from the Lord alone. In appearance he is led 'and taught from himself, but in reality from the Lord 'only.

'The Love and Wisdom which occupy Man's Will and 'Understanding cannot exist from Man himself, but from 'Him who is Love and Wisdom—that is, from Jehovah. 'If it were not so, Man would be Love itself and Wisdom 'itself, and therefore God from eternity—a conclusion from 'which reason shrinks with horror.'*

The Divine activity is not betrayed to consciousness—

'No one knows how the Lord leads and teaches him 'internally any more than he knows how his soul operates 'in order that the eye may see, the ear hear, the tongue 'and mouth speak, the heart impel the blood, the lungs 'respire, the stomach digest, the liver and pancreas dis-'tribute, the kidneys secrete, and innumerable other things. 'These processes do not come within his perception and 'sensation, and they all correspond to Divine operations in 'the interiors of the Mind, which are infinitely more com-'plex than those of the Body.'†

Granted God absolute within, How is He represented externally in that outer sphere of Consciousness wherein Man seems to himself lord supreme, wherein his *sense* of independence and isolation is so vivid, that it is possible for him to question and even deny the Divine existence?—

It is Swedenborg's opinion, that Man, if left to his Consciousness, could never know God—that naturally he is an atheist. Hence the necessity of Revelation—the knowledge of God and His Laws conveyed *ab extra* to that Consciousness.

* Nos. 154, 156 and 157. † No. 174.

Lest the Revelation of God and His purposes should overawe, oppress, or injure Man's sense of independence and violate the appearance that he lives of himself—in which appearance his Manhood consists—it is effected in the least pretentious forms—in Christ the carpenter, and in the homely Scriptures of story and prophecy—forms, which it is so easy to reject and despise—

'The Lord compels no one, nor urges any against his will, 'as a man drives an ox with a whip; but He draws him that 'is willing, and afterwards leads him continually, and with 'such gentleness, that it seems as if he moved of himself.'*

In Revelation then God is outwardly present to Man, but present, as said, in a guise so humble and so kindred with what is ordinary to him, that He exerts no pressure on his freedom—naught to whom He is naught, precious and powerful to those who bring to Him an answering condition.

The Divine leadership within is thus based and embodied in external Revelation. Knowledge of God and His Laws is derived from the Bible, or from the tradition of an older Word, and is diffused by preaching, by literature, by conversation. In a myriad ways external truths matching internal influences are brought together,† and in their conflux it comes to pass, that whilst 'Man is taught of 'the Lord by the Word, and thus immediately from the 'Lord alone,' yet to sensation 'he is led and taught in all 'appearance as of himself.'‡ The internal without the external would be a vain effort, the external without the internal would be a useless husk. Hence all experienced Christians bear witness, that the Scriptures are only effectual as they afford vesture to the Spirit; and that without the Spirit a Bible is no more than so much spotted paper.

'*It is a Law of the Divine Providence, that a Man should*

* '*Coronis*,' No. 20. † '*Arcana Cœlestia*,' No. 2,557. ‡ Nos. 171 and 174.

'*not perceive and feel anything of the operation of the Divine* '*Providence, but yet should know and acknowledge it.*'

This proposition involves little that is not familiar to us, and requires but a few illustrations.

'If a Man perceived and felt the operation of the 'Divine Providence he would not act from Liberty accord-'ing to Reason, nor would anything appear to him as his 'own. It would be the same if he foreknew events.

'The Lord leads all, and a Man does not lead himself 'except in appearance; therefore if he had a lively percep-'tion and sensation of being led, he would have no self 'consciousness, and would hardly differ from a puppet. 'Supposing him however conscious of life, he would be like 'one bound hand and foot, or like a horse driven in a cart.'*

If events were foreknown, Human Life would lose its zest. Whatever a Man loves he desires to effect, and by means of Reason—

'If he knew the effect or event from divine prediction, 'Reason would become quiescent, and with Reason, Love; 'for Love with Reason terminates in the effect, and from 'that begins anew. It is the very joy of life to anticipate 'the effect—to disregard the present except as a step to the 'future. Hence we have Hope, which in Reason increases 'or decreases, as it sees or expects the event. Delight is 'fulfilled in the event, and obliterated in the fulfilment. If 'therefore events were foreknown, delight would be im-'possible, and the spur to activity taken away.'†

For this cause 'it is not granted, that any one should 'know the future, nor his lot after death, nor any event 'before its occurrence. . . . . The desire of foreknowing the

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* No. 176.

† No. 178; see also No. 335: 'It has been well said, "Man is based on "Hope; he has properly no other possession but Hope; this habitation of "his is named the Place of Hope."—Carlyle's '*French Revolution*,' Part I., Book II., Chap. iii.

'future is connate with most people, but it originates in 'Evil; it is therefore taken away from those who believe in 'the Divine Providence, and there is given them a con-'fidence, that the Lord will appoint their lot; hence they 'do not desire to foreknow it, lest by any means they 'should interfere with His will.'*

Another reason for the concealment of the action of the Divine Providence is, that it is adverse to our inclination—

'It never acts in unity with the Love of a Man's Will, 'but continually against it; for a Man from his hereditary 'Evil always pants towards the lowest Hell, whereas the 'Lord's Providence continually withholds him, and draws 'him out thence, first to a milder Hell, then from Hell, and, 'lastly, to Himself in Heaven.

'This operation is perpetual; wherefore if a Man knew 'and saw that the Lord acted against his Life's Love, he 'could not but run counter to it, blaspheme and deny it. 'In order to prevent this, the Lord conceals His Providence, 'and tacitly controls Man by it as an imperceptible tide or 'prosperous current does a ship.'†

Whilst the Lord with sedulous design hides Himself from Human Consciousness, it is the duty and the joy of the Spiritual Man to see and confess His Providence 'in 'the Universe and in every particular thereof. If he looks 'at natural things he sees it, if he looks at civil things he 'sees it, if he looks at spiritual things he sees it.'‡ He cannot define or indicate its action in contemporary affairs, yet he trusts it, and when the present retreats into the past, then the Divine Hand often becomes manifest—'Providence 'is seen on the back and not in the face; it is seen after and 'not before.'§

'*Prudence derived from Self is nothing of itself; it only* '*appears to be something, and so it ought to appear; but*

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* No. 179. † Nos. 183, 186 and 211. ‡ No. 189. § No. 187.

'*the Divine Providence is in the least particulars, and so is* '*universal.*'

It might be safely asserted of the humblest individual, that his *sense* of his own importance is in vast excess of the fact. The influx of the Divine to the Finite is so unstinted and intense, that it conveys to the recipient a feeling of such utter personal independence, that it is difficult with all aid from the science of Revelation to correct the instinct of appropriation—to confess heartily, that the *feeling* of independent being is no more than an illusion.

Prudence with Swedenborg is the designation of our Intellectual Consciousness—of whatever Wisdom, Intelligence, or Common Sense we possess, or fancy we possess.

Whence is Prudence? True Prudence is a manifestation of the Divine Wisdom under the limits of the Human Understanding. What then should we think of Prudence? That it is a Divine communication, and only in appearance a Man's own: as Elihu testified, "There is a Spirit in Man; "and the inspiration of the Almighty giveth him under- "standing." From this ascription of Prudence to God, the World, instructed by Sense, revolts, and the Church, instructed by Revelation, justifies—

'Either what the Church teaches, that all Wisdom and 'Prudence is from God, must be true, or what the World 'assumes, that all Wisdom and Prudence is from Man. 'Can they be reconciled in any other way than by saying, 'that what the Church teaches is true, and that what the 'World assumes is an appearance?

'Since Prudence is from God, therefore a Christian 'prays, that God will lead his heart, his thoughts and 'actions, adding also, that because from himself, he cannot: 'such a one likewise when he sees any one doing good, 'says, that he is inclined to it by God.'*

* No. 191.

The recognition of Prudence as a Divine communication is impossible to those whose lives are evil—to those who are governed by the Loves of Self and the World. It is their lust to be something in themselves, and to be worshipped as possessors of so much intrinsic consequence—

'A Devil therefore regards himself only. Others are 'vile and of no account except so far as they serve and 'adore him. He hates another Devil with claims equal to 'his own, for he burns after exclusive adoration.'*

Under Nature and Prudence the Evil comprise the government of the Universe—

'They ascribe all things to Nature and their own 'Prudence and deny God in their hearts. If they hear it 'stated, that Prudence apart from God is nothing, they 'laugh as absolute atheists. It may indeed be, that they 'have a selfish advantage in piety; in such case, they will 'assent to the Divine recognition, but hypocritically.'†

To him whose Will is Self-Love and whose Understanding accepts Sensations for Truths, our Author administers this characteristic challenge—

'Write I pray you two books (I speak this to the 'Natural Man) one in favour of Prudence from Self, and 'another in favour of Nature, and fill them with your most 'plausible and able arguments; and, when you have done, 'place them in the hands of any Angel. His verdict I 'know will be—

'*They are a tissue of appearances and fallacies.*'‡

It is a common practice of those who would seem pious, and yet who trust wholly in themselves, fancying the resources of their world to be hid within their breasts, to describe the Divine Providence as general or universal, and to assign to themselves the administration of particulars—

'But consider, What is universal Providence if excluded

* No. 206. † Nos. 197, 201, 205 and 210. ‡ No. 213.

'from particulars? Is it anything but a bare word? The 'case really is, that the Divine Providence exists in the 'most minute particulars of Nature and Prudence, and by 'governing these particulars, governs universally.'*

The talk about a general Providence, which confides details to Man and Nature, is not only philosophically nonsense: it is polite atheism—radically atheism.

As any one advances in the regenerate life, that is to say, as the Loves of God and the Neighbour obtain ascendancy, the recognition of the Divine Providence grows possible and pleasant.† He discovers that the sphere of his Prudence is as narrow as it is superficial, and that on every side he is encompassed by an order, which is incessant, omnipotent, inscrutable. He reflects for instance, 'that he 'knows nothing of what is transacted in the interiors of his 'mind, which interiors in their complexity are inexpressible 'by numbers; and yet that the few exteriors in which his 'consciousness resides, are derived and governed by the 'Lord from these unknown interiors.'‡ Confident in his Lord's love, 'he knows, that every one is educated by Him 'from birth to death for some function in the Grand Man.' Much in that process of education seems obscure, but he charges the obscurity to the limit of his own vision. From many aspects 'the ever progressive, ever enlarging Divine 'Work—a Heaven from the Human Race—can appear no 'otherwise than as the scattered heaps of the builder of a 'palace to a hasty passer by.'§

Nor does this happy faith induce in its possessor either indifference or idleness; for admitting that it is the Divine Will, that he should live *as* of himself, and the better he is, the more thoroughly *as* of himself, he is prudent with more than the Prudence of the worldling; but in his Prudence he has no conceit, for he thankfully refers its excellence to

* No. 201. † No. 208. ‡ Nos. 199 and 200. § No. 203.

God—that it is His Wisdom reduced in his Understanding to the necessities of his vocation.*

'*The Divine Providence has respect to things eternal, and* '*not to things temporary, except so far as they accord with* '*things eternal.*'

This is another proposition involved in much that has been previously stated: it is moreover the common consolation administered in Christendom to those who are in poverty and distress. It is suggested by our Saviour's awful question, "What is a man profited, if he shall gain "the whole world, and lose his own soul?" and is set forth in other phrase Paul's assurance to the Corinthians—'Our 'light affliction, which is but for a moment, worketh for us 'a far more exceeding and eternal weight of glory; while 'we look not at the things which are seen, but at the things 'which are not seen: for the things which are seen are 'temporal, but the things which are not seen are eternal.'

Eternal things are those of the Mind; temporal things are those of the Body and the World; and the latter are subordinated in the Lord's Providence to the former. He has no satisfaction in the temporal affliction of any of His children; His pity is ever in infinite excess of their sorrow; but if suffering will tend in any degree to their eternal advantage, in His very mercy He will not spare them. What is outward abundance without inward worth, grandeur without peace, wealth without love, health without activity! All outward abundance the Lord would give us as He gives His Angels, but with it He would conjoin inward worth, apart from which outward abundance is as apples of Sodom.

'*A Man is not admitted interiorly into the Truths of Faith* '*and the Goods of Charity, except so far as he can be kept in* '*them to the end of his life.*'

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* Nos. 210 and 310.

There is nothing more carefully provided for under Divine Order than the division of Good and Evil—that Heaven be Heaven and Hell Hell with 'a great gulf 'between.' As we move on in life we advance towards unity of character; and at death, or soon after, we are revealed as pronounced Angels or Devils.

This Order is however liable to certain infractions. A Devil, or he in whom Self-Love is predominant, has no inward affinity with the Truths which are congenial to an Angel—

'Nevertheless, by much experience in the Spiritual 'World it has been made known to me, that Man possesses 'the faculty of understanding the arcana of wisdom like the 'Angels themselves; for I have seen fiery Devils who when 'they heard such arcana, not only understood, but discoursed 'rationally from them: as soon however as they relapsed 'into their diabolical nature, they no longer understood 'what they had heard, but instead what was contrary 'thereto, namely insanities which they called wisdom. It 'has even been permitted me to hear, that when they were 'in a state of wisdom, they laughed at their own insanity, 'and when in their own insanity, they laughed at wisdom.'*

In the same way it is possible for the Evil on Earth to take up with Truths to which they are internally averse, and advocate them with even bewitching fervour. The Truths are not adopted and defended for their own sakes, but because their adoption and defence promote selfish ends—

'In such a case it may appear as if a Man really loved 'Wisdom, but he loves it no otherwise than an adulterer 'loves a noble courtezan, to whom he renders flattery and 'gifts of rich raiment, but when at home thinks within 'himself, that she is nothing but a vile whore whom he

* No. 233.

'pretends to love because she complies with his lust, and 'should she cease to do so, that he will reject her.'*

Such treatment of Truth is its profanation.

Profanation is a sin which only those commit who receive the Truth and afterwards deny it. The Heathen in their ignorance cannot profane Truth, nor the Jews who never acknowledge it, nor the impious who deny God and scoff at sacred things, but know not what they do, having never entered into affectionate relations with them.†

Profanation is of various intensities, some light and some grievous. Its commission may be classed under seven heads—

I. By those who jest from the Word—who introduce its names and phrases into light and indecent conversation.

II. By those who understand and acknowledge the Divine Law and yet live contrary thereto.

III. By those who apply the Literal Sense of the Word to justify evil and falsehood.

IV. By those who speak piously, and by tones and gestures counterfeit holy affections of which they are inwardly devoid.

V. By those who attribute to themselves Divine powers, as Popes and Saints, Catholic and Protestant.

VI. By Socinians and Arians who worship the Infinite. 'These are meant by those who blaspheme the Holy Ghost, 'who will not be forgiven in this world, nor in the world 'to come. The reason is, because God is one in person and 'essence, in whom there is a trinity, and this God is the 'Lord; and as the Lord is also Heaven, and those who are 'in Heaven are in the Lord, therefore those who deny His 'Divinity cannot enter Heaven, but are let down to Hell 'among those who deny God.'

VII. 'By those who first acknowledge Divine Truths

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* No. 225. † Nos. 228 and 229.

'and live according to them, and afterwards recede from 'and deny them.'*

This seventh kind of profanation is the worst of all. Those who commit it, so mix things heavenly and infernal that they cannot be separated without the destruction of their humanity. They are fit for neither Heaven nor Hell, and it is their doom to flit between the two. Of all conditions theirs is the most damnable. They are the Laodiceans of whom the Lord says, "I would thou wert "cold or hot: so then because thou art lukewarm and "neither cold nor hot, I will spue thee out of my mouth"—

'Such profaners after death live in delirium. They 'imagine themselves to be flying on high, and when at 'rest, play with fantasies as realities. They are no longer 'men, and are not spoken of as he or she, but *it*. When 'seen in heavenly light, they appear as skeletons, some of 'a bony colour, some fiery, and some dry.'†

It is better therefore that Men should never enter the regenerate life than, having made a beginning, that they should relapse and confound in their souls the heavenly structure with the infernal: in the words of St. Peter—'If after 'they have escaped the pollution of the world through the 'knowledge of the Lord and Saviour Jesus Christ, they 'are again entangled therein, and overcome, the latter end 'is worse than the beginning: or it had been better for 'them not to have known the way of righteousness, than, 'after they have known it, to turn from the holy command-'ment delivered unto them'—or again in the more terrible words of the Epistle to the Hebrews—'It is impossible for 'those who were once enlightened, and have tasted of the 'heavenly gift, and were made partakers of the Holy Ghost, 'and have tasted of the good word of God, and the powers 'of the world to come, if they shall fall away, to renew

* No. 231. † Nos. 226, 227 and 231.

'them again to repentance; seeing they crucify to themselves the Son of God afresh and put Him to an open shame.'

For this cause then, 'A Man is not admitted interiorly into the Truths of Faith and the Goods of Charity, except so far as he can be kept in them to the end of his life.' We cannot take this statement as of universal application; for, as we have just read, there are some who make shipwreck of the heavenly treasure; but that so far as is consistent with the maintenance of the appearance of Human Liberty, no one is permitted to induce upon himself that fearful phantom life which is neither that of Man nor Woman, Angel nor Devil.

'*The Laws of Permission are also Laws of the Divine Providence.*

'There are not any Laws of Permission by themselves, or separate from the Laws of the Divine Providence, but they are the same; therefore it is said, that God permits, by which is not meant that He wills, but that He cannot prevent such a thing on account of the end proposed, which is salvation.'*

Salvation is accomplished whenever Man does good and speaks truth as of himself with the acknowledgement, that he does both from God. In effecting this salvation in His creature, God has to deal very tenderly, 'directing, turning and disposing him at every instant, withdrawing him from evil and leading him to good;' and, whilst thus controlling him 'in the most minute particulars of his thoughts and actions,' never once breaking in upon his apparent independence. 'This cannot be done without permitting Evil.' If then we would know why Evil is permitted, Behold the answer.†

As is well known, the existence of Evil is the grand

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* No. 234. † Nos. 234 and 240.

argument against the Divine Providence—If God is good and omnipotent, Why does He suffer Evil?—so it runs in a multitude of forms: and it might be partially answered by asserting, that an eminent use of Evil is, that it stimulates such inquiry and thereby lends new vivacity to that sense of independent Consciousness which discriminates the Creature from the Creator.

'He who does not acknowledge the Divine Providence 'does not in heart acknowledge God, but instead of God, 'he acknowledges Nature, and instead of the Divine 'Providence, Human Prudence.'*

Swedenborg enumerates cases in which such a one takes occasion to deny the Divine Providence; from the Bible—

'*That the wisest of men, Adam and his wife, suffered them-* '*selves to be seduced by a serpent, and that God did not avert* '*this by His Providence; that their first-born Cain slew his* '*brother Abel, and God did not prevent it by speaking to him,* '*but only cursed him after the murder; that the Israelites* '*worshipped a golden calf in the wilderness, and acknowledged* '*it as the god, which brought them out of Egypt, yet Jehovah* '*saw this from Sinai, and did not prevent it; that David* '*numbered the people, and a pestilence was therefore sent among* '*them by which many thousands perished, and God did not* '*send the prophet Gad to him to denounce punishment until* '*after the act; that Solomon was suffered to establish idolatrous* '*worship; that many kings after Solomon were permitted to* '*profane the temple and the holy things of the church; and that* '*the Jews were permitted to crucify the Lord.*'†

These objections he meets with answers from the '*Arcana Cœlestia*,' but admits, 'that few confirm themselves 'against the Divine Providence from incidents in the Word, 'but many from what occurs before their eyes, as for 'instances—

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* No. 235. † No. 236.

I. '*Every worshipper of Self and Nature confirms himself* '*against the Divine Providence when he sees so many impious* '*persons in the world, some of whom glory in their impieties,* '*and who nevertheless receive no punishment from God; and* '*still more, when he sees that wicked contrivances, cunning and* '*deceit, succeed against the pious, the just, and the sincere; and* '*that injustice triumphs over justice in law and the affairs* '*of life.*'

'Every man may freely, yea most freely, think what-'ever he will, as well against God as in His favour; and 'he who thinks against God is rarely punished on Earth, 'because whilst there, he is always in a state capable of 'reformation, but he is punished after death, for then he 'can be no longer reformed. . . . Every Evil is followed by 'its punishment; it bears its own doom inscribed upon it.'*

II. '*When he sees the impious promoted to honours and* '*made nobles and primates; that moreover they abound in* '*wealth, and live in elegance and magnificence, whilst the* '*worshippers of God remain in contempt and poverty.*

'Such a person regards honours and riches as supreme 'felicities. Are they so? Does happiness keep pace with 'their increase? After one has been a nobleman, or even 'king or emperor, for a year, Does the dignity not seem 'common? Does its possession dilate the heart as in the 'first hours of enjoyment? May it not have changed to a 'grievous burden? Is not a servant or husbandman, who 'is prosperous and contented in his lot, more enviable? 'Who is more restless at heart, more frequently fretted, 'and more bitterly enraged than a lover of himself?

'We will here adjoin a few observations as to why the 'Divine Providence permits the Wicked to rise to dignities 'and acquire wealth. The fact is, they can be as useful as 'the Good, yea more useful, for they see themselves in their

* No. 249.

'work, and according to the heat of their lust, so is their 'activity.

'The Lord rules the Wicked who are dignitaries by 'their passion for fame, and excites them thereby to serve 'the Church, their nation, city, or community: for the 'Lord's Kingdom is a Kingdom of Uses, and where there 'are only a few who are ready to be useful for the sake 'of usefulness, He causes Self-seekers to be advanced to 'offices of eminence wherein they gratify their lusts in the 'public service.

'Suppose there was an Infernal Kingdom on Earth '(there is not) in which Self-Love, which is the Devil, had 'perfect sway, Would not every member do his duty with 'greater vigour than in any other Kingdom? All would 'have in their mouths the public good, and in their hearts 'nothing but their own good.

'Inquire everywhere, and see how many at this day are 'governed by aught else than the Loves of Self and the 'World. You will scarcely find fifty in a thousand who 'are moved by the Love of God, and of these fifty only a 'few who care for distinction. Since then there are so few 'who are ruled by the Love of God and so many by the 'Love of Self, and since Infernal Love is more productive 'of Uses than Heavenly Love, Why should any one con-'firm himself against the Divine Providence because the 'Wicked are in greater opulence and eminence than the 'Good.'*

Did ever Hell receive such recognition? Did ever political economist open up such scope for selfishness? To the amplitude and enormous force of the infernal element in Humanity, Swedenborg bears conclusive testimony—

'The delight of Self-Love exceeds every delight in the 'world. I was let into it that I might know it. It was a

* No. 250 and '*Arcana Cœlestia*,' No. 6,481.

'delight of the whole mind from its inmost to its outmost 'faculties, but was only felt in the body as a certain pleasure 'and gladness swelling in the breast.'*

It is one of the hopeful signs of our age that we are discovering, that Self-Love may be bound over to the service of Brotherly Love, that self-interest is coincident with social interest, that he who would enrich himself can do so most effectually by enriching others, that liberality, that free-trade in every sense, is the broad way to prosperity. In the vigourous language of Mr. James—

'The Devil has hitherto had the most niggardly appre- 'ciation at our hands, because in our ignorance of God's 'stupendous designs of mercy on Earth, or of His creative 'achievements in Human Nature, we have supposed the 'Devil to be an utter outcast of His Providence, a purely 'irrational quantity; nor ever dreamed, that it lay within 'the purpose and resources of the Divine Love to bind him 'to its own perfect allegiance. Yet so it is nevertheless. 'He has been from the beginning our only Heaven-appointed 'Churchman and Statesman, the very man of men for doing 'all that showy work of the world, namely persuading, 'preaching, cajoling, governing, which is requisite to be 'done, and which is fitly paid by the honours and emolu- 'ments of the world. In our ignorant contempt of the 'Devil we have insisted upon making the Angel do this 'incongruous work; never suspecting that we were thus 'doing our best to promote his and our joint and equal 'discontent. . . . .

'The Devil is the born prince of this world, and a 'capital one he is, if we would let the Divine Wisdom have 'its way with him, which is not to ignore him, as our 'foolish sentimentalists prescribe, but to utilize him to the

* No. 215, '*Apocalypsis Revelata*,' No. 692, and '*De Divino Amore et de 'Divina Sapientia*,' No. 271.

'utmost: which He does by giving him the best places in 'the world, all the delights, all the honours and rewards of 'sense, that so he may put forth his marvellous fecundity of 'invention and production to deserve and secure them. 'This is what the Divine Providence has always sought to 'compass from the beginning; namely, to manumit the 'Devil, or bind him by his own lusts exclusively, which are 'the Love of Self and the Love of the World, to the 'joyous and eternal allegiance of Man. We, sage philoso- 'phers that we are, have done our futile best to hinder the 'Divine ways by always thrusting the most incongruous 'and incompetent people into public affairs; and have 'consequently got the whole theory of administration so 'sophisticated, as greatly to embarrass the right incumbent 'when he does arrive, and set him half the time talking the 'most irrelevant piety, instead of doing the sharp and 'satisfactory work, which he is all the while itching to do. 'What sort of a Pope would Fenelon have made? And 'how would political interests thrive with the Apostle John 'at the head of affairs? I confess for my part I would 'bestow my vote upon General Jackson or Louis Napoleon 'any day, simply because they are, as I presume, very 'inferior men spiritually, and therefore incomparably better 'qualified for ruling other men, which is spiritually the 'lowest or least human of vocations.

'Let not my reader misconceive me. I have not the 'slightest idea of Hell as a transitory implication of human 'destiny, as an exhausted element of human progress. On 'the contrary I conceive, that the vital needs of human 'freedom exact its eternal perpetuity. I admit, nay I insist, 'that the Devil is fast becoming and will one day be a 'perfect gentleman; that he will wholly unlearn his nasty 'tricks of vice and crime, and become a model of sound 'morality, infusing an unwonted energy into the police 'department, and inflating public worship with an unprece-

'dented pomp and magnificence. Otherwise of course I 'could not imagine why our Lord and Saviour, with a full 'knowledge of the character and tendencies of Judas 'Iscariot, yet chose him into the number of the sacred 'twelve, and intrusted him with the provision of His and 'their material welfare. Nevertheless the gentleman is 'infinitely short of the MAN; and however gentlemanly 'the Devil may infallibly grow, there he will stop, and 'leave the sacred heights of manhood unattempted.'*

III. '*When he considers, that wars are permitted by which 'so many are slaughtered and their possessions plundered.*'

'It is not of the Divine Providence that wars arise, 'for they involve murder, robbery, cruelty, and other 'frightful evils opposed to Christian charity.

'That wars however are governed by the Divine Provi- 'dence is acknowledged by the Spiritual, but not by the 'Natural Man, except when on a fast-day upon his knees 'he gives thanks for a victory, or when he utters a few 'pious ejaculations before entering into battle: when he 'returns to himself, he either ascribes success to the skill of 'the general, or to some unforeseen incident, which decided 'the fortune of the day.'†

IV. '*When he thinks, according to his perception, that 'victories declare on the side of Prudence, and not always on 'the side of Justice; and that it makes no difference whether the 'general be good or wicked.*'

'The reason why it seems as if victory declared on the 'side of Prudence, and sometimes not on the side of Jus- 'tice, is, because Man judges from appearance, and identifies 'Justice with the party he favours: Nor does he understand 'the connection of things past and future, which are known 'to the Lord alone.

'That it makes no difference whether the general be

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* '*Substance and Shadow*,' pages 251 to 254. † No. 251.

'good or wicked is owing to the cause already assigned, 'namely, that the Wicked perform uses as well as the Good, 'and indeed, from the fire of their Love, more ardently 'than the Good; and especially in war, for a wicked general 'is more crafty in strategy, he thirsts for glory, and has 'pleasure in killing and plundering, whilst the zeal of a 'good general extends simply to defence, and but rarely to 'aggression. It is the same with Devils and Angels—the 'former assault, the latter defend. Hence may be deduced 'the conclusion, that it is allowable to defend one's country 'by wicked generals.'*

Having dealt with these objections of the worshipper of Self and of Nature, we are introduced to another series whereby 'the merely Natural Man confirms himself against 'the Divine Providence—

I. '*When he considers the Religions of various Nations, and 'that there are some who are totally ignorant of God, some 'who adore the Sun and Moon, and some idols and graven 'images.*'

'Hear, I beseech you: All who are born, whatever be 'their Religion, are capable of being saved, provided they 'acknowledge a God and live according to the Decalogue. 'The Lord wills the salvation of all, and He provides 'that everyone, if he lives well, may have some place in 'Heaven.'†

Denying 'that Man can have any Religion of himself—'that by his own wit he could ever discover God, or 'Heaven, or Hell'‡—he asserts, as we have elsewhere read, 'that the substance of the Decalogue has been diffused 'throughout the Earth by commerce and tradition—

'The Lord provides that in every Religion there should 'be tenets similar to those in the Decalogue, as that God 'should be worshipped, His name not profaned, that fes-

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* No. 252. † Nos. 253 and 254. ‡ No. 254.

'tivals should be observed, parents honoured, murder, 'adultery and theft not committed, and false witness not 'borne. The Nation which makes these precepts divine, 'and lives according to them is saved; and most of 'the Nations, which are even remote from Christendom, 'consider these laws, not as civil, but divine, and hold 'them sacred.

'There are some tribes who are totally ignorant of 'God; these if they have lived a moral life are instructed 'after death by Angels, and, in their moral life, they receive 'a spiritual principle.

'It is the same with those who worship the Sun and 'Moon, and think God is therein. They know no otherwise, 'and therefore it is not imputed to them as sin; for the 'Lord says, 'If ye were blind,' that is, if ye did not know, ''ye would have no sin.' There are many who worship 'idols even in Christendom; and this is indeed idolatrous, 'yet not in all; for there are some to whom images serve 'as means of exciting them to think of God.'*

A use is assigned to diversities of Race and Religion, which is by eminence original—

'Among the arcana of Heaven is this—that the Heaven 'of Angels is one Man of which the Lord is the Life and 'Soul. Now this Divine Man is in all points perfect, inter-'nally and externally; consequently he has skins, membranes, 'bones and cartilages, but spiritual, not material. It is 'provided therefore by the Lord, that those whom the 'Gospel cannot reach, but only some Religion, may have a 'place in that Man as skin, membrane, bone and cartilage. 'As such they live as well as others in heavenly joy; for it 'makes no odds what is one's place in Heaven; everyone 'who is received there is made happy to the limit of his 'capacity; more he could not endure.'†

* No. 254. † Nos. 254 and 326.

II. ‘ *When he reflects upon the Mahometan Religion, and* ‘ *considers that it is received by so many empires and kingdoms.*

‘ That Mahometanism is more widely diffused than ‘ Christianity may be a matter of scandal to those who ‘ imagine that no one can be saved who is not born in a ‘ land where the Word is read and the Lord known, but it ‘ is nothing of the kind to those who believe, that all things ‘ are of the Divine Providence, and who search for the signs ‘ of that Providence and discover them.

‘ Mahometanism was raised up for the destruction of wide- ‘ spread idolatry. The Ancient Churches—the Churches ‘ anterior to the Lords's advent were representative; and ‘ they delighted in setting forth the Unseen in things Seen. ‘ In process of time the Science of Correspondences was lost, ‘ and their posterity sunk into the worship of the Seen and ‘ ignorance of the Unseen: thus originated the idolatries ‘ which filled the whole Earth—Asia and its islands, Africa ‘ and Europe.

‘ In order that these idolatries might be extirpated, it ‘ was permitted by the Divine Providence, that a new ‘ Religion adapted to the genius of the Eastern Nations ‘ should be established, and that it should include some truth ‘ from both Testaments of the Word, so that they should ‘ have some knowledge of the Word ere they entered the ‘ Spiritual World. This was effected by Mahomet.

‘ Mahometans acknowledge the Lord to be the Son of ‘ God, the wisest of men, and the greatest of the prophets: ‘ most of them consider Him greater than Mahomet. The ‘ reason why they do not confess Him as God of Heaven ‘ and Earth is because the Eastern Nations think of God, ‘ the Creator of the Universe, and to them it is incom- ‘ prehensible, that He should descend to Earth as Man.’*

III. ‘ *When he sees that the Christian Religion is received*

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* No. 255.

'*only in Europe, the smallest quarter of the habitable globe, and* '*that there it is divided.*'

'The reason why Christianity is only established in 'Europe, is, because it is not so well adapted to the genius 'of Eastern Nations as Mahometanism; and a Religion is 'not received by those to whom it is not accommodated. For 'example: a Religion which forbids the possession of more 'than one wife cannot be received by those who for ages 'have been accustomed to polygamy; and so with some 'other things forbidden by the Christian Religion.

'Nor does it signify whether Christianity be received by 'many or few. It is sufficient if there be a people who 'have the Word, and who, like the Europeans, can by 'universal commerce diffuse its light. This may seem 'fiction, but it is fact.

'The reason why the Christian Religion is divided, is, 'because it is derived from the Word, which in the Letter 'consists for the most part of appearances of truth, which 'however invest genuine truth. As the Doctrine of the 'Church is drawn from the Letter, there could not but 'arise in the Church dissensions concerning its meaning; 'nevertheless throughout all controversy, the two essentials 'of the Church were preserved, namely, that the Word is 'holy, and that the Lord is divine: wherefore Socinians 'are excluded from the Church, and those who deny the 'sanctity of the Word are not reputed Christians.'*

IV. '*Because in many Kingdoms, where the Christian* '*Religion is received, there are some who claim for themselves* '*Divine Power, and desire to be worshipped as gods; and* '*because they invoke Dead Men.*

'They say, indeed, that they do not arrogate Divine 'Power, but who can believe them as long as they profess 'to open and shut Heaven, to remit and retain sins, and to

* No. 256.

'save and condemn souls? Who cannot see, that the 'corporation which makes such claims is the Babylon of the 'Apocalypse and the Babel of the Prophets?

'The reason why such things are permitted will now be 'stated.

'It was necessary that the Christian Church should be 'established, and this was only practicable by means of 'zealous leaders; and zealous leaders were only to be had 'actuated by Self-Love.* By the fire of that Love they 'were excited to preach the Lord and teach the Word. 'By-and-bye they came to find, that they could rule the 'world by the Church; and gradually their Love magnified 'itself until it attained such dimensions, that every Divine 'function was assumed, and the world excluded from access 'to God except through the priesthood.

'This could not be prevented by the Divine Providence, 'for had it been prevented, they would have proclaimed the 'Lord not to be God, and the Word not sacred, and would 'have become Arians or Socinians, and thus have destroyed 'the Church, which, whatever the character of its rulers, 'still exists among the people.

'Inasmuch as none can profane sacred things who are 'ignorant of them, it was so ordered of the Lord by His 'Providence, that this Church, devastated by Self-Love, 'should depart from His worship, invoke Dead Men, pray 'to their images, kiss their bones, prostrate themselves at 'their sepulchres, forbid the Word to be read, place sanctity 'in masses not understood by the vulgar, and sell salvation. 'That the Holy Supper might not be profaned, it was 'abrogated by its division.

'He who studies these particulars with an enlightened 'mind, may discern the wonderful operations of Providence

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* We have here a repetition of the theory with which he would account for St. Paul's life, labours and sufferings. See Vol. I., page 391 of present work.

'in guarding the holy things of the Church, in saving all 'who can be saved, and snatching out of the fire whoever 'will allow themselves to be snatched.'*

V. '*From this circumstance, that among those who profess 'the Christian Religion, there are some who place salvation in 'certain words which they think and speak, and not in any 'good they do.*'

'Such are those who make salvation consist in Faith, 'and not in a life of Charity, and who consequently 'separate Faith from Charity. They are described in the 'Word as Philistines, the Dragon, and the Goats.

'The Doctrine of Justification by Faith alone is per- 'mitted in order to prevent the profanation of the Lord's 'Divinity and the sanctity of the Word. The Lord's 'Divinity is not attacked in the use of these words, 'That ''God the Father will have mercy for the sake of His Son, ''who suffered on the cross and made satisfaction for us;' 'for by thinking after this fashion the Lord's Divinity is 'not approached, but His Humanity, which is not acknow- 'ledged Divine. The Word is not profaned, because no 'attention is paid to those passages which prescribe love 'and good works.

'Moreover the Doctrine is closely confined to theolo- 'gians. The greater part of those born within the Churches 'where Justification by Faith alone is received, do not enter 'into its mysteries; and when they hear their teachers 'discoursing about it, they imagine they are recommending 'a life according to the precepts of God in the Word. 'Every boy and girl is familiar with the Decalogue, and 'therefrom learns that evils are to be shunned as sins. The 'Athanasian Creed too is received throughout Christendom, 'and there it is distinctly stated, that the Lord will come 'to judge the quick and the dead, when those WHO HAVE

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* No. 257.

'DONE GOOD will enter into everlasting life, and those WHO 'HAVE DONE EVIL into everlasting fire.

'Thus the doing of good is everywhere taught; and 'this is of the Lord's Providence lest the common people 'should be seduced.'*

VI. '*Because there have been, and still are, so many heresies in Christendom, such as those of the Quakers, Moravians, Anabaptists and others.*'

Under this head, Swedenborg has nothing new to offer. Dissensions and heresies he regards as inevitable; 'but 'differences of opinion in matters of Faith would never 'have split the Church into sections had its members lived 'in Charity: differences would only have varied the Church 'as light is varied into colours in beautiful objects, or as a 'variety of jewels constitutes the beauty of a crown.

'Every one in whatever heresy he may be as to his 'Understanding, may be reformed and saved if he shuns 'evils as sins, and does not confirm falsities in himself; for 'by shunning evils as sins the Will is reformed, and by 'the Will the Understanding is led out of darkness into 'light.'†

VII. '*Because Judaism still continues.*'

'The reason why the Jews persevere in denying the 'Lord, is, because they are of such a disposition, that if 'they were to receive and acknowledge His Divinity and 'the holy things of the Church, they would turn and pro- 'fane them. Wherefore the Lord said of them, 'God hath ''blinded their eyes, and hardened their heart, that they ''should not see with their eyes or understand with their ''heart, and be converted, and I should heal them.'' As we have seen, profanation is the most frightful calamity possible to Human Nature; to avert it is therefore an exercise of supreme mercy.

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* No. 258, and '*Apocalypsis Explicata*,' Nos.233 and 250. † No. 259.

'The Jews are preserved for the sake of the Word in 'its original language, which they hold more sacred than 'Christians do.'*

Finally, he adduces a series of 'doubts which may be 'inferred against a Divine Providence'—by a Swedenborgian—

I. '*Because Christendom worships God under Three Per-*'*sons, which is Three Gods; and because heretofore they have* '*not known that God is one in Person and Essence, in whom* '*there is a Trinity, and that that God is the Lord.*'

II. '*Because heretofore it was not known, that in every* '*particular of the Word there is a Spiritual Sense, and that* '*therein its holiness consists.*

III. '*Because heretofore it was not known, that the very* '*essence of the Christian Religion consists in shunning evils* '*as sins.*

IV. '*Because it was not known heretofore, that a Man* '*lives as a Man after death, and this was not discovered till* '*now.*'

These doubts he meets in the ordinary way. The World was not ready or worthy for the Truth; had it been given earlier it would either have been rejected, or if received, profaned; 'it is now first opened for the Lord's New 'Church.'†

The objections enumerated meet their complete answer in the assertion—

'*That all Evils are permitted for a certain end, which end* '*is Salvation*'—

External disorder—sin, misery, disease in the individual and the community—is but the effect, sign and evidence of internal disorder—disorder in the Human Mind.

How is disorder to be restored to order, health re-established, salvation effected?

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* No. 260. † No. 264.

The answer comes—Correct the internal and the external will follow: Purify the fountain and the streams will be sweetened.

Very true, and very plausible; but, How will you correct the internal, and purify the fountain?

The Root of Evil is in the Will; 'for from within, 'out of the Heart proceed evil thoughts, adulteries, fornica-'tions, murders, thefts, covetousness, wickedness, deceit, 'lasciviousness, an evil eye, blasphemy, pride, foolishness: 'all these evil things come from within.'

Now of the Will, or the Heart, we have no consciousness until its volitions are manifested in thought and deed. We only discover the impurity of the fountain in the pollution of its streams; we only learn the condition of our Hearts through practical experience of the dismal catalogue recited by our Saviour.

Behold then, why Evils are permitted—

'They are permitted, that they may be seen and re-'moved. If they were not brought to light they would 'be as poison in the blood and rottenness in the breast. 'They are exposed, that their origin may be cured.

'A man can only be delivered from Hell by seeing that 'he is there and desiring and striving, as of himself, to 'escape.'*

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* Nos. 251, 278 and 281.

"I delight to brood on the verge of this mystery! The Story of the Fall "of Man! Was that very sin—into which Adam precipitated himself and all "his race—was it the destined means by which, over a long pathway of toil "and sorrow, we are to attain a higher, brighter, and profounder happiness, "than our lost birthright gave? Will not this idea account for the permitted "existence of sin, as no other can?"

"It is too dangerous, Miriam! I cannot follow you!" repeated the sculptor. "Mortal man has no right to tread on the ground where you set your feet." "Nathaniel Hawthorne's '*Transformation*,' London ed. 1860, Vol. III. p. 233.

"Here comes my perplexity," continued Kenyon, "sin has educated "Donatello, and elevated him. Is Sin, then—which we deem such a dread-"ful blackness in the universe—is it, like Sorrow merely an element of

The use of Evil therefore, with all its pains, is to provoke to Righteousness; and it is a consolation to reflect, that its function whilst so eminent is yet so limited. As Mr. Lewes observes, 'Evil is essentially a narrow finite thing, 'thrown into obscurity in any comprehensive view of the 'Universe. The amount of Evil massed together from every 'quarter must be held as small compared with the broad 'beneficence of Nature.'*

Evil, as has been often said, originates in the supremacy of Self-Love in the Mind, and regeneration is its deposition to the circumference: the operation is a gradual one—

'It is an error to suppose, that a Man can be changed 'in a moment from wicked to good and translated from Hell 'to Heaven. Those who hold this opinion, know nothing of 'Good and Evil and of the constitution of the Mind. They 'are altogether ignorant, that Affections are variations of 'the organic substances of the Mind, that Thoughts are 'changes in its forms, and that Memory is its permanent 'impressions'—†

Wherefore to alter a Man mentally is quite as much an affair of time and difficulty as to alter him physically.‡

Another error is, that in Regeneration anything is extirpated—

'Evils are not separated and cast out, but only removed 'and put away to the sides, where they tend outwards and 'downwards, but still with an endeavour to resume their 'old supremacy in the centre where Good now rules.

'That Evil into which a Man is born is not separated 'from him, but that it is only removed so that it does not 'appear, has been made known to me from Heaven. Pre-

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"human education, through which we struggle to a higher and purer state "than we could otherwise have attained? Did Adam fall, that we might "ultimately rise to a far loftier Paradise than his?"

"Oh, hush! cried Hilda." *Ibid.* p. 280.

* '*Life of Goethe*,' p. 23. † No. 279. ‡ No. 296.

'viously I held the common opinion, that when Evils are 'remitted they are cast out, and washed away as is dirt 'from the face by water.'*

'*The Divine Providence is equally with the Wicked and 'Good*'—

An obvious inference from much that has been premised: for as God is Life alone, and Man is a dead Form vivified by Him, it follows—

'That all which he wills and thinks is from the Lord; 'nor can a wicked Man will or think from any other 'source'†—

Consequently in the most unreserved sense, 'the Divine 'Providence is equally with the Wicked and the Good.'

It will be objected, that Evil is thus ascribed to God. 'Not so,' replies our Author; 'not the least Evil is from the 'Lord, but all from Man.'‡ How is that made out?

Granting that Man is a mere habitation of Life, he is a complex habitation. Broadly, he is divisible into Will and Understanding—the first the lodging of the Divine Love, the second of the Divine Wisdom. His Will is again divisible into two storeys—an upper, in which the Divine Love is received and manifested as Love to Others, and a lower, in which the same Love is received and transmuted into the Love of Self and the World. In the Angel, both storeys are astir with life; in the Devil the upper is closed and vacant, and activity confined to the lower.

Thus Swedenborg tries to evade the conclusion which would be forced upon him, that God is the origin of Evil. He is good and wise, and the same everywhere, but He is perverted in the Wicked—

'That all which a Man thinks and wills, and says and 'does is from the Lord, and yet that He is not the cause of 'any one doing or thinking evil, may be illustrated by

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* Nos. 279 and 283. † No. 157. ‡ No. 286.

'comparison. From the Sun flows heat and light, and they 'flow alike into trees which bear good and evil fruit. The 'forms into which the heat flows cause the difference; not 'the heat. The heat which hatches the eggs of owls and 'asps is the same which hatches those of doves and swans. 'It is similar with light, which is variegated in colours 'according to the forms in which it is received. There are 'beautiful and lively colours, and ugly and dull colours, but 'the light is the same. It is even so with the influx of the 'Lord as Love and Wisdom into the Human Mind.'*

The inefficiency of this logic is apparent. A child would answer—But God made the owls and asps, as well as the doves and swans. A glass may variegate light into disagreeable colours, and the fault is in the glass and not in the light,† but we cannot forget that the light and the glass have a common origin. Nevertheless the illustration is not without value; it is a characteristic item in our Author's doctrine of the origin of Evil.

It would be a sad mistake to suppose, that the Wicked are allowed to pervert the Divine Presence unrestrained. 'They continually lead themselves into evils, but the Lord 'continually withdraws them from evils. His continual 'presence with the Wicked is a continual permission of evil, 'that they may be continually drawn out of it, which with-'drawal is effected by a thousand most secret means.'‡ By their very constitution, the Wicked are subject to constant resistance whereby their malignant vigour is abated, and their energy converted to beneficial ends. Evil unmitigated and simply pernicious does not exist. The Hells are not left to their own devices, but are governed by the Lord through the Heavens—every Heavenly Society having an Infernal Antagonist on which it exhausts its influence.§

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* Nos. 160, 292 and 327; '*Arcana Cœlestia*,' No. 2,888.

† No. 330. ‡ No. 295. § No. 300.

Some glimpse of the nature of the government of 'Evil 'by opposites'* may be discovered in the observation of the Individual; 'for a Man's Mind is in every particular similar 'to Heaven and Hell; there is no difference except that one 'is great and the other small.'†

We have just said, that his Mind is divided into two regions—one in which the Lord is received and uttered as Love of Others, and one in which He is received and uttered as Love of Self. One region is Heaven, the other Hell. Every Angel therefore inasmuch as his Mind includes both regions, includes in himself a Devil, but a Devil in service—that is to say, Self-Love in him, which is the Devil, is subordinate to Heaven, which is the Love of Others.

Hence 'every Man is in Good and Evil,' [Evil being another word for Self-Love, Hell, or the Devil] 'and he 'cannot live unless he is in both. If he was in Good alone 'he would be suffocated, and like one in the agonies of 'death; if he was in Evil alone he would be extinct; for 'Evil without Good is dead—is nothing.'‡ It was stated however, that a Devil is in Evil or Self-Love alone, and so he is, but he is not left alone, and therefore he lives; pray note the condition of his existence—

'The difference between a Good and an Evil Man is, 'that the Good is interiorly in the Lord;' that is, in Love to Others; 'and exteriorly as if in himself;' that is, in Self-Love, or the Devil, which in him is governed by his inward life, that is, by the Lord as Love of Others. 'The Evil on the 'contrary is interiorly in himself;' that is to say, his life is comprised in Self-Love; 'and exteriorly as if in the Lord;' that is to say, his Self-Love in its procession outwards into action is encountered, surrounded, and limited by the Divine Order, 'whereby it is subdued into a semblance of 'heavenly decorum by his fear of the law and his lust for

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* No. 307. † No. 299. ‡ No. 227.

'social approbation.'* Thus even the Devil, as we are familiar with him on Earth, is met and mastered, and to outward view, conformed to the likeness of the Angel. Left to himself—left to act out his impulses without restraint, he would quickly cease to be; for as said, 'Evil without Good 'is dead—is nothing.' Hell endures by reason of its external government by Heaven, and the subordination of its fires to usefulness. Were external restraints withdrawn, the Infernal Kingdom would lapse into chaos and thence into nothingness.

'*The Divine Providence appropriates neither Evil nor* '*Good to any one, but the Prudence of Self-Love appropriates* '*both.*'

If Man is no more than a dead Receptacle of Life, it is plain that God, who is above all our illusions, can neither impute to him Good nor Evil.

'That all Good is from Heaven and all Evil from Hell, 'is not unknown on Earth. It is known to every one in 'the Church. What Priest does not teach, that all Good is 'from God and none from Man? also, that the Devil infuses 'Evil into Man's thoughts, seduces him, and prompts him 'to wickedness? So likewise when any one speaks and acts 'well, it is said, he was led by God; or, if any one speaks 'or acts wickedly, that he was led by the Devil. This is the 'common language of the Church, but who believes it?'†

Few certainly, but Swedenborg implicitly. We have no more reason, he assures us, to charge ourselves with Good or Evil than we have to credit ourselves with the sensation of a fine landscape or a rainy day. All alike are sensations induced upon us—by no means originating within us—

'It cannot be denied, that whatever a Man sees, hears, 'smells, tastes and feels comes by influx. Why not then 'what he thinks and wills? Is there any difference beyond

* No. 227, also No. 324. † No. 291 and '*Athanasian Creed*,' No. 35.

'the fact, that the Natural World operates on his bodily 'senses and the Spiritual World on his mental senses?

'A Man can think and will nothing from himself. All 'he thinks and wills, and thence speaks and does, is by 'influx—by influx from Heaven if it is good, and by influx 'from Hell if it is evil.'*

The Will and Understanding are only organs with higher functions than eyes and ears, and their behaviour is to be referred to two conditions—first their organization, whether perfect or imperfect; and second, their circumstances.

Swedenborg's view of Human Nature is much the same as that of the Phrenologist. A Phrenologist if shewn the skull of a Devil would say, here is the case of an instrument only adequate to the exhibition of the selfish passions—which we style Evil. If shewn the skull of an Angel, he would perceive an instrument of larger scope; one in which whilst the selfish passions had their appropriate play, were yet subordinate to the beneficent passions—which we style Good. The Phrenologist would say, granting the Devil's organization and certain circumstances, his conduct would inevitably be so and so; and granting the Angel's organization and certain circumstances, his conduct would be so and so. As a Philosopher he regards the conduct of either as a necessity under the conditions, neither to be praised nor blamed. Hence—

'The Lord is as far from cursing or being angry with 'any one as is Heaven from Earth. Who can believe it 'possible, that He who is omniscient and omnipotent, ruling 'the Universe by His Wisdom, and thus infinitely above all 'infirmities, can be angry with such poor miserable dust as 'Men, who scarcely know anything they do, and can do 'nothing of themselves but evil?'†

In considering this matter we have to take into account

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* Nos. 287 and 308. † '*Arcana Cœlestia*,' Nos. 223, 245, 592 and 1,093.

the Solidarity of Humanity. None of us are alone; we belong to a Grand Man in which no individual can serve for more than nutrition to some cell or tissue. As already remarked, our sensation of personal independence, whilst the most vivid, is the completest of illusions—

'No person whatever, Man, Devil or Angel, can will or 'think from himself, but from others, and they again from 'others, and all and each ultimately from the Lord.

'Without communication with Heaven and Hell, no 'Man could live for even a moment. If the communication 'were broken, he would fall down dead as a stock; for 'thereby he would lose his connection with the first Esse—'the Lord.*

'This was proved experimentally. The Spirits associated 'with me were a little removed, and instantly I began to 'expire; and should indeed have expired had not contact 'been restored.' †

Our life from God is modified by our organization into Angel or Devil, and according to our organization we are interiorly associated with our kindred in Heaven or Hell—they acting on us and we re-acting on them—

'For several years I have observed the general sphere 'of influxes around me, which consists in a perpetual en-'deavour to do evil from the Hells on one side, and a 'perpetual endeavour to do good from the Lord on the 'other. By these opposing endeavours, I have been kept 'in an equilibrium. The like is the case with everybody. 'I have been informed, *that the influx from Hell is nothing 'else than the Lord's influx perverted by the Evil.*' ‡

Turning this experience to practical purpose, he tells us—

'That if we would believe, as is the truth, that every-'thing good and true is from the Lord, and everything evil

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* '*Arcana Cœlestia*,' Nos. 2,556, 2,886, and 5,847.

† *Ibid.*, No. 5,849. ‡ *Ibid.*, No. 6,477.

'and false from Hell, we should neither appropriate to 'ourselves Good, and make it meritorious, nor Evil, and 'make ourselves guilty.'*

Good people heartily accept the first part of this advice. They shrink from making any claim to virtue. Any love or wisdom they enjoy is thankfully ascribed to the indwelling of the Highest; but their infirmities they charge to themselves. Herein they err. They have no more reason to own the Evil than the Good. As to the course of procedure our Author favours us with the light of his experience—

'When the Lord granted that I should converse with 'Angels and Spirits, it was revealed to me from Heaven, 'that if I willed Good, it was from the Lord, and if Evil, 'from Hell. Up to that time I had imagined, in common 'with others, that volition and thought originated in myself. 'The true state of the case was demonstrated to me in a 'lively manner by many experiments wherein a variety of 'thoughts and affections were induced upon me.

'Afterwards as soon as any Evil stole into my Will, or 'Falsity into my Understanding, I inquired whence it came, 'when it was discovered to me. Moreover I was permitted 'to speak with those who infused the matter, to rebuke 'them, and to drive them away. This I have done a 'thousand times. I have now enjoyed this perception for 'many years, and still possess it; yet I seem to myself, in 'nowise different from other people: indeed it is of the 'Divine Providence, that every one should appear to think 'and will of himself.

'Some novitiate Spirits wondered at my state. It 'seemed to them as if I was something empty; but I 'opened the arcanum to them.

'One Spirit can infuse his thoughts and affections into 'another Spirit, and the recipient perceive no otherwise

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* No. 320.

'than what has entered into him as his own. I have seen 'this done a thousand times; I have done it myself a 'hundred times.

'Angels have been permitted to move my steps, speech 'and action at their pleasure, by influx to my Will and 'Understanding, confirming me in the conviction, that of 'myself I can do nothing.'*

It is no answer, that the Good Man *feels* the Evil to be his own. Certainly he does; even so he *feels* the Good to be his own, but none the less does he ascribe it to God. It is one of the choicest arts of Evil Spirits to deposit their mischief in the innocent, and then accuse them of innate possession. No one until he has tried can have any conception of the efficacy of turning on evil lusts and disowning them. The truth acts like a charm. Such was Swedenborg's practice—

'I can add,' he writes, 'my own daily experience. Evil 'Spirits often inject evils and falsities into me; but knowing 'the truth, I turn on those who inject them, and soon as 'they are detected they are driven away.'†

Cases are not unfrequent where persons are pestered with profane or obscene words and ideas, which they abhor, but which will not begone. For instance, a lady of the gentlest life hearing a disturbance in the street one night, rose from her bed and opening the window was saluted with some atrocious language, which to her shame and dismay kept recurring to her Mind on the most sacred occasions. A friend communicated to her Swedenborg's prescription, and her affliction ceased. Coleridge possessed the secret in part, if he was not versed in its rationale. Leslie, the painter, records that—

'Allston was haunted, during sleepless nights, by horrid

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* Nos. 96, 290, and 312, and '*De Cœlo et de Inferno*,' No. 228.

† No. 312, and '*Arcana Cœlestia*,' No. 761.

'thoughts, and diabolical imprecations forced themselves into 'his mind. He wished to consult Coleridge and desired that 'I should do it. Coleridge said to me, "Allston should say '"to himself, *Nothing is me but my Will.* These thoughts '"therefore, that force themselves on my mind are no part '"of me, and there can be no guilt in them." If he will 'make a strong effort to become indifferent to their recur-'rence, they will either cease, or cease to trouble him.'*

Whilst the Good may profit by these instructions, they will stand for so much nonsense to the Evil. Their Self-Love glories in the illusion of independence. To them it is the one vital reality, and to touch it, is to strike at their heart—

'Whilst all the Angels confess that no one can think 'from himself, but only from the Lord, all the Spirits of 'Hell assert, that no one can think from any other than 'himself. If even the truth were demonstrated to them, it 'would be in vain; they would not receive it.

'Certain Spirits were permitted to perceive and feel that 'they were led by others, and their anger was kindled to 'such a degree, that they became as it were beside them-'selves, saying, they would rather be kept in chains in Hell 'than not be allowed to think as they will, and to will as 'they think.'†

The Wicked, if in difficulty and imminent punishment, might offer what has been set forth as an excuse, saying—

'Since all that a Man thinks and does flows from 'others, the fault is in those from whom it flows. Not 'so. The fault is in him who receives; for he receives 'the influx as his own, and neither knows, nor wishes 'otherwise.'‡

In the case of the Good, their resistance to Evil pre-

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* Leslie's '*Autobiographical Recollections*,' Vol. I., page 51.

† No. 294 and '*Arcana Cœlestia*,' No. 2,889. ‡ No. 294.

supposes its opposite, namely, Goodness. Unless there was Heaven in them, Hell could not prove offensive.

'*Every Man may be reformed, and there is no such thing* '*as Predestination.*

'*The end of Creation is a Heaven out of the Human Race,* '*and thence it is of the Divine Providence, that every Man is* '*capable of being saved, and those are saved who acknowledge* '*a God and lead a good life.*

'*It is a Man's own fault if he is not saved.*

'*All are predestined to Heaven and none to Hell.*'

The chapter of which these sentences are texts, is as superficial and unsatisfactory as Arminianism itself. When in the same breath we are assured, 'that all are predestined 'to Heaven and none to Hell' and that there is a Hell from which the myriads who enter never return,* we feel that we are being entertained with quibbles. To assert, that any one predestined to Heaven goes to Hell, is to use that well-worn word Predestination in a sense altogether strange and misleading.

Swedenborg indeed delivers us from the frightful Calvinistic notion, that Souls are sent to Hell shrieking—driven where they hate and fear to go—

'No one who enters the Spiritual World is refused the 'liberty of ascending to Heaven; but he who is in the love 'of Hell when he comes there, palpitates at the heart, 'labours in his breathing, begins to expire, and writhes 'like a snake in a fire with anguish.'†

Whoever goes to Hell, goes because he is a Devil, and the society and scenery there are congenial to his nature. His choice however does not exclude him from the Divine Love—

'The Divine Love is in every Man, the Wicked as well 'as the Good. He cannot act otherwise with them, than as 'an earthly father with his children, but with infinitely

* Nos. 277, 278, 326, and 329. † No. 324.

'greater tenderness. He cannot recede from any one, for 'all live from Him. It appears as if He receded from the 'Wicked, whereas it is the Wicked who seem to them-'selves to recede: He in His love still leads them.'*

Of the Gentiles, he writes—

'To suppose any of the Human Race is predestined to 'be damned is a cruel heresy. It is cruel to think, that the 'Lord, who is Love itself and Mercy itself, would suffer so 'vast a multitude to be born to end as Devils and Satans, 'and that He should not provide, that those who live well 'and acknowledge a God, should escape everlasting fire and 'torment. The Lord is the Creator and Saviour of all: 'He alone leads all, and wills not the death of any.'†

This is no more than the discourse of good-natured divines, orthodox and heretical, and unsatisfactory as familiar. We set the rhetorical multitude bound for Hell beyond the question, and stake our concern on a single soul. If one only may be damned irretrievably, our shudders will not be increased by the multitude. No: vain is the Philosophy which dissociates the responsibilty of Creation from the Creator, and shoves its disasters, real or apparent, over to the Creature.

Swedenborg's opinions under the cited heads sink beneath the level of his treatise, wherein, we hold, there lie the elements of a solution of the mystery of Evil awaiting evolution. A hopeless Hell, thank God, has grown altogether incredible: and should Reason and Revelation alike fail to resolve the difficulties of Evil, past, present and future, then shall we with Tennyson at once profess our ignorance and faith—

'Behold, we know not anything;
'I can but trust that good shall fall
'At last—far off—at last, to all,
'And every winter change to spring.

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* Nos. 330 and 337. † No. 330.

'That nothing walks with aimless feet;
'That not one life shall be destroy'd,
'Or cast as rubbish to the void,
'When God hath made the pile complete.'

'*The Lord cannot act against the Laws of the Divine* '*Providence, because to act against them would be to act against* '*His Divine Love and His Divine Wisdom, consequently* '*against Himself.*'

The Universe is and exists from the Divine Love and Wisdom: the Law and Order which pervade it are therefore, if we choose to say so, God Himself.* Suggest a change in that Law and Order, and Swedenborg answers, "Impossible! Would you have God act against Himself!"

A Heaven out of the Human Race being the end of the Divine Providence, that end is pursued with unvaried method and order by means infinite in number and variety—

'Its operation in saving Man commences with his birth, 'continues to his death, and is prosecuted to eternity. The 'Lord sees what Man is, foresees what he desires to be, 'consequently what he will be, and therefore provides places 'for the Wicked in Hell, and for the Good in Heaven. 'Unless He did so, neither Heaven nor Hell could subsist— 'they would lapse into confusion.

'This may be illustrated by comparison: Suppose an 'archer was to shoot at a mark from whence a right line 'was drawn a mile beyond. If in shooting the arrow was 'to miss the mark by a nail's breadth, it would at the end 'of the mile diverge immensely from the line.

'Such would be the case did not the Lord at every 'moment, even to the most minute point of time, have 'respect to eternity in foreseeing and providing for every 'one's destination in Heaven or Hell. To Him the Future 'is present, and the Present eternal.

* No. 331.

'The Divine Providence is moved in all things by Pure 'Mercy; and in Mercy operates with the Evil and the 'Unjust as well as the Righteous. Mercy accompanies the 'Wicked in Hell, snatches them thence, strives with them 'there, and fights for them against the Devil. Thus 'likewise Mercy came into the World, and underwent 'temptations, which were consummated on the Cross.'*

Many believe in instantaneous salvation—that the Lord by an exercise of arbitrary power introduces sinners to Heaven. This, says our Author, can never be; the notion originates in equal ignorance of God and Man. Man is a Heaven or a Hell according to the form of his organization, and to transform that organization in an instant would be to annihilate the Man. 'It is said in Heaven, that it would be 'easier to convert an owl into a dove, or a serpent into a 'lamb, than an Evil Spirit into an Angel.'†

The doctrine of instantaneous salvation by Divine Mercy, through faith in the sacrifice of Christ, is as a fiery flying serpent in the Church. By it religion is abolished, a vain security induced, and damnation imputed to the Lord. Religion is abolished because the doctrine does away with the necessity of a good life; a vain security is induced, for it is said, "What does it matter whether I live well or ill, "since I can make peace with God on my death-bed?" and damnation is imputed to the Lord, for who among the Lost might not say? "The Lord could save me if He chose: "Hell exists by His will, for by a word He might trans-"mute it to Heaven."‡

Swedenborg adjoins this conversation as a tail-piece to his work.

'Excuse my adding this relation to fill up the super-'fluous paper.

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* Nos. 332, 333, 336 and 337. † No. 338. ‡ No. 340.

'Certain Spirits by permission ascended from Hell, and 'said to me—

"You have written a great deal from the Lord—write "also something from us."

"What shall I write?"

"Write that every Spirit, whether he be good or evil, "is in his own delight—the Good in the delight of his "good, and the Evil in the delight of his evil."

"What may your delight be?"

"Adultery, theft, fraud, falsehood."

"What is the nature of those delights?"

"By others, they are perceived as stenches from ex- "crement, from corpses, and from stagnant urine."

"Are such stenches delightful to you?"

"Most delightful."

"Then you are like the unclean beasts which live in "such filth."

"If we are, we are; but such stenches are the delights "of our nostrils."

"What more shall I write from you?"

"Write this: Every one is permitted to be in his own "delight, even the most unclean, so called, provided he "does not infest Good Spirits and Angels; but as we could "not do otherwise than infest them, we were driven into "Hell, where we suffer direfully."

"Why did you infest the Good?"

"We could not help it. A certain fury invaded us when "we saw an Angel, and felt the Divine sphere about him."

"Then you are just like wild beasts"—

'On hearing this they were seized with rage like unto 'the fire of hatred, and to prevent their doing any mis- 'chief, they were remanded to Hell.

CHAPTER XXII.

GEORGE II. AND HIS BISHOPS.

SWEDENBORG may have resided in Amsterdam from 1762 to 1764: we have no clue to his movements. In 1765, he was at home in Stockholm, and the same year he visited England.

During a week's stay at Gottenburg, waiting for a vessel to Harwich, he met Gabriel Andrew Beyer, D.D., Professor of Greek Literature, and Member of the Consistory of Gottenburg—a meeting destined to affect for ever the current of Beyer's life.

He expected to find in Swedenborg a madman. To his surprise, he talked sensibly, and shewed no signs of mental infirmity. He therefore invited him to dinner next day along with Dr. Rosen.

After dinner Beyer said, he would like to hear a full account of his doctrines. Swedenborg complied, and spoke out so clearly and wonderfully, that both the clergymen were astonished. When he had ended, Beyer asked him to meet him next day at Mr. Wenngren's, and to favour him with the substance of his discourse in writing, that he might consider it attentively.

At the place appointed, Swedenborg met Beyer. Presenting the desired manuscript, he trembled and tears flowed down his cheeks, and said—

"Sir, from this time the Lord has introduced you into "the society of Angels, and you are now surrounded by "them."

All present were affected. Swedenborg took his leave, and the following day embarked for England.

Beyer became a receiver of the Heavenly Doctrines, and through much obloquy held them stedfastly. He commenced an Index to Swedenborg's writings, which occupied him for thirteen years. When he had corrected its last sheet and dispatched it to his Amsterdam printer, he fell sick, and in a few days died.*

In London, Swedenborg called at his bookseller's to see how his works had been selling. Finding few or none had gone, he exclaimed with more than usual warmth—

"Ah! de voil be not vordy of dem."†

The blank indifference of the English to his works seems to have touched him keenly, and, as is common with disappointed people, he attributed to design and conspiracy what was mere matter of course; worst of all, he adduces evidence from the Spiritual World for his absurd suspicions. He writes—

'I held a conversation in the Spiritual World with some 'English Bishops on certain treatises published in London 'in 1758 concerning '*Heaven and Hell*,' the '*New Jerusalem* ''*and its Heavenly Doctrine*,' the '*Last Judgement*,' the ''*White Horse*,' and the '*Earths in the Universe;*' which 'treatises were presented to all the Bishops, and to many 'of the nobility. They admitted, that they had received 'them, but did not think them of any value, although they 'were skilfully written; and further, *that they had dissuaded* '*every one, as far as possible, from reading them.*

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* We owe the account of the meeting of Swedenborg and Beyer to Robsahm. The title of Beyer's elaborate Index runs thus—

'*Index Initialis in Opera Swedenborgii Theologica, tripartitus: I. Ver-* '*borum, Nominum, Rerum; II. Dogmatum, Sententiarum; III. Locorum* '*Scripturæ Sacræ luculentatorum Scientiæ Correspondentiarum, Doctrinæ* '*Cœlesti, studioque Biblico dicatus.* Amstelodami, 1779.' 4to. 910 pages.

† Goyder's, '*Life of Swedenborg*,' p. xxviii.

'I asked the reason, when yet they contained arcana 'relating to Heaven and Hell, and other important sub-'jects, which were revealed by the Lord for the use of 'those who will be of His New Church, which is the New 'Jerusalem. They replied—

'"What is that to us?"—

'And began to abuse them, *as they had done before on 'Earth.* I heard them. Then were read to them these 'words from the Apocalypse—

''*And the sixth Angel poured out his vial upon the great* ''*river Euphrates; and the water thereof was dried up, that* ''*the way of the Kings of the East might be prepared. And* ''*I saw three unclean spirits like frogs come out of the mouth* ''*of the Dragon, and out of the mouth of the Beast, and out* ''*of the mouth of the False Prophet. For they are the spirits* ''*of Devils, working miracles, which go forth unto the Kings* ''*of the Earth and of the whole World, to gather them to* ''*the battle of that great day of God Almighty. . . . And he* ''*gathered them together into a place called, in the Hebrew* ''*tongue, Armageddon*'—

'Which passage being explained to them, it was said, 'that they, and others like them, were the persons thus 'designated'—the unclean spirits like frogs, we presume.

Let us see who were the Bishops who thus conspired to extinguish our Author, and on whom he was thus revenged. He sent them his books in 1758 and is writing, at latest, in 1766. Eight years had intervened, and these had died—

Matthew Hutton, Canterbury	1758
Isaac Madox, Worcester	1759
John Gilbert, York	1761
Benjamin Hoadly, Winchester	1761
Latitudinarian *in excelsis.*	
Thomas Sherlock, London	1761
Hoadly's antagonist.	

GEORGE LAVINGTON, Exeter 1762
A fiery foe of Methodists and Moravians.
THOMAS HAYTER, London 1762
Previously Bishop of Norwich.
RICHARD OSBALDISTON, London 1764
Previously Bishop of Carlisle.
JOHN THOMAS, Salisbury 1766

'This conversation with the Bishops was heard from 'Heaven by their King, [George II.!] the present King's 'grandfather. He asked with some degree of warmth, what 'was the matter. One of the party, who had not acted in 'concert with them in the world, turned to the King, and 'said—

'"They whom you now see, thought on Earth, and '"therefore still think, of the Lord's Divine Humanity as '"of the humanity of an ordinary man, and attribute all '"salvation and redemption to God the Father, and not to '"the Lord, except as to a cause for the sake of which '"salvation and redemption are effected; for they believe '"in God the Father, and not in His Son, although they '"know from the Lord, that *It is the will of the Father, that* '"*they should believe in the Son, and that they who believe in* '"*the Son have eternal life, and that they who do not believe in* '"*the Son shall not see life.* Not to mention their rejection '"of Charity as having any share in salvation, although '"Charity exists from the Lord through Man as from Man."'

Swedenborg was fortunate in his episcopal spokesman; for, had he not informed us, we should have mistaken the speech for his own: his service was not exhausted—

'Continuing his discourse with the King, he exposed the 'hierarchy which many of the Bishops assume and exercise; 'which they establish by the strict union of each and all of 'their order, and maintain by spies and messengers, by con-'versation and correspondence, assisted by political authority; 'so that they are bound together like sticks in a faggot'—

Whatever the failings of George II.'s Bishops, we should never have suspected them of a passion for spiritual dominion accompanied by mutual regard and inquisitorial activity. On the contrary, we have always supposed their characteristics to have been lust for dignity, ease, and income, indifference to duty, toleration of any heresy not too outrageous, of any immorality not too scandalous, of anything in short, but the troublesome divine earnestness styled Methodism—

The accuser of his brethren reached a climax in the assertion, that—

'By this hierarchy, the works for the use of the New 'Jerusalem, although published in London and presented 'to them, *were so shamefully rejected as not even to be thought 'worthy of a place in their catalogues*'—

Why! the same works have been translated, printed, advertised, sold at cost price, distributed gratis, and lodged in public libraries, and the world behaves now very much as it did then—pays no heed to them whatever! As to the Bishops combining to quench their light, it is a dream too wild for contradiction.

At this point George intervened—

'On hearing these things, the King was astonished' [As he well might be!]; 'but more especially at the thoughts 'they entertained concerning the Lord, who nevertheless 'is the God of Heaven and Earth, and concerning Charity, 'which nevertheless is the very essence of Religion.

'The interiors of their mind and faith where then 'revealed by light from Heaven, on perceiving which the 'King exclaimed—

'"Get you hence! Alas! how is it possible for anyone '"so to harden his heart against what relates to Heaven '"and Life Eternal!"'

George then inquired by what means the Clergy were kept in such complete subjection to the Bishops; in re-

ply he received this extraordinary information regarding patronage in England—

'Every Bishop has the power of nominating within his 'diocese a single person to a living, subject to the King's 'approbation, and not, as in other Kingdoms, three candi- 'dates. In consequence of this power, the Bishops are able 'to advance their dependents to honours and incomes, each 'in proportion to his obedience'—

For English readers this misrepresentation is too gross to require contradiction; for others it may be advisable to state, that though Bishops have livings in their gift, yet the right of nomination to the vast majority belongs to the laity—to the Crown, the Lord Chancellor, the Universities, and landowners. These nominate friends and favourites, and the Bishops accept them, whatever their private dislike or disapproval, if the nominees only comply with the requisite legal conditions. Many a good Bishop groans inwardly as he disposes posts of importance within his diocese to men in whom he has no confidence.

'It was further shewn,' concludes Swedenborg, 'that the 'English hierarchy had come to regard their own power as 'an essential of which religion was the formality. Their 'ardent love of rule was displayed in the sight of the 'Angels, and they perceived, that it exceeded the same 'passion in those who held secular sway.'*

This is not the only instance in which King George is brought on the stage as a Swedenborgian. Here is another case—

'I saw 600 English Clergy assembled. They prayed 'to the Lord, that they might be allowed to ascend to a 'Society of the superior Heaven. Their prayer was 'granted, and they ascended.

'To their great joy on their entrance, they saw their

* '*Apocalypsis Revelata*,' No. 716.

'King—the present King's grandfather. He advanced 'towards two Bishops, whom he had known on Earth, and 'inquired—

'"How came you here?"

'"We made supplication to the Lord, and were per-'"mitted."

'"Why to the Lord, and not to God the Father?"

'"We were instructed below to address ourselves to the '"Lord."

'"Did I not sometimes tell you on Earth, that the '"Lord ought to be approached? and also, that Charity '"is primary? What then did you answer concerning the '"Lord?"

'"We said, that when the Father is approached, the '"Son likewise is approached."

'The Angels, who were about the King, interposed—

'"You are mistaken: you did not think so: nor is '"the Lord approached when application is made to the '"Father; but God the Father is approached when appli-'"cation is made to the Lord, because they are one, like '"Soul and Body. Who applies to a Man's Soul, that he '"may thus have access to his Body? When a Man is '"addressed as to his Body, which is seen, is not his Soul '"also addressed, which is not seen?"

'To these queries the two Bishops were silent. The 'King then went up to them with a couple of presents in 'his hand, saying—

'"These are gifts from Heaven."

'They were celestial forms of gold, which he was about 'to present to them, when a dusky cloud covered and 'separated them. They descended by the way they had 'come up, and wrote these things in a book.

'The English Clergy, who had heard of the adventure 'of the 600, assembled at the foot of a mountain, and 'awaited their return. When they made their appearance

'they saluted their brethren, and heard how the King had 'given the Bishops two beautiful celestial forms of gold, 'but that they fell out of their hands.

'They then retired to a grove, and stared around to 'see if any one was observing them, whilst they talked 'among themselves: they were heard nevertheless. They 'discussed about concord and unanimity, and afterwards 'about supremacy and dominion. The Bishops spoke and 'the rest assented.

'Suddenly, to my surprise, they appeared as one great 'figure, with a face like a lion and a turreted mitre with 'a crown atop on his head. He spoke loftily, walked 'proudly, and gazing behind, asked—

'"Who else has a right to supremacy but me?"

'The King looked down from Heaven and saw them, 'first all as one, and then as several unanimous; but most 'of them, he said, in secular habit.'*

On what principle Swedenborg selected George II. for his heavenly champion passes comprehension. There was a poet Porteous who was bold enough to transfer the Defender of the Faith from his harem of ugly Germans to Heaven, but poetry holds a license to lie, and Porteous moreover had a motive. As Thackeray puts the case—

'Here was a King who had neither dignity, learning, 'morals, nor wit; who tainted a great society by a bad 'example; who in youth, manhood, old age, was gross, 'low, and sensual; and Mr. Porteous, afterwards my Lord 'Bishop Porteous, says the Earth was not good enough 'for him, and that his only place was Heaven! Bravo, 'Mr. Porteous! The divine who wept these tears over 'George II.'s memory wore George III.'s lawn'†—

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* '*Apocalypsis Revelata*,' No. 341.

† '*Four Georges*;' end of Lecture on George II. Here are two scraps from Carlyle in illustration of George—

'It is certain, George II. was a proud little fellow; very high and airy in

But what interest could Swedenborg have in playing Porteous's game? Surely he never hoped to conciliate king, court, or people by his clumsy tale!

Swedenborg's visit to London was brief. He was soon in Amsterdam where he spent the winter, and in the spring of 1766 published there—

'*The Apocalypse Revealed, wherein are disclosed* '*the Arcana there foretold, which have hitherto re-* '*mained concealed.*'

As was his wont, he distributed copies liberally to Universities, and persons of distinction in Holland, England, Germany, France and Sweden.

At the same time he re-published—

'*A New Method of Finding the Longitude of Places,* '*either on Land or at Sea, by Lunar Observations*'—

first issued in 1721. After we have looked over the '*Apocalypse Revealed,*' we shall see the purpose of this reprint.

'his ways. A man of some worth, too; 'scrupulously kept his word,' say 'the witnesses: a man always conscious to himself, 'Am not I a man of ''honour, then?' to a punctilious degree. For the rest courageous as a 'Welf; and had some sense withal—though truly not much, and indeed, as 'it were, none at all in comparison to what he supposed he had.' '*Frederick* '*the Great,*' Vol. II., p. 74.

'Queen Caroline is dead. Died as she had lived, with much constancy 'of mind, with a graceful modest courage and endurance; sinking quietly 'under the load of private miseries long quietly kept hidden, but now become 'too heavy, and for which the appointed rest was now here. Little George 'blubbered a good deal: much put about, poor foolish little soul. The 'dying Caroline recommended *him* to Walpole; advised his Majesty to 'marry again. "*Non, j'aurai des maîtresses*" (No, I'll have mistresses)! 'sobbed his Majesty passionately. "*Ah, mon Dieu, cela n'empêche pas*" (that 'does not hinder)! answered she, from long experience of the case. There 'is something stoically tragic in the history of Caroline with her vapouring 'little King: seldom had foolish husband so wise a wife.' *Ib.* p. 620.

CHAPTER XXIII.

THE APOCALYPSE REVEALED* AND EXPLAINED.†

In the account of the Last Judgement issued in 1758, it is written—

'Within two years an explication of the Apocalypse 'from beginning to end shall be published.'

In pursuance of this promise the '*Apocalypsis Explicata*' was written as far as Chapter XIX., verse 10, where John falling at the feet of the Angel to worship him is rebuked—"See thou do it not." The title page with '*Londini*, 1759' was prepared, when for some unknown reason the work was set aside.

In 1766, the '*Apocalypsis Revelata*' made its appearance six years after due. Whether in reference to it, or the '*Apocalypsis Explicata*,' the Author informs us—

'I heard a voice from Heaven, "Enter into your cham-'"ber, and shut the door, and apply to the work begun on '"the Apocalypse, and finish it within two years."'‡

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* '*Apocalypsis Revelata in qua deteguntur Arcana quæ ibi prædicta sunt, et 'hactenus recondita latuerunt.* Amstelodami, 1766.' 4to. 629 pages.

From a hand-bill of 1766 it appears, that the volume was sold in London for 15*s.* 'by E. Hart, Printer, in Poppings' [Poppin's] Court, Fleet Street; 'and by M. Lewis, in Pater-noster Row, near Cheapside.'

† '*Apocalypsis Explicata secundum Sensum Spiritualem; ubi Revelantur 'Arcana quæ ibi prædicta, et hactenus recondita fuerunt. Ex operibus post-'humis Emanuelis Swedenborgii.* Londini: typis Roberti Hindmarsh, No. 32, 'Clerkenwell Close.' In 4 vols. 4to., Vol. I. 1785, Vol. II. 1786, Vol. III. 1788, Vol. IV. 1789.

‡ '*De Amore Conjugiali*,' No. 522, published in 1768

The second work is much inferior to the first; it is less diffuse, but it is about as dry as a dictionary. The '*Apocalypsis Explicata*' abounds in extraordinary digressions, illustrative and miscellaneous, through which it is almost impossible to preserve the thread of apocalyptic exposition unbroken: but in these digressions are to be found some of the wisest and most happily expressed of Swedenborg's opinions. Unless the cost of publication hindered, I can scarcely imagine how he had the heart to replace it with that bony affair, the '*Apocalypsis Revelata.*'

The '*Apocalypsis Revelata*' is not an abridgement of the '*Explicata*,' but a new work. The drift of both is the same, but when we compare particular interpretation with particular interpretation, we discover not only variations, but, in many cases, differences irreconcileable. If, as he assures us, 'the Lord alone taught and illuminated me,'* we should like to know how the differing interpretations are to be accounted for. People with Divine pretensions should never be surprised in undress. A more astute practitioner would have put the '*Apocalypsis Explicata*' in the fire when the '*Revelata*' was sent to press.

The Apocalypse is a prophetic book—prophetic of the Last Judgement witnessed by Swedenborg in 1757. That Judgement he finds described in every sentence of the prophecy.

Beyond most of the commentators on the Revelation he confines its application to the least time—to a transaction, not of centuries, but of a single year, 1757; transacted moreover, not in our World, but in the World of Spirits.

Were we to follow Swedenborg through his exposition—had I the space and my reader the patience—we should have the tale of the Last Judgement of 1757 over again with its details pinned into the text of the Apocalypse. In

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* '*De Divina Providentia*,' No. 135.

brief, the Seven Churches in Asia are the Good and True from Christendom. Babylon and the Beasts are the Roman Catholics, whose Religion, holy and splendid in externals, is profane and abominable within, contrived for dominion and animated by Devils. The Dragon is Protestantism, whose principle of Faith alone is a license to sin and the creed of Satans. Under these heads, the peculiarities of Romanists and Protestants are dissected and denounced with pertinacious iteration and minuteness. On them judgement was executed: they were dispersed from the World of Spirits to their places in Hell, and the Good and True delivered from their pernicious company, were elevated to Heaven where they formed the nucleus of the New Jerusalem of which our Author's writings were the initiament on Earth.*

"Do you believe then that such is the resolution of the "mystery of the Apocalypse? that John in Patmos saw in "symbol what Swedenborg was to see in fact?"

No: and Yes. I do not think John *merely* saw in symbol what Swedenborg saw in fact. I do think that Swedenborg saw what John saw, but that far, very far, is Swedenborg's interpretation of John's vision from being exhaustive of its meaning. I think the meaning Swedenborg extracts from that vision the finest and completest ever extracted; but if he has found the key to the mystery, it is a universal key, and its application is not to be limited to 1757 or any other year.

The Apocalypse is the story of the trial and victory of Good in any and every Heart. The initial Good in that Heart is kindred to some Church in Asia; it is held in thraldom by connection with some falsehood of the Dragon, or some evil of Babylon, and through many pains and final

* '*Apocalypsis Explicata*,' Nos. 62, 91, 258, *et passim*.

judgement, the Lord delivers and redeems that Good, and sets it on high over all its adversaries as His Jerusalem, His Bride, His everlasting Joy. Again, it is the story of the trial and victory of every Nation which passes from death unto life. Thus we may read the Apocalypse in the light of Swedenborg's revelation and find what he says of the Last Judgement verified in every individual and social experience wherein the Lord is victorious as Goodness.

A friend sends me a work wherein it is maintained, that the Apocalypse was written in the first half of the first century, and was a prophecy of the fall of Jerusalem, the end of the Jewish economy, and the commencement of the Christian dispensation under the figure of the New Jerusalem.* Very likely indeed, that was John's own interpretation of his vision. The Apocalypse will bear the application thoroughly—and thousands besides. As long as there remains a Man or a People to be redeemed unto Christ Jesus, in the Revelation we may behold an emblem of the process.

It will be said that Swedenborg gives no warrant for this latitude of interpretation—that he regards himself as the fulfilment of John. Very true; but if in the letter he affords no sanction to our enlargement, he does in the spirit. It is one of the reproaches uttered against the Church of Thyatira, that "thou sufferest that woman Jezebel"—Ahab's wicked wife, a woman as strange to Thyatira as Charlemagne to us; whereon observes our Author—

'These things are said concerning Jezebel, but they are 'to be understood of those who falsify truths and adulterate 'goods; for in the Prophecies of the Word, *when one person*

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* '*The Apocalypse Fulfilled in the Consummation of the Mosaic Economy*,' by the Rev. P. S. Desprez. 3rd ed. London, 1861.

'*is named, that person stands for all who are of a similar* '*quality*'*—

Which yields all we contend for.

Between the chapters of the '*Apocalypsis Revelata*,' Swedenborg inserts relations of scenes and conversations in the Spiritual World under the title of 'Memorabilia.' Some of them read like fairy tales told in a stiff and formal fashion. He appears to have derived satisfaction from this new form of composition, as he continues it in his subsequent works. Having engaged his reader's attention with more abstruse matter, he seems to say, "Now, I'll tell you a story." Here are two or three of them.

A Prophecy fulfilled in Swedenborg.

In the eleventh chapter of the Revelation two Witnesses prophesy; the Beast kills them, and their dead bodies 'lie 'in the street of the great city, which spiritually is called 'Sodom and Egypt, where also our Lord was crucified,' three days and a half whilst the inhabitants rejoice over them because they had been tormented by their truth. At the end of the three days and a half, the Witnesses revive and ascend to Heaven in a cloud; an earthquake overthrows a tenth part of the city, slays seven thousand men, and 'the remnant affrighted gave glory to God.' Now for the fulfilment in Swedenborg—

'I was suddenly seized with a disease that threatened 'my life. I suffered excruciating pain all over my head; 'a pestilential smoke ascended from that Jerusalem which 'is called Sodom and Egypt; half dead with the severity 'of my sufferings I expected every moment would be my 'last. Thus I lay in my bed three days and a half. My

* '*Apocalypsis Explicata*,' No. 162.

'Spirit was reduced to this state, and consequently my 'Body.

'I heard the voices of people about me saying—

'"Lo, he who preached repentance for the remission of '"sins, and the man Christ alone lies dead in the streets of '"our city!"

'They asked some of the Clergy whether I was worth 'burial, who answered—

'"No; let him lie to be looked at"—

'And they passed to and fro and mocked.

'All this verily befell me whilst I was writing the 'explanation of the eleventh chapter of the Apocalypse.

'Then were heard many shocking speeches of scoffers, 'who said—

'"How can repentance be performed without faith? '"How can the man Christ be adored as God? Since we '"are saved of free grace, What need is there of any faith '"but this, that God the Father sent the Son to take away '"the curse of the Law, to impute his merit to us, and so '"to justify us in his sight, and absolve us from our sins '"by the declaration, and then give the Holy Ghost to '"operate all good in us? Are not these doctrines agree-'"able to Scripture, and to Reason likewise?"

'The crowd, who stood by, applauded. I heard what 'passed without power of reply, being almost dead. After 'three days and a half, however, I revived; and, being in 'the Spirit, I left the street, and went into the city, where 'again I said—

"Do the work of repentance and believe in Christ and "your sins will be remitted, and you will be saved: other-"wise you will perish. Did not the Lord Himself preach "repentance for the remission of sins, and that men should "believe in Him? Did he not enjoin His disciples to "preach the same? Is not a full and fatal security of life "the sure consequence of your faith?'

'They replied—

'"What idle talk! Has not the Son made satisfaction?
'"Does not the Father impute His merit to us, and justify
'"us who believe in Him? Thus are we led by the spirit of
'"grace: How then can sin have place in us? and what
'"power has death over us? Do you comprehend the
'"Gospel, you preacher of sin and repentance?"

'At that instant a voice was heard from Heaven,
'saying—

'"What is the faith of an impenitent man, but a dead
'"faith? The end is come! the end is come upon you that
'"are secure, unblamable in your own eyes, justified in
'"your own faith, ye devils!"

'Suddenly a deep gulf was opened in the midst of the
'city, which spread far and wide. The houses fell one
'upon another and were swallowed up. Water appeared
'and overflowed the desolation.'

By the flood, the Spirits were not drowned. Swedenborg soon found them again, 'in a sandy plain where there
'were large heaps of stones, running about and lamenting,
'that they were cast out of their great city.' Theological discussion was resumed, but they were obdurate as ever, and were finally dispatched to Hell.*

An Old Man in a Cave.

'I once heard a noise like the grinding of a mill. At
'first I wondered what it meant till I recollected, that by
'a mill and by grinding is spiritually signified to collect
'matter from the Word serviceable for doctrine. I ad-
'vanced therefore to the origin of the noise, and as I
'advanced it ceased.

'I then observed something like an arched roof above
'ground, the entrance to which was through a cave. I

* 'Apocalypsis Revelata,' No. 531.

'descended and entered, and lo! there was a large room 'and an old man sitting surrounded by books, holding 'before him the Word, and searching it for doctrine. At 'his hand lay scraps of paper on which he copied whatever 'texts suited his purpose. In an adjoining apartment there 'were clerks, who collected the scraps, and copied their 'contents on a broad sheet.

'I inquired concerning the books around him. He said 'that they all treated of JUSTIFYING FAITH. "These," said 'he, "from Sweden and Denmark, enter deeply into the '"subject, but these from Germany somewhat deeper, these '"from England deeper still, and these from Holland the '"deepest of all!" He added moreover, that nothwith-'standing the difference of their sentiments on other points, 'yet in the article of Justification and Salvation by Faith 'alone, they were all agreed. He then told me, that he 'was collecting from the Word this chief article of Justi-'fying Faith—'that God the Father fell away from grace ''towards Mankind on account of their iniquities, and that ''consequently in order to effect their salvation, it became ''necessary, that satisfaction, reconciliation, propitiation, ''and mediation should be made by some person, who ''would take upon himself the sentence of wrath and ''justice, and that none could be found fully qualified for ''this purpose, but His only Son; and that when this pur-''pose was effected, access was opened to God the Father ''for His sake, for so we pray, "Father, have mercy upon ''us for the sake of thy Son."' He said likewise, "I now '"see, and have long seen, that this belief is agreeable to '"all Reason and Scripture; for how can God the Father '"be approached, but by faith in the merit of His Son?"

'I listened to his discourse, and was amazed to hear 'him assert, that such a belief was agreeable to both 'Reason and Scripture, when yet, as I plainly told him, 'it is directly contrary to both. He then, in the heat of

'his zeal, replied, "How can you pretend to say so?" I 'therefore began to explain myself'—giving the old fellow a stiff dose of Heavenly Doctrine, and ending with the recommendation, "Search now the Scriptures, and you will "there see that what I tell you is agreeable to them; and "that the way to the Father, which you talk about, is as "contrary to them as to Reason. I assert moreover, that "it is a great presumption to climb up to God the Father, "and not to approach by Him, who is in the bosom of "the Father, and is alone with Him. Did you ever read "John xiv. 6?"—

'As I said this, the old man got so angry, that he 'sprang from his chair, and called to his clerks to turn me 'out of the house; and as I walked out of my own accord, 'he threw after me the first book he could lay his hands on, 'which happened to be the Word.'*

A Couple of Solifidians.

'After I had retired, I heard a noise like the collision 'of two mill-stones. As I approached the sound ceased, 'and I saw a narrow gate leading downwards to a vaulted 'house divided into small cells in each of which sat two 'persons collecting passages from the Word in favour of 'Faith alone; one collected and the other transcribed, and 'this alternately. I went to one of the cells, stood at the 'door, and asked what they were collecting and writing. 'They answered—

'"Concerning the Act of Justification, or concerning '"Faith in Act, which is the real justifying, vivifying, and '"saving Faith, and the chief doctrine of all Christians."

'"Tell me,' I said, 'some mark or sign of that Act '"when that Faith is introduced into the Heart or Soul.'

'"The sign of that act is instantaneous, when a Man

* '*Apocalypsis revelata*,' No. 484.

'"under the anguish of condemnation for sin thinks of '"Christ as having taken away the curse of the Law, and '"lays hold of this His merit with confidence, and, keeping '"it in his thoughts, approaches and prays to God the '"Father."

'"Suppose it to be so,' I said. 'How am I to conceive '"what is asserted of this Act, that Man contributes nothing '"to it, any more than if he were a stock or a stone, and '"that he has no power to begin, will, understand, think, '"operate, co-operate, apply, and accommodate himself to '"this Act? Tell me, How does this agree with what you '"said, that the Act takes place when the Man is thinking '"about the justice of the Law, and about the removal of '"its condemnation by Christ, in consequence of which he '"lays hold with confidence on His merit, and approaches '"and prays to God the Father with this in his thoughts? '"Are not all these things done by Man as from himself?'

'"Not by Man actively, but passively."

'"How can any one think, have confidence, and pray '"passively?' I replied. 'If you take away Man's activity '"or re-activity, Do you not also take away his capacity '"of reception, therefore all that constitutes him Man? . . . . '"I trust you do not believe with some, that such an Act is '"only possible to the Elect, who are yet utterly unconscious '"of any infusion of Faith into themselves; and who might '"throw a cast of dice to ascertain whether or not they had '"received it. Do you, my friends, believe, that Man in the '"reception of Faith ought to act as of himself. Without '"co-operation, the Act of Faith, styled by you the chief '"doctrine of religion, is a pillar like Lot's wife, tinkling '"like dry salt when scratched with a pen or finger-nail; '"Luke xvii. 32. I use this comparison, because as to '"Faith, you make yourselves mere statues.'

'As I spake these words, one of them took up a candle-'stick to throw it in my face, but the candle suddenly

'going out, he struck it in the dark against his companion's 'forehead; at which I smiled and departed.'*

An Assembly of Wiseacres.

'In the northern quarter of the Spiritual World, I 'heard, as it were, the roaring of waters. I walked to- 'wards it, and as I approached the roaring ceased, and I 'heard a buzzing as of a multitude: then there appeared 'a building full of chinks and clefts, and encompassed with 'a mound of earth. I went up to it, and seeing the porter, 'asked who were within the walls. In the simplicity of 'his heart, he answered—

'"The Wisest of the Wise, who are now debating on '"subjects supernatural."

'"May I be permitted to enter?'

'"Yes, on condition that thou wilt say nothing; for I '"have leave to allow Gentiles to stand with me at the '"door."

'So I went in, and lo, there was a circus, and in the 'centre a pulpit; and the assembly of the so-called Wise 'were discussing the mysteries of Faith.

'The question under debate was, Whether the Good 'done by a Man justified by Faith was Religious Good or 'not. They were unanimous in defining Religious Good to 'be such as contributes to salvation. The debate was warm 'but victory inclined to the side of those who contended, 'that Goodness contributed nothing to salvation, but Faith 'only. This opinion was confirmed by these arguments—

'"How can any good thing, proceeding from Man's '"will, be conjoined with Free Grace? How can any work '"of Man be connected with what is freely given? Is not '"salvation of Free Grace? How again, can any good '"thing proceeding from Man be conjoined with the merit

* '*Apocalypsis Revelata*,' No. 484.

'' of Christ, which is the only means of salvation? How '' is it possible for Man's operation to be united with the '' operation of the Holy Ghost? Does not the Holy Ghost '' do all without the aid or assistance of Man? Are not '' these three things alone conducive to salvation in the '' Act of Justification by Faith? Do they not remain '' alone conducive to salvation? Of consequence, any '' accessory Good on Man's part can in nowise be called '' Religious Good or tributary to salvation; it ought rather '' to be called Evil when done with a view to salvation.'

'There were two Gentiles standing with the door-'keeper in the porch, who heard all this reasoning; and 'one of them said to the other—

'"These people have no Religion at all. Who cannot '"see, that Religion consists in doing Good to one's '"Neighbour for the sake of God, consequently with '"God and from God?"

'"Their Faith has infatuated them," said the other.

'Then they asked the door-keeper—

'"Who are these people?"

'"They are wise Christians," said he.

'"Nonsense!" said they. "Thou art imposing upon '"us. By their manner of speaking, we should take them '"for jugglers."

'I then departed. Some time after when I looked where 'the building stood, I beheld a stagnant pool.

'These things, just as I have described them, were seen 'and heard by me when I was perfectly awake, both as to my 'Body and my Spirit: for the Lord has so united my Spirit 'to my Body, that I am in both at one and the same time.

'My visit to that building during the debate, with the 'other circumstances described, were so ordered under the 'divine auspices of the Lord.'*

* '*Apocalypsis Revelata*,' No. 484.

Nearly the whole of the 'Memorabilia' in the '*Apocalypsis Revelata*' are, like the foregoing, devoted to the exposure and derision of solifidian theology. He had evidently come to the conclusion, that to the prevalence of the doctrine of salvation by Faith alone, was owing the indifference of the world to his own writings. It was an unhappy conclusion. It betrayed him into much useless labour, into many misrepresentations, and into a controversial spirit in which his wisdom suffered.

In his ardour against Protestantism he gave less attention to Popery; but this discussion on the Papal claim to authority from Christ through Peter may have some interest—

'Something shall now be said concerning the Lord's 'words to Peter about the keys of Heaven and the power 'of binding and loosing: Matt. xvi. 15-20.

'The Roman Catholics assert, that the Lord left His 'power to Peter, and that Peter transferred it to the Popes 'as His successors, who were thus constituted His earthly 'vicars.

'Nevertheless from the very words of the Lord it mani-'festly appears, that He did not give the least power to 'Peter. The Lord said, "Upon this Rock, I will build my '"Church."' What Rock? The man Peter? Not at all.

'By a Rock is signified the Lord as to Divine Truth, as 'is well known. The Divine Truth signified by "this '"Rock" was spoken by Peter when in answer to the 'Lord's question, "Whom say ye that I am?" he said, '"*Thou art the Christ, the Son of the Living God.*" On 'that Truth, the Lord builds His Church, thus on Himself 'and not on Peter, who, as the speaker, merely represented 'the Truth.

'I once had a conversation in the Spiritual World 'with the Babylonians respecting the keys that were 'given to Peter, and whether they believed that power 'was transferred to him over Heaven and Hell. This

'being a fundamental of their religion, they vehemently 'insisted upon it, asserting there was no doubt about the 'transfer, for it was expressly declared.

'I asked whether they knew that there is a Spiritual 'Sense in every particular of the Word, which is its 'Sense in Heaven. They said they did not know, and 'afterwards, that they would inquire. They inquired and 'were instructed, that there is a Spiritual Sense in every 'particular of the Word, which differs from the Literal 'Sense as that which is Spiritual differs from that which 'is Natural. They were further instructed, that the name 'of no person in the Literal Sense appears in Heaven, but 'instead something Spiritual. Lastly they were informed, 'that instead of Peter, the Truth of the Church derived 'from Good is understood in Heaven, and the same by 'Rock. Hence it might be known that no power what-'ever was given to Peter, but only to Truth derived from 'Good; for all power in Heaven is in Truth from Good, 'or is from Truth by Good; and since all Good and all 'Truth are from the Lord, and none from Man, all power 'belongs to the Lord.

'On hearing this they said with indignation, that they 'wished to know whether that Spiritual Sense really 'existed in the words under debate. Wherefore the 'Word which is in Heaven was given them, and when 'they referred to the passage they saw at once, that 'Peter's name was not mentioned, but instead of Peter, '"Truth derived from Good, which is from the Lord."

'On seeing this they rejected it with anger, and would 'have torn the Word to pieces with their teeth, had it 'not instantly been taken from them. Thus were they 'convinced, although unwilling to be convinced.'*

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* '*Apocalypsis Revelata*,' No. 768.

In the '*Arcana Cœlestia*,' Paul and his Epistles are not once named, nor indeed any portion of the New Testament beyond the Gospels and the Revelation, 'which alone have 'the Internal Sense.' In the '*Apocalypsis Explicata*,' a similar silence is maintained, though texts are cited and explained in prodigious number and variety from other parts of Scripture. With the resolution however to attack the Protestant stronghold—the Doctrine of Salvation by Faith alone—other tactics had to be adopted. It was obviously idle to enter on such a controversy without reference to Paul—the exclusive authority for the Doctrine. Two courses lay open for the treatment of Paul: it might be declared that he was a man of infernal temper, and subject to error on that as well as on other points; or his testimony might be argued into conformity with the Gospels and the Doctrine of the New Jerusalem. The latter was Swedenborg's choice.

In the '*Apocalypsis Revelata*' the wall of reserve towards Paul was thrown down, and we find written—

'Protestants indeed acknowledge the Word and say the 'Church is founded upon it, and yet they base its Doctrine 'on a single passage from Paul—'that Man is justified by ''Faith alone without the deeds of the Law,' Rom. iii. 28— 'totally misunderstood: the Law and the works of the 'Law meaning nothing but the Mosaic Law and Ritual.'*

Nor Romans alone, but the Epistles to the Corinthians, to the Galatians and Colossians, and James are quoted. The ice thus broken, references to the Acts and the Epistles come in freely in his subsequent writings, and in the '*Coronis*,' the last manuscript perhaps on which he was engaged, we find him condescending to the phrase—'the 'Apostolic Word.'†

* Nos. 417 and 750.

† '*Coronis*,' No. 95.

CHAPTER XXIV.

DISCIPLES AND OTHERS.

In Doctor Beyer of Gottenburg, Swedenborg had secured a fast and serviceable friend. Sending him eight copies of the '*Apocalypsis Revelata*,' he advises—

'*Amsterdam*, *8th April*, 1766.

'Please read over first the Memorabilia separated from 'the text by asterisks at the end of each chapter. You 'will thereby acquire a thorough sense of the miserable 'state to which the Reformed Churches are reduced by 'the doctrine of *Faith alone*.'

His letter continues—

'I am now leaving Amsterdam for England, where some 'disturbance has most likely arisen, as the English Bishops 'are strongly pointed out in the Memorabilia, but necessity 'required it'—referring to the accounts of George II. and his Bishops given in a former chapter.

Poor Swedenborg! As if even their lawn was to be fluttered by such a breeze! Plainly much intercourse with the upper and nether worlds conferred little knowledge of this.

Beyer had been reading the '*Arcana Cœlestia*,' and, amid its profusion of citations from Holy Scripture, was surprised to find not one from the Epistles. Requesting the reason of the omission, he was thus answered—

'*Amsterdam*, 15*th April*, 1766.

'With regard to the Epistles of St. Paul and the other

'Apostles, I have not given them a place in my '*Arcana* ''*Cœlestia*,' because they are merely dogmatic writings, 'and not written in the style of the Word, as are those 'of the Prophets, of David, of the Evangelists, and the 'Revelation of St. John.

'The style of the Word consists throughout of Correspondences, and it therefore effects immediate communication with Heaven; but the style of these dogmatic 'writings is quite different, having indeed communication 'with Heaven, but only mediately or indirectly.*

'The reason why the Apostles wrote in this style was, 'that the first Christian Church was then to begin through 'them; consequently, the same style as is used in the 'Word would not have been proper for its doctrines, which 'required statement in plain and simple language, suited 'to the capacities of all readers.

'Nevertheless the writings of the Apostles are very 'good books for the Church, inasmuch as they insist on 'the Doctrine of Charity, and of Faith from Charity, as 'strongly as the Lord Himself has done in the Gospels and 'in the Revelation of St. John, as will appear evidently to 'any one who studies them with attention.

'I have proved in the '*Apocalypsis Revelata*,' No. 417, 'that the words of Paul, in Rom. iii. 28,† are quite 'misunderstood, and that the Doctrine of Justification by 'Faith alone, which at present constitutes the Theology 'of the Reformed Churches, is built on an entirely false 'foundation.'

A discreet letter: Swedenborg could keep his thumb on

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* Nothing special is hereby claimed for the Epistles. *Every* good word, spoken or written, is from Heaven, and conjoins him who utters it, and whosoever is sympathetically touched or affected by it, with the Angels.

† 'Therefore we conclude, that a Man is justified by Faith without the 'deeds of the Law.'

a secret: Beyer was not to be shocked with the full truth about Paul. In his Diary he had set forth the case rather differently—

'*Paul's Epistles.*

'It is known in the other life, that Paul's Epistles have 'no Internal Sense, but their use has been permitted in 'the Church, lest evil should be done to the Word of the 'Lord in which there is an Internal Sense; for if any one 'lives a wicked life, and yet regards the Word as holy, he 'injures Heaven. To avert this mischief, the Epistles have 'been employed. Paul was not allowed to take a single 'parable, or doctrine from the Lord and expound it, but 'derived all from himself. The Church indeed explains the 'Word, but handles it under cover of Paul's Epistles'—*

That is to say, the Word as a most precious conserve was saved from the pollution of flies by Paul's Epistles set as a dish of coarse syrup alongside. How effective has been the device, let Protestantism testify. Has not Paul been the salt and savour of its existence? Calvin preached 588 sermons from the New Testament in Geneva during twenty years: of these, 189 were from the Acts of the Apostles, and the rest from Paul; not one did he take from the Gospels or Apocalypse. The doctrine of the Dragon was not to be had out of Matthew, Mark, Luke, or John.†

The observation of the expected disturbance in England

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* '*Diarium Spirituale*,' No. 4,824.

† A friend of mine, solitary at a certain watering-place on a rainy Sunday attended church or chapel morning, afternoon, and evening. In all three places he heard the doctrine of the Dragon from Paul, with our Lord's life and teaching used simply as a garnish; but the point of his adventure was this—On his way to evening service, he reflected, "I have had Paul twice to-day; surely "I shall have Christ once." His hope was answered when the preacher gave out the text, Acts ix. 11. "Arise and go into the street which is called "Straight, and enquire in the house of Judas for one called Saul of Tarsus!"

was not Swedenborg's only motive in visiting London. He wished to push into notice his method of finding the longitude.

The English Parliament in 1714 had offered a reward of £10,000, £15,000, and £20,000 respectively for a method of ascertaining the longitude within 60, 40, and 30 miles. In 1735, John Harrison came to London from Lincolnshire with a time-piece he had constructed for the purpose. After thirty years of delay and experiment, an Act was passed in 1765 awarding the £20,000 to Harrison—one half to be paid on his explaining the construction of his chronometer, and the other half as soon as it was proved that the instrument could be made by others. After some disputes, Harrison received the whole £20,000 in 1767.

Whilst the question was approaching a settlement in 1766, Swedenborg appeared upon the scene. We have an account of his procedure in a communication addressed by himself to the Stockholm Academy of Sciences, as follows:—

'*Stockholm*, 10*th September*, 1766.

'It is incumbent upon me to present to the Royal 'Academy the enclosed '*Method of Finding the Longitudes* ''*of places on Land or at Sea by Lunar Observations;*' which 'Method I have published at Amsterdam; and as it is the 'only way of finding Longitudes by the Moon, I wish to 'make this report concerning it.

'When it was published, I sent copies to the Hague, to 'the Academies in Holland and Germany, to Copenhagen, 'and to the Royal Academy of Sciences at Paris.

'After my arrival in London, I presented my respects 'to Lord Morton (President of the Society there), on the '19th of May last, who told me that on the 24th, the Board 'of Longitude (which is a committee of select learned men) 'would meet at the Admiralty House, and decide about 'Harrison's chronometer for finding the Longitude at Sea.

'There I met the Board, and delivered to them ten

'copies of my pamphlet, which the Secretary received and 'laid on the table. The Board did not believe there was any 'method of finding the Longitude by the Moon, and resolved 'that Mr. Harrison should receive the proposed premium.

'I have since been informed, that several learned as- 'tronomers have approved of my Method, and are now 'working out ephemerides to bring the same into effect. 'This may be done several times in a night when the Moon 'and Stars are visible; and as soon as the ephemerides are 'worked out, the Longitude will be correctly found.

'As to the certainty and possibility of finding the 'Longitude at Sea by the chronometer which the London 'committee have approved, time will shew, particularly as 'the seamen of Holland, France, and Spain will have to 'try it without the Inventor's presence, especially those 'who sail to the East Indies.

'EM. SWEDENBORG.'

One feels curious as to the impression made by the ancient gentleman of seventy-eight on 'the committee of 'select learned men' assembled at the Admiralty on the 24th of May, 1766. Were any aware, that he had seen their late King George II., and had heard him lecturing the Bishops for conspiracy against him, and that he was in London to witness the effect of his surprising revelations? Probably they had no conception of the extraordinary character who stood before them. Fame travelled slowly in those days, and the well-known citizen in Stockholm was as yet an anonymous author: his name had appeared on no title-page connected with spiritualism.

Springer, the Swedish Consul in London, was an old acquaintance of Swedenborg's. Springer sometimes wondered at their intimacy, for, as he writes, 'I was not a man 'of letters.

'All that he told me respecting my deceased friends and 'enemies, and the secrets that were between us, almost 'exceeds belief. He explained to me in what manner the 'peace was concluded between Sweden and the King of 'Prussia; and he praised my conduct on that occasion: he 'even told me, who were the three personages of whom I 'made use in that affair, which nevertheless was an entire 'secret between them and me. I asked him how he dis- 'covered such particulars. He rejoined, "Who informed '"me of your affair with Count Ekeblad? You cannot '"deny the truth of what I have told you. Continue," he 'added, "to deserve his reproaches: turn not aside, either '"for riches or honours, from the path of uprightness, but '"keep steadily in it, as you have done, and you will '"prosper."

In the affair alluded to, Count Ekeblad had provoked Springer to draw his sword upon him in a political altercation; but the quarrel was composed, and a promise made never to mention it. On another occasion, Ekeblad tried to bribe Springer with 10,000 rix-dollars. The sum and circumstances were described to Springer by Swedenborg, who said he had learned them from the Count himself, who had just then died.

Swedenborg desired Springer to find him a vessel for Sweden with a good captain, which he did in one Dixon. His luggage was put on board, and as his lodgings were distant from Wapping, he took a bed for the night (31st August, 1766,) at Mr. Bergstrom's inn, the King's Arms, in Wellclose Square.

He went to bed. Springer and Bergstrom sat talking in an adjoining room. Hearing a strange noise, they sought its origin. Going to Swedenborg's chamber, they peeped through a little window in the door, and saw him in bed with his hands raised to Heaven and his body trembling. He spoke much for about half an hour, but they could not

make out what he said, except that when he let his hands fall down, they heard him ejaculate, "My God!" He then lay quietly. They went into the room, and asked if he was ill. He said, "No, but he had had a long discourse with "some of the heavenly friends, and was in a great perspir- "ation." He begged a shirt of Bergstrom, as his own were in the ship, got up and changed, went to bed again, and slept till morning.

From this Bergstrom, a Swede, we have two or three particulars about Swedenborg. He told Provo—

'I was personally acquainted with Assessor Swedenborg: 'he frequently called on me, and once lived ten weeks in my 'house, during which time I observed nothing in him but 'what was very reasonable and bespoke the gentleman. He 'at that time breakfasted on coffee, ate moderately at 'dinner, and drank one or two glasses of wine after it, but 'never more. In the afternoon he drank tea, but never ate 'any supper. He usually walked out after breakfast, gener- 'ally dressed neatly in velvet, and made a good appearance. 'He was mostly reserved, but complaisant. . . In general he 'kept retired, and sought to avoid company, and a know- 'ledge of where he was. Some of his friends here spoke 'against him, and some were for him: for my own part, I 'think he was a reasonable, sensible, and good man: he was 'very kind to all, and generous to me. As for his peculiar 'sentiments, I do not meddle with them. . . . Not under- 'standing Latin, I never read any of his works.'*

Captain Dixon came for Swedenborg in the morning. Springer left, wishing him a happy voyage. Bergstrom asked how much ground coffee he should pack. "Not "much," answered Swedenborg, "for with God's help we "shall be at Stockholm this day week at two o'clock." It

* Provo called on Bergstrom in 1787, and conversed with him about Swedenborg for an hour, and preserved these details.

happened exactly as he foretold, as Dixon upon his return informed Springer: he had never had so prosperous a passage.

He once sailed from Sweden with a Captain Harrison. He kept his berth during almost the whole voyage, and was often heard speaking as if in conversation. The steward and cabin-boy said to Harrison that their passenger was out of his head. "Out of his head or not," said he, "as long "as he is quiet, I have no power over him. He is always "reasonable with me, and I have the best of weather when "he is aboard." Harrison told Robsahm laughingly, that Swedenborg might sail with him gratis whenever he pleased, for never since he was a mariner had he such voyages as with him. The same luck went with Captain Browell, who carried him from London to Dalaron in eight days, during most of which, he lay in his berth and talked. Captain Hodson also, another of his carriers, was but seven days on the voyage, and found Swedenborg's company so agreeable, that he was quite charmed with him, as he confessed to Bergstrom.

Swedenborg wrote to Dr. Beyer—

Stockholm, 25*th September*, 1766.

'I arrived here on the 8th of this month. The voyage 'from England was made in eight days. The wind was 'favourable, but attended with a violent storm, which caused 'so short a passage.'

Beyer was about to publish a volume of Sermons, on which he observes—

'I wish much blessing on the intended '*Library of* ''*Sermons*,' and send herewith my subscription for the same. 'I presume you will use all necessary precaution in this 'work, because the time is not yet arrived when *the essentials* '*of the New Church* can be so received. The Clergy, who 'have confirmed themselves in their tenets at the Univer-'sities, find it difficult to be convinced: for all confirmations,

'*in things pertaining to theology*, are, as it were, *glued fast in* '*the brains*, and can with difficulty be removed: and, whilst 'they remain, genuine truths cannot be admitted. Besides, 'the New Heaven of Christians, from whence the New 'Jerusalem from the Lord will descend (Rev. xxi. 12), is 'not yet perfectly settled.'

This caution is inexplicable. Was Swedenborg jealous? Did he fear in Beyer a meddler in mysteries peculiar to himself? He did not hesitate to use every means at his disposal to publish *the essentials of the New Church:* Why then should Beyer be so shy where he was so bold?

Beyer wished to know when the New Church would be established. He was answered—

Stockholm, February, 1767.

'The Lord is preparing at this time a New Heaven of 'such as believe in Him, and acknowledge Him to be the 'true God of Heaven and Earth, and also look to Him in 'their lives, which is to shun evil and do good. From that 'Heaven, the New Jerusalem will descend.

'I daily see Spirits and Angels, from ten to twenty 'thousand, descending and ascending, who are set in order. 'By degrees as that Heaven is formed, the New Church 'likewise begins and increases. The Universities of Christ-'endom are now first instructed, and from them will come 'Ministers. The New Heaven has no influence over the 'old Clergy, who conceive themselves to be too well skilled 'in the Doctrine of Justification by Faith alone.'

The Universities have been slow in fulfilling this prophecy. We yet wait the promised Ministers of the New Jerusalem. How completely he seems to have abandoned his early expectation of the transfer of the Church to the Gentiles!

He concludes his letter—

'In Stockholm, they now begin to think more of Charity 'than before, and to be persuaded, that Faith and Charity

'cannot be separated; therefore Faith alone begins to be 'called the Moravian Faith'—

A gleam of sunshine, that was *not* to broaden into New Jerusalem light; but—

'Trifles, light as air,
'Are to the *sanguine* confirmations strong.'

Another convert, not quite so docile as Beyer, but equally useful, turned up in Doctor Oetinger, Bishop of Murrhard in Würtemberg.* Among other services, he translated '*De Cœlo et de Inferno*,' '*De Telluribus*,' and selections from the '*Arcana Cœlestia*' into German. He wrote to Swedenborg and drew from him a few letters which have been preserved. In one, Swedenborg answers these three questions—

'*Stockholm*, 11*th November*, 1766.

'I. *Whether there is occasion for any sign, that I am sent* '*by the Lord to do what I do?*

'I answer, that at this day no signs or miracles will be 'given, because they only compel an external belief, and do 'not convince internally. What did the miracles avail in 'Egypt, or among the Jews, who nevertheless crucified the 'Lord? So, if the Lord were now to appear in the sky, 'attended with Angels and trumpets, it would have no 'other effect than it had then. (Luke xvi. 29-31) The sign 'given at this day will be *illustration*, and thence *knowledge* 'and *reception of the truths of the New Church*. Some '*speaking illustration* of certain persons may likewise take 'place. Illustration works more effectually than miracles. '*Yet one token may perhaps be given*'—

The last words are mysterious. In what precedes, I take him to mean, that some will be so enlightened, that

* Friedrich Christoph Oetinger born 1702; died 1782.

they will clearly perceive the '*Arcana Cœlestia*,' for instance, to be a revelation of heavenly wisdom.

'II. *Have I spoken with the Apostles?*

'I have spoken a whole year with Paul; and about the 'text, Romans iii. 28. I have spoken three times with 'John; once with Moses; and I suppose a hundred times 'with Luther.

'III. *Why from a Philosopher I have been chosen for this 'office?*

'To the end, that Spiritual Knowledge, which is revealed 'at this day, might be reasonably learned and naturally 'understood: spiritual truths answer to natural ones; the 'last originate and flow from the first, and serve as bases 'for the first.

'On this account, I was first introduced by the Lord 'into the Natural Sciences, and thus prepared from 1710 to '1744, when Heaven was opened to me. Every one is 'morally educated and spiritually regenerated by the Lord 'by being led from what is Natural to what is Spiritual. 'Moreover the Lord has given unto me a Love of Spiritual 'Truth, not with any view to honour or profit, but merely 'for the sake of Truth itself: every one who loves Truth, 'merely for the sake of Truth, sees it from the Lord, the 'Lord being the *Way and the Truth*.'

The letter to Oetinger concludes—

'I am very sorry you have suffered persecution for 'translating '*Heaven and Hell*' into German; but what 'suffers more at this day than Truth itself? How few 'there are who see it! nay, who will see it; therefore be 'not weary, but indefatigable in defending the Truth.'

The Swedenborgianism of Oetinger naturally provoked a clerical squabble at Stuttgard, and the Privy Council was induced to issue a decree forbidding him to entertain Swedenborg should he venture to visit Würtemberg; but

the Duke assured him, that if he had a thousand persecutors, they would not be allowed to harm him.

Oetinger had been personally associated with Zinzendorf: he was a reader and advocate of Jacob Behmen: he was a mystic and a pietist: he was a leader in a set who yearned after the sentimental and occult. At a distance, Swedenborg promised abundant satisfaction for such yearners, but close acquaintance was certain to result in disappointment. His store of wonders exhausted, there remained his hard practical gospel—Shun evils as sins and do good; which counsel is accomplished in the faithful performance of every domestic and civil duty; assured that thus, and thus only, is conjunction with the Lord effected—that conjunction which we call the Church here and Heaven hereafter.

Oetinger believed in Swedenborg. He pronounced him a Daniel sent to confound a scoffing and sceptical generation. 'I am convinced,' he wrote, 'that the Lord has appeared to 'him, and that his interior senses have been opened to see 'and hear what we cannot see and hear.' Nevertheless he had many doubts. So late as 1771, he feared, that Swedenborg violates the letter of Scripture, that he gives dubious and uncertain interpretations, that he rests more on the Science of Correspondences than on the clearest expressions of the Holy Word, that he teaches a doctrine of the Trinity unknown to the Apostles, that he diminishes the authority of St. Paul, that he is not introduced to celebrity by signs and wonders, and that thus the divine seal is wanting to his credentials, and that his interpretation of the Apocalypse seems to have been contrived to account for his New Church. To Beyer he stated these difficulties, and Beyer met them to the best of his ability—they were no difficulties to him; but whether to Oetinger's conviction does not appear: probably not.

CHAPTER XXV.

HABITS AT HOME.

ENTHUSIASM for natural scenery had not come into fashion in Swedenborg's day, and it is questionable whether Stockholm, set amidst the most varied elements of the picturesque in land and water, had much influence on his sensibilities. We discern his taste in his pictures of the Heavens: they are invariably after Watteau: in none is there the faintest presage of Wordsworth: the forest and the wilderness are the haunts of Evil Spirits; Angels parade and repose in glorified Dutch gardens.

He had built himself a modest house in the Sudermalm—the southern suburb of Stockholm. The ground-floor comprised a kitchen, dining-room, and bed-room; over-head were three apartments—six in all. Mr. W. M. Wilkinson visited the house in 1853 and found it in bad repair, and occupied by two families, one on each floor. 'It is not 'equal,' he observes, 'to some of the adjoining houses, but 'it is different from them in standing quite back from the 'street, from which it is hidden by a high wooden paling, 'and having a character of quiet retirement and almost 'solitude.'*

In front of the house were box trees cut into the shapes of animals, *etc.* At the back was a considerable garden, in which he took much pleasure. It contained a handsome

* '*Views of the Residence and Summer-House of Emanuel Swedenborg in 'Stockholm.* London, 1853.'





conservatory; also a capacious summer-house, where, like our poet Cowper, he sat and wrote when the season permitted, and received visitors. The summer-house was square, but could be turned into an octagon by folding back the doors over the corners. It still exists, and Mr. Wilkinson was told, 'almost as Swedenborg left it, with the exception 'of the windows. It is about twelve feet square inside, 'with a small recess behind; and at one end of this recess 'is the hand-organ on which he used to play, and almost in 'a state to discourse the same music which had so often 'filled his ears.'

This is the first notice we ever had of Swedenborg's connection with music. Once or twice, he mentions music incidentally in the Heavens, but the absence of any ample reference to the divinest of the arts—that which reveals much otherwise ineffable—has struck us as noteworthy. The hand-organ in the summer-house, we fancy, was for social rather than private use.

Mr. Horace Marryat visited the same spot some eight years after Mr. Wilkinson—

'We ring at the gate of a garden planted with apple 'trees and pollard limes, in which stands the house of 'Swedenborg. "Walk in," begged a smiling old woman; '"the summer-house just remains as he left it;" and opening 'the door of a painted kiosk, adds, with a curtsey, "Go in, '"sir; it was here he had all his best visions"'—*

An excellent illustration of the theory of myths.

It is said, he afterwards built two other summer-houses, one of them after the model of a structure that he had admired at a nobleman's seat in England.

In a corner of the garden, he had a labyrinth constructed and at its end a door, which being opened discovered another door with a window in it. This appeared to lead to a

* *'One Year in Sweden,'* Vol. I., chap. xxiv.

garden beyond down a green arcade in which a bird's cage was suspended; but the window was a mirror, and only reflected what lay behind. The contriver of the surprise used to observe, that the reflection was more agreeable than the reality.

His servants were a gardener and his wife, who lived in the house, and were allowed to appropriate the produce of the garden.

He was an easy master: he gave little trouble outside his bed-room: contrary to Swedish custom he had no fire there. He slept between blankets, having a dislike to linen sheets.

When he awoke he went into his study, where a constant fire was kept from autumn to summer, and, laying birch-bark and wood on the live coals, got up a quick fire before sitting down to write.

He made his own coffee over this fire, which he drank freely, day and night, with much sugar and no milk. His dinner was usually a small loaf broken into boiled milk. He ate no supper, and never tasted wine or spirits except in company.

His health was good: his strength and hardness of mind were matched in a correspondent body. Like most sedentary men, his stomach was delicate, and in his latter years he suffered from the stone. 'He was never ill,' says Robsahm, 'except when in states of temptation.' Once he had a grievous toothache for many days, and Robsahm recommended some common remedy, but he refused to apply it, saying—

"My pain proceeds, not from the nerve of the tooth, "but from hypocritical Spirits who beset me, and by "correspondence induce this plague, which will soon leave "me."

It may not be forgotten, that to the presence of Paul he

attributed a toothache of several days,* and in the '*Arcana* '*Cœlestia*,' he ascribes aching teeth to hypocrites—

'There are those who talk piously, who affect much zeal 'for the public welfare, and who uphold equity, yet in their 'hearts despise, and even ridicule the same. Such hypo- 'crites when present caused pain in my teeth, and as they 'drew nearer, such severe pain that I could not endure it: 'as they were removed the pain abated; and this repeatedly 'in order that I might be thoroughly satisfied. Among 'them was one I had known on Earth, on which account I 'conversed with him, and according to his nearness was the 'pain in my teeth and gums.'†

Reasoning from his own data, Robsahm might have advised the extraction of the decayed tooth; for thus, the ground being removed from the Devils, they would have been compelled to seek other quarters 'in sepulchres, cess- 'pools, or marshes.'‡

He relates other experiences, which were designed to convince him, that every disease is a manifestation of Hell, and 'that as Heaven keeps all things in connection and 'safety, so Hell destroys and rends all things in sunder.'

A most wicked adulterer was with him some days, and induced pains in the toes of his left foot, loins and breast. An exhalation from a certain Hell produced a burning fever. Devils (such as in old times destroyed whole armies by exciting panic in which the soldiers slew each other) tried to enter his brain and kill him, but the Lord saved him. Others inflicted such an oppression of his stomach, that he felt as if he could not live; and so with other ailments, which ceased as soon as the malignant Spirits which induced them were removed.

'Death comes from sin, and sin is the infraction of the

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* See Vol. I., p. 393 of present work. † '*Arcana Cœlestia*,' No. 5,720.

‡ '*Apocalypsis Explicata*,' No. 659.

'divine order.' Disorderly lusts and passions obstruct and then close the finer vessels which mediate between Mind and Body, and vitiate the blood in its essence, which vitiation as it increases and descends causes disease and death. Did Man live in order, he would enjoy health to old age when he would shed his earthly frame without suffering, and enter Heaven at once as an Angel.*

Concerning his acquaintance with Devils, he observes—

'Some have expressed surprise, that I should converse 'with such wicked creatures. I reply, that they do not 'hurt me. Those whom the Lord defends might be encom- 'passed by all the powers of Hell and suffer no injury: this 'I have learned in a varied and wonderful experience, so 'that I have no fear in conversing with the very worst of 'the infernal crew.

'Moreover all Devils were once Men who lived on Earth 'in hatred, deceit, and adultery. Some who are now Devils, 'I knew in the body.

'Furthermore everybody is connected with two Spirits 'from Hell and with two Angels from Heaven; and without 'such connection, no one could live a single moment: the 'Infernals rule in him who is wicked, but are subdued and 'forced to serve in him who is good.'†

In his visits to Hell, he was well protected—

'Several times I have been let down into Hell, that I 'might witness the torment there. For my safety, I was 'as it were surrounded by a column of Angelic Spirits, 'which I perceived was the wall of brass spoken of in the 'Word. Whilst there I heard miserable lamentations, and 'amongst them the cry, O God, O God, be merciful to us, 'be merciful to us! I was allowed to converse with these 'unhappy ones for some time. They complained chiefly of 'Evil Spirits, who burned with a perpetual desire to torment

* '*Arcana Cœlestia*,' Nos. 5,711 to 5,727. † *Ibid.*, Nos. 697 and 968.

'them, and they were in a state of despair, saying they 'believed their torments would be eternal: it was granted 'me to comfort them'—*

How he comforted them, he does not say. Confirmed Devils would not so complain, 'for they have no dread of 'evils and falses, or of Hell, for in them are the delights 'of their life.'†

He paid little regard to day and night—sometimes sleeping through the one and working through the other. "When I am sleepy," he said, "I go to bed." He lay in bed entranced for days together, and gave orders that on such occasions he was not to be disturbed.

The gardener and his wife often heard him talking aloud in the night, and when asked, what had disturbed him, would answer, that Evil Spirits had blasphemed, and that he was speaking against them zealously. Sometimes he would weep bitterly and cry with a loud voice, "Lord, help "me! O Lord, my God, forsake me not!" When seen in those states, he appeared as sick: when delivered from them, he would say, "God be eternally praised! All "suffering has passed away. Be comforted, my friends: "nothing happens to me, which the Lord does not permit: "He lays on us no burdens greater than we can bear."

After one of these trials, he went to bed and did not rise for several days. His servants grew uneasy: perhaps he had died of fright: and debated whether they should not summon his relatives, and force open the door. At length the gardener climbed to the window, and, to his great relief, saw his master turn in bed. Next day, he rang the bell. The wife went to the room, and related how anxious they had been; to which he cheerfully replied, he had been very well, and had wanted for nothing.

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* '*Arcana Cœlestia*,' No. 699; also 4,940.

† '*Apocalypsis Explicata*,' No. 677.

One day after dinner, she went into his room, and saw his eyes shining as with a bright flame. She started back, and exclaimed—

"In God's name, sir, what is the matter? You have a "fearful look!"

"What kind of look have I?"

She told him, and he answered—

"Well, well," (his favourite expression) "do not be "frightened. The Lord has so disposed my eyes, that "Spirits can look through upon this world. They will "soon go away, and I will not be hurt."

In about half an hour, they were gone.

She said she knew when her master had been conversing with Heavenly Spirits from the calm satisfaction of his countenance; whereas, when Evil Spirits had been with him, he had a sorrowful face.

Robsahm asked Swedenborg if it was worth while paying any attention to Dreams. He answered—

"The Lord at this day does not manifest Himself in "Dreams; yet if any one understands the Science of "Correspondences, he may draw instruction from them, "even as while waking he may discover his interior con- "dition by comparing his inclinations with the Lord's com- "mandments"—

That is to say, he may discern the quality of the Spirits who have been with him in his sleep by the nature of the ideas they have excited.

He wore in winter a garment of reindeer skins, and in summer a gown, 'both well-worn,' says Robsahm, 'as be- 'came a philosopher.' When he went out in Stockholm, his domestics had to review his dress, or some singularity would betray his abstracted mind. Once when he dined with Robsahm's father, he appeared with one shoe buckle of plain silver, and the other set with stones, to the amusement of the young ladies of the party. During his latter

years he became less and less attentive to the outward world, and, as he walked the streets, seemed to be absorbed in spiritual communion.

The morning bath was not a custom of last century: ablution rarely extended further than the face and hands, but Swedenborg did not even go so far. He told the Rev. Arvid Ferelius,* 'that he never washed his face or 'hands, and never brushed his clothes, for no dirt nor dust 'would stick to him.'

He talked slowly: when he tried to speak quickly he stuttered. At table his deliberate enunciation, added to the weight and interest of his character, usually commanded silence, and converted the company into his audience.

Extreme simplicity characterized his habits and circumstances. His parlour was neat, but no more: a black marble table with a hand of cards inlaid was its chief ornament; and it, he gave away. His journeys were made with no parade, and few of the conveniences of travelling: no servant accompanied him; and he rode in an open waggon from Stockholm to Gottenburg when bound for London or Amsterdam to have his manuscripts printed.

The Bible was the entire library of his study. He had four editions of the Hebrew Scriptures—

1st, by Montanus, a folio, 1657.

2nd, '*Biblia Hebraica punctata cum Novo Testamento Græco.*' 8vo. Amsterdam, 1639.

He had one other version of the Greek Testament—that of Leusden, Amsterdam, 1741, with a Latin translation.

3rd, '*Biblia Hebraica*,' by Reineccius. 4to. Leipsic, 1739. Filled with remarks, translations of the text into Latin, and some notes on the Internal Sense.

4th, '*Biblia Hebraica cum versione Latina*,' by Sebastian Schmidius. 2nd ed. 4to. Leipsic, 1740.

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* Swedish Chaplain in London: we shall meet him again.

This was the copy from which he worked, and which travelled with him.

He had also four copies of Castalio's Latin Bible—whether of the same or different editions, it is not said.*

After the opening of his spiritual sight, he learned Hebrew, and struggled through the Scriptures twice or thrice; but in solitude, self-taught and late-taught, it is not likely he attained much facility in that difficult language. Schmidius was his hand-book, and in his translations he seldom strays far from his guidance.

He employed no amanuensis even over his elaborate indexes. His manuscript, especially in old age, was difficult to decipher. The English and Dutch compositors, he said, made it out easily; nevertheless his books abound in *errata;* it seems he did not revise his printers' proofs.

In money matters, he was at once liberal and frugal. Those with whom he had dealings, had always to speak of his generosity. He sold his books at unremunerative prices, and gave them away freely. He was not in the habit of alms-giving; "for," he used to say, "most of "those who beg are either lazy or vicious, and if from "softness you give them money without inquiry, you do "harm rather than good." Nor did he lend money; "for "that is the way to lose it; moreover I require what I "have for travelling and printing."

Nicholas Collin, student at Upsal, read in the University library the '*Arcana Cœlestia*,' '*De Cœlo et de Inferno*,' *etc.* He came to Stockholm in 1765 as tutor in the family of Doctor Celsius, afterwards Bishop of Scania. His curiosity about Swedenborg was active; he heard much about him

* This catalogue was made by A. Nordenskjold after Swedenborg's death, and published in the '*New Jerusalem Magazine*,' p. 87, London, 1790.

in society; and learning that he was accessible and affable he resolved to visit him—

'I waited on him at his house in the summer of 1766, 'introducing myself with an apology for the freedom I 'took; assuring him that it was not in the least from 'youthful presumption (I was then twenty), but from a 'desire of conversing with a character so celebrated. He 'received me very kindly. It being early in the afternoon, 'delicate coffee without eatables was served, agreeable to 'Swedish custom: he was also, like pensive men in general, 'fond of this beverage.

'We conversed for nearly three hours, principally on 'the nature of Human Souls, and their states in the 'Invisible World; discussing the principal theories of 'Psychology by various authors; among them the cele- 'brated Doctor Wallerius, late professor of Natural The- 'ology at Upsala. He asserted positively, as he often does 'in his works, that he had intercourse with the spirits of 'deceased persons.

'I presumed therefore to request him as a great favour, 'to procure me an interview with my brother, who had 'departed this life a few months before—a young clergy- 'man officiating in Stockholm, and esteemed for his devotion, 'erudition, and virtue. He answered, that God having for 'wise and good purposes separated the World of Spirits 'from ours, a communication is never granted without 'cogent reasons; and asked what my motives were. I 'confessed I had none besides gratifying brotherly affection, 'and an ardent wish to explore scenes so sublime and inter- 'esting to a serious mind. He replied, that my motives 'were good, but not sufficient; that if any important spi- 'ritual or temporal concern of mine had been the case, he 'would then have solicited permission from the Angels who 'regulate those matters.

'We parted with mutual satisfaction; and he gave me

'an elegant copy of his '*Apocalypse Revealed*' for Doctor 'Celsius.'*

Collin went to America and settled in Philadelphia as rector of the Swedish Church in that city. Frequent inquiries were addressed to him concerning Swedenborg, and to one he replied—

'Being very old when I saw him, he was thin and pale, 'but still retained traces of beauty, and had something very 'pleasing in his physiognomy, and a dignity in his tall and 'erect stature.'

To another—

'Swedenborg was of a stature a little above the common, 'of very perfect form, erect and easy in his carriage, with a 'placid expression of dignity beaming from his countenance. 'He was always ready to converse freely on subjects relat-'ing to either world, but singularly unapt to obtrude his 'ideas on others.'

Collin further said, that he had never heard him spoken of as insane in Sweden, and that in Stockholm 'no one 'presumed to doubt that he held some kind of supernatural 'intercourse with the Spiritual World.'†

From Atterbom, the Swedish poet, we have an account of another interview with Swedenborg, but, as we shall see, of more than doubtful authenticity. Thus it runs—

'The occurrence took place with a distinguished and 'learned Finlander,‡ who, during the whole of his life, 'believed rather too *little* than too *much*.

'This learned man, when a young graduate on his 'travels, came to Stockholm where Swedenborg was living.

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* From an account of Swedenborg, published by Collin in 1801 in the '*Philadelphia Gazette*,' and often reprinted.

† '*New Jerusalem Magazine*,' Boston, 1849.

‡ Gabriel Henry Porthan, Professor in Abo, and noted in Swedish literature as an antiquary and humanist. He died in 1804, aged 65.

'Far from being a Swedenborgian, he on the contrary 'regarded the renowned visionary as an arch-enthusiast; 'still he thought it his duty to visit this wonderful old man, 'not merely out of curiosity to see him, but also from a 'cordial esteem for one who in every other respect was a 'light of the North, and a pattern of moral excellence.

'On his arrival at Swedenborg's house, he was shewn 'into the parlour by a good-humoured old servant, who 'went to an inner apartment to announce the stranger, and 'immediately returned with an apology from his master, as 'being at that moment hindered by another visit, but which 'would probably not be of long duration; on which account 'the young graduate was requested to be seated for a few 'minutes, and was left in the parlour alone.

'As he happened to have taken his seat near the door of 'the inner apartment, he could not avoid hearing that a 'very lively conversation was going on, and this, during a 'passage up and down the room: in consequence of which 'he alternately perceived the sound of the conversation at 'a distance, and then immediately near himself: and plainly, 'so that every word might be heard.

'He observed, that the conversation was conducted in 'Latin, and that it was respecting the antiquities of Rome: 'a discovery, after which, being himself a great Latinist, 'and conversant with those antiquities, he could not possibly 'avoid listening with the most intense attention. He was 'somewhat puzzled however when he heard throughout 'only *one* voice between longer or shorter pauses; after 'which the voice appeared to have obtained an answer, and 'to have found in the answer a motive for fresh questions. 'That the *hearer* of the person conversing was Swedenborg 'himself, he took for granted, and the old man was observed 'to be highly pleased with his guest; but who the guest 'was he could not discover: only the conversation was 'concerning Rome in the time of Augustus.

'As he grew more and more absorbed, the door opened, 'and Swedenborg, who was recognized from portraits and 'descriptions, came into the parlour with a countenance 'radiant with joy. He greeted the stranger, who had 'risen from his seat, with a friendly nod, but merely in 'passing, for his chief attention was fixed upon a person 'who was invisible to the stranger, and whom he conducted 'with bows through the room and out at the opposite door; 'repeating at the same time, and in the most beautiful and 'fluent Latin, various obligations, and begging an early 'repetition of the visit.

'On re-entering, Swedenborg went straight to his later 'guest, addressing him with a cordial squeeze of the hand—

'"Well, heartily welcome, learned sir! Excuse me for '"making you wait. I had, as you observed, a visitor."

'The traveller, amazed and embarrassed—

'"Yes, I observed it."

'"And can you guess whom?"

'"Impossible."

'"Only think, my dear sir—Virgil! And do you '"know: he is a fine and pleasant fellow. I have always '"had a good opinion of the man, and he deserves it. '"He is as modest as he is witty, and most agreeably '"entertaining."

'"I have also imagined him to be so."

'"Right! and he is always like himself. It may '"perhaps not be known to you, that in my youth I '"occupied myself much with Roman literature, and even '"wrote a multitude of *Carmina*, which I had printed at '"Skara."

'"I know it, and all judges highly esteem them."

'"I am glad of it; it matters little that their theme '"was my first love. Many years, many other studies, '"occupations and thoughts, lie between that time and the '"present; but the unexpected visit of Virgil awoke a

'"crowd of youthful recollections; and when I found him
'"so pleasant and so communicative, I resolved to avail
'"myself of the opportunity and inquire concerning things
'"of which no one could yield better information. He
'"has promised to come again ere long—but let us talk of
'"something else! It is so long since I have met one from
'"Finland; and besides a young academician! Come in,
'"and sit down with me. To what can I help you? Now
'"give me an account of everything you can, old and
'"new."

'I subsequently visited the old man several times, but 'never again did I perceive in him the least eccentricity, 'nor did he ever again refer to anything supernatural or 'visionary. I held him in gratitude for his learned con- 'versation and his exceeding kindness in word and deed, 'but mingled with regret, that at a certain point a screw 'in the venerable man was loose or fallen away.'*

A pretty piece of fiction!—founded on how much fact we shall not try to determine. Be this however noted: Atterbom printed the story in 1841. Where did he get it? From the learned Finlander, who died in 1804? No: but from Bishop ——, a friend of the learned Finlander!† Thus full seventy years intervened between the interview and its publication. Beyond the suspicious pedigree of the story, the absurd incident of Swedenborg conducting Virgil to the door betrays the hand of the novelist.

There is no sign in Swedenborg's writings, that he cared either for Latin history or antiquities. Only two Romans of note appear in his pages—Augustus and Cicero; and to the latter he gave more than he received. The notice of Augustus is slight—

* '*Svenska Siare och Skalder*' (*Swedish Seers and Bards*). Upsal, 1841.

† See Dr. Wilkinson's '*Swedenborg: a Biography*,' pp. 159 and 160.

Augustus.

'I spake with Augustus. He was an upright man, but 'he had a peculiar sphere of authority, which made him 'unwilling that any one should accost him; thus he so 'restrained me that I did not dare to address him; perhaps 'because he thought this would savour of undue boldness 'towards him.

'He shewed me a round or oval window, which he had 'in his palace, through which, he said, he looked at those 'who were without and secretly explored their quality: 'and that when he found any one who pleased him, he 'advanced him to office and honour, when as yet the man 'knew and expected nothing.

'He was with me several hours.'*

Cicero.

About Cicero, he writes with some indecision—

'I conversed with one who in ancient times was ranked 'amongst those of superior wisdom, and was consequently 'well known in the learned world. I conversed with him 'on various subjects, *and it was given me to believe that he* '*was Cicero.* I knew that Cicero was a wise man, and 'therefore I spoke with him concerning wisdom, intelli- 'gence, order, the Word, and lastly concerning the Lord.'

He found in Cicero a mind in happy accord with his own—

'Concerning wisdom he said, that there is no wisdom 'but that which relates to life, and that anything else does 'not deserve the name: concerning intelligence he said, 'that it is derived from wisdom: and concerning order, 'that it is from the Supreme God, and that to live in His 'order is to be wise and intelligent.

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* '*Diarium Spirituale*,' No. 4.418.

'As to the Word, when I read him a passage from the 'Prophets, he was exceedingly delighted, and especially, 'that every name and every expression should signify 'interior things; and he was amazed, that the Learned at 'this day are not delighted with such a study. I perceived 'clearly, that the interiors of his mind were open; but he 'said he could not hear any more: the holiness of the 'Word so affected him, that it was more than he could 'bear.

'At length I spoke with him concerning the Lord, 'saying, that He was born a Man, but was conceived of 'God; that He put off the Maternal Human and put on 'the Divine Human; and that it is He who governs the 'Universe. To this he replied, that He knew many things 'respecting the Lord, and perceived in his own way, that 'the salvation of Man was not possible except by such 'means as I had described.'*

Linnæus (1707-1778) and Swedenborg (1688-1772) were almost life-long contemporaries, kinsmen†, and neighbours, but we have no particulars of their acquaintance. Linnæus had a lively interest in divinity; he delighted to discuss with the theologians of Upsala; and his posthumous work, '*Nemesis Divina*,' exhibits an original habit of thought, and many coincidences with Swedenborg, but with no allusion to him. Swedenborg is as reticent on his side, though, in the last work he published, he went out of his way to condemn the doctrine of Sexes in Plants, thus delivering his dogma—

'It is maintained by many of the Learned, that the 'vegetation, not only of trees, but of all shrubs, corresponds

* '*De Cœlo et de Inferno*,' No. 322 and '*Diarium Spirituale*,' No. 4,415.

† Linnæus married Sara Elizabeth Morœus, a grand-daughter of Swedenborg's aunt, Bishop Svedberg's sister.

'with human prolification. I will therefore make a few 'observations on the subject.

'In the Vegetable Kingdom there are not two sexes: 'every Plant is male: the Earth is the female—the common 'mother of Plants; for she receives their seeds, causes 'them to open, carries them as in a womb, nourishes them, 'brings them forth, and afterwards sustains them. . . .

'Let no one be surprised to hear it asserted, that all 'Plants are males, and the Earth, or soil, female; for, 'according to the testimony of Swammerdam, founded on 'ocular experience and recorded in his '*Biblia Naturæ*,' bees 'have also one common mother, from whom the hive is 'produced; and if they have only one mother, Why may 'not the same be true of all Plants?

'That the Earth is a common mother may be illustrated 'by the circumstance, that the Earth in the Word signifies 'the Church, and the Church is the common mother of all 'her members, as she is also styled in the Word.'*

If this queer passage ever fell under the eye of Linnæus, it must have amused him. The seeds of Plants, and the secretion of the males of Animals unfortunately share a common designation—*semen*, with nothing in common. The male secretion corresponds to the pollen of Plants, and the seeds of Plants to the eggs of birds, fishes, and insects. The Earth in the widest sense is indeed a mother, but is no more mother to a Plant than to an Animal. The Plant is more immediately related to the Earth, but the Animal no less really: distance does not affect dependence. The Plant is nurtured *in* the Earth: the Animal is nurtured *from* the Earth *through* the Plant; and if carnivorous by yet another remove. The Animal instead of being affixed

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* '*Vera Christiana Religio*,' No. 585; also '*De Amore Conjugiali*,' No. 206. In the '*Economy of the Animal Kingdom*,' Vol. II., the same opinion is expressed, proving it to be one of early formation.

like the Plant to its source of nutriment carries its nutriment about in a stomach out of which, as from a root, it grows.

His notions about generation betrayed him into odd assertions, as for instance—

'That the Soul is derived from the Father and is only 'clothed with a Body from the Mother is evident from the 'circumstance, that a child of a Negro or Moor by a White 'or European Woman is born black, and *vice versâ*.'*

Had he never seen or heard of a Mulatto? Moreover if even his statement were correct it would overset his doctrine; for surely the colour of the skin is an attribute of the Body, and not of the Soul, and should therefore follow the Mother.

In 1768, Swedenborg again left Stockholm for London. As he was leaving town he met Robsahm, who asked, how he durst venture on such a voyage at the age of eighty, and expressed a fear lest he should not see him again. "Be not "uneasy, my friend," he replied; "if you live, we shall see "one another again, for I have yet another voyage of this "kind to make."

His stay in London was brief. At the close of the year he was in Amsterdam, where he published a work under the ravishing title of—

'*The Delights of Wisdom concerning Conjugial* '*Love, and the Pleasures of Insanity concerning Scor-* '*tatory Love.*'

On the title-page appears his name for the first time—'*By Emanuel Swedenborg, a Swede*'—since his call to his spiritual office. For four-and-twenty years he had exercised his gift anonymously.

* '*De Divina Providentia*,' No. 277.

CHAPTER XXVI.

LOVE AND LUST.*

THE volume before us consists of two parts; the first treats chiefly of Marriage, the second, of Lust.

CONJUGIAL LOVE.

Why Conjugial instead of Conjugal? Probably because Swedenborg liked the softer sound of the first adjective.

Marriage in Heaven.

He opens his theme with a pleasing narrative of a three days' visit, which ten Spirits recently arrived from Earth paid to a Heavenly Society, where they were instructed in the true character of celestial joy, and witnessed the marriage of two young Angels—

'Towards evening there came a messenger clothed in 'linen to the ten Strangers and invited them to a wedding 'next day. They went out to supper, and returning 'to the palace where they lodged, each retired to his 'own chamber and slept till morning. When they awoke, 'they heard the singing of virgins and girls. They sang 'that morning of Conjugial Love, the sweetness of which 'affected the hearers with blissful serenity. At the ap-'pointed hour, their conducting Angel said—

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* '*Delitiæ Sapientiæ de Amore Conjugiali; post quas sequuntur Voluptates 'Insaniæ de Amore Scortatorio.* Ab Emanuele Swedenborg, Sueco. Amstelo-'dami, 1768,' 4to. 328 pages.

'"Make yourselves ready, and put on the garments
'"which the Prince of the Society has sent you."

'As they did so, lo! they shone with light.

'"How is this?" they asked.

'"Because you are going to a wedding. On such
'"occasions, our garments always shine."

'The Angel then led them to the house where the 'nuptials were to be celebrated. The porter opened the 'door, and they were received and welcomed by an Angel 'sent from the Bridegroom, and were shewn to seats ap- 'pointed for them. Soon after, they were invited into 'an antechamber in the middle of which was a table, 'and on it a magnificent candlestick with seven branches 'and golden sconces. Against the wall were hung silver 'lamps, which when lighted diffused a golden hue through 'the atmosphere. On each side of the candlestick were 'two tables on which were set loaves in three rows. In 'the four corners of the room were tables set with crystal 'cups.

'Whilst the strangers were looking at these things, a 'door opened, and in walked six virgins followed by the 'Bridegroom and the Bride hand in hand. They sat down 'opposite the candlestick, the Bridegroom on the left and 'the Bride on the right, whilst the six virgins stood near 'the Bride.

'The Bridegroom was dressed in a robe of bright 'purple, and a tunic of fine shining linen, with an ephod, 'on which was a golden plate set round with diamonds, 'and on the plate was engraved a young eagle, the 'marriage ensign of that Heavenly Society: on his head, 'he wore a mitre. The Bride was dressed in a scarlet 'mantle, under which was a gown which reached from her 'neck to her feet, and ornamented with fine needlework; 'beneath her bosom she wore a golden girdle; and on her 'head, a golden crown set with rubies.

'When they were thus seated, the Bridegroom turning 'himself towards the Bride, put a golden ring on her 'finger, clasped bracelets about her wrists, and drew a 'pearl necklace round her neck, and said—

'"Accept these pledges"—

'And as she accepted them, he kissed her, and said—

'"Now thou art mine," and called her his wife—

'Whereon all the company cried out—

'"May the Divine Blessing rest on you!"

'This benediction was first pronounced by each sepa- 'rately, and then by all together; also in turn by a 'representative sent by the Prince.

'At that instant the chamber was filled with an 'aromatic smoke, which was a token of blessing from 'Heaven. Then the servants in waiting took loaves from 'the tables near the candlestick and cups filled with wine 'from the tables in the corners, and gave to each of the 'guests his own cup and loaf, and they ate and drank. 'After this the husband and wife arose, and the six 'virgins attended them with the silver lamps alit to 'the threshold of their chamber, when the the door was 'shut.'

The Strangers then entered into conversation with the other guests, and had the symbolism of the ceremony explained to them. They were surprised, that no Priest officiated, but a wise one answered—

'"The presence of a Priest is expedient on Earth, but '"not in the Heavens; but even with us a Priest ministers '"in whatever relates to betrothals, and consecrates the '"consent of the partners. Consent is the essential of '"marriage; all else is formality."

'The conducting Angel then went to the Bridesmaids and 'asked them to come and be introduced to the Strangers. 'They consented, but when they drew near, suddenly re- 'treated. The Angel followed them into the room whither

'they had fled to inquire why they had gone off without 'speaking. They replied—

'"We do not know. We perceived something which '"repelled us, and drove us back again. We hope the '"Strangers will excuse us."

'The Angel returned to his companions with the mes- 'sage and added—

'"I guess your love of the sex is not chaste. In '"Heaven we love virgins for their beauty and the elegance '"of their manners; but though we love them intensely, '"we do so chastely."

'"You guess rightly," answered the Strangers, smiling. '"Who could behold such beauties and not feel some '"excitement?"*

Man survives as Man and Woman as Woman through death, with every passion and every function unimpaired. 'I know the Angels are Men and Women and living 'in wedlock; for,' says our Author, 'it has pleased the 'Lord to open unto me the states of Heaven and Hell, that 'they might no longer remain unknown, and their very 'existence questioned.'†

Into the mind of the reader will have started our Lord's reply when asked by the Sadducees, whose wife, in the resurrection, a woman should be, who had been married in succession to seven brothers—"*The children of this world "marry, and are given in marriage: but they which shall be "accounted worthy to obtain that world, and the resurrection "from the dead, neither marry, nor are given in marriage: "neither can they die any more; for they are equal unto the "Angels; and are the children of God, being the children of "the resurrection.*" Luke xx., 34-36.

* Nos. 19 to 22. † No. 39.

Swedenborg cites the passage at length, and meets it in saying, that the Lord referred to spiritual nuptials, which is regeneration, or marriage with Himself; which union is effected on Earth and at the same time in Heaven, and if not on Earth, never.*

Such may be the Internal Sense of our Lord's words, but at first sight it seems a very ineffective explanation of His plain assertion, that "*in the resurrection they neither* "*marry nor are given in marriage;*" yet, pointless as the explanation may appear, it contains a conclusive answer to what may be thought a fatal objection.

For, let us remember, nothing is initiated in Heaven. *There* all which flowers owes its root to Earth; we can never be more in the Spiritual World than we are in germ *here*. Seeds formed *here*, will *there* burst into growths of which we can have no conception, but we shall be limited eternally to the seed brought from Earth. *Here* our field of life may be enlarged in area; *there*, whilst it may be cultivated onwards to eternal perfection, its fences can never be moved. Hence the unspeakable importance of our present terrestrial opportunities.

By death we are introduced to the Spiritual World, and discovered in fellowship with those who are like us—with those who love and therefore think as we do. Here we live in pretences, superficially associated with people in whom we have no inward kinship. Death strips off these accidents, and reveals us in Heaven or Hell where our Hearts are. Then are we beyond change. We have made an irrevocable choice—a choice we can never evade, nor wish to evade; for it is a structural or constitutional choice, which to change would be to change our Love, our Life, our very identity; in short, to annihilate us.

Death is thus an unveiling of work done on Earth.

* No. 41.

Death shuts our eyes on Nature and opens them on Spirit, when we find ourselves AT HOME in the deepest sense; welcomed by spiritual kindred—by brothers and sisters of the heart, and sweetest of all, every Man by some Woman who is to him Wife indeed, and every Woman by some Man who is to her Husband indeed. They are not married *there;* they were married *here* however unconsciously; for as said, nothing is initiated in Heaven. Death only manifests the fact of the inward relation.

In this view, our Lord's words are received in their most literal acceptation—"*In the resurrection they neither marry*, "*nor are given in marriage, but are as the Angels of God.*" Matt. xxii., 30. The marriages of Heaven are effected on Earth; their celebration in Heaven is a mere formality—the recognition of an accomplished union.

It is interesting to observe how poets and preachers encourage bereaved partners to look forward to a re-union beyond the grave. To go no further than Mr. Tennyson; he represents King Arthur addressing the sinful Guinevere—

> "Perchance, and so thou purify thy soul,
> "And so thou lean on our fair father Christ,
> "Hereafter in that world where all are pure,
> "We two may meet before high God, and thou
> "Wilt spring to me, and claim me thine, and know
> "I am thy husband"—*

And in his noble dedication of the '*Idylls of the King*' to the Memory of Albert, he addresses the widowed Queen—

> "May all love,
> "*His love, unseen but felt, o'ershadow thee,*
> "The love of all thy sons encompass thee,
> "The love of all thy daughters cherish thee,
> "The love of all thy people comfort thee,
> "*Till God's love set thee at his side again!*"

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* '*Idylls of the King*,' page 254.

Husbands and Wives after Death.

Marriages contracted on Earth are seldom perpetuated in Heaven; for they are rarely perfect unions of heart, and such unions alone have eternal endurance. Husbands and wives commonly meet after death, but, possessing slight spiritual affinity, they soon separate, and in their own Societies meet and mate with their true consorts.

Sexual intercourse is enjoyed in Heaven as on Earth, 'but with vast access of delight, inasmuch as the sensations 'of Angels are far more exquisite than those of Men; nor 'is their venery followed by depression or exhaustion. 'Their vivacity and vigour are fed by a constant influx: all 'who enter Heaven are revived with the bloom and the 'force of youth, and are preserved therein to eternity.'* Let us recall that fine saying, 'In a word, *to grow old in* '*Heaven is to grow young*.'†

No children result from angelic wedlock: for their production, a basis—a physique in Nature is requisite. Instead, 'by their ultimate delights, angelic partners are more 'and more closely united in the marriage of love and 'wisdom: in Heaven, the husband is wisdom, and the wife 'the love thereof.'‡

Devils are also paired in Hell, but their love is lust. Promiscuous intercourse, to which lust is prone, 'is for-'bidden under pains and penalties.'§

Monks and nuns are set free from their vows after death; some incline to marriage and go to Heaven, some to lust and go to Hell. Bachelors and spinsters, who have been so unwillingly, are united to their congenial partners. Amongst monks and nuns, and bachelors and spinsters, there are some who have altogether alienated their minds

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* Nos. 41, 51 and 53. † See chapter on Heaven and Hell, Vol. I., p. 436.
‡ No. 44. § No. 54.

from wedlock. For them, a region is provided on the sides of Heaven where they dwell content in celibacy. Their presence affects the Angels with melancholy, and the Angels them with fretfulness. The air of their virginity is to Heaven as a cold wind.*

True Conjugial Love.

True Conjugial Love is at this day so rare, that its existence is scarcely recognized. In the hours of courtship and the honeymoon, something of its bliss is revealed, but the glory is dissipated in familiarity, and man and wife stigmatize as romance their early joy in one another. Prolong the gladness of young love, let it widen and deepen with the experience of years, and some idea will be formed of true Conjugial Love.

Conjugial Love under examination is resolved into the attraction which Goodness and Truth have for each other. These in the Lord are one and infinite—in Man and Woman divided and finite, but re-united in their marriage.

'There is a correspondence of this Love with the 'marriage of the Lord and the Church; that is, that as the 'Lord loves the Church and is desirous that the Church 'should love Him, so a husband and wife mutually love 'each other.'†

It is therefore 'in its origin and correspondence celestial, 'spiritual, holy, pure and clean above every other Love.'‡ It is the King of Loves and its activities involve the sweetest pleasures of existence—

'All delights from first to last are collected into this 'Love, and this on account of the superior excellence of its 'Use, which is the propagation of the Human Race, and 'thence the sustenance of Heaven; and as this Use is the 'chief end of Creation, it is fitting, that every blessedness,

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* Nos. 54 and 155. † No. 62. ‡ No. 64.

'satisfaction, delight, pleasantness, and pleasure should be 'collected into it.'*

The possession of Conjugial Love is only compatible with a life in which the Lord's Will and Wisdom are Man's Will and Wisdom. It is because the World is a prey to Self-Love and its delusions, that Conjugial Love is strange to its experience. It was far otherwise in Ancient Times: then Conjugial Love was esteemed the choicest evidence and favour of the Divine Presence.

'*The Origin of Conjugial Love as grounded in the Marriage of Goodness and Truth.*'

The controversy as to the nature of the difference between the Masculine and the Feminine Mind is an old and unending one. All feel there is a difference, and all see the difference practically defined in the duties which custom assigns to each sex; but whether the difference owes its cause to creation or education, or partly to creation and partly to education, has been a puzzle to some very shrewd philosophers. Sydney Smith writes—

'A great deal has been said of the original difference of 'capacity between men and women; as if women were 'more quick and men more judicious; as if women were 'more remarkable for delicacy of perception, and men for 'stronger powers of attention. All this, we confess, appears 'to us very fanciful. That there is a difference in the 'understandings of the men and the women we every day 'meet with, everybody, we suppose, must perceive; but 'there is none surely which may not be accounted for by 'the difference of circumstances in which they have been 'placed, without referring to any conjectural difference of 'original conformation of mind. As long as boys and girls 'run about in the dirt, and trundle hoops together, they are

* No. 68.

'both precisely alike. If you catch up one half of these 'creatures, and train them to a particular set of actions and 'opinions, and the other half to a perfectly opposite set, of 'course their understandings will differ, as one or the other 'sort of occupations has called this or that talent into action. 'There is surely no occasion to go into any deeper or more 'abstruse reasoning in order to explain so very simple a 'phenomenon. Take it then for granted, that Nature has 'been as bountiful of understanding to one sex as another.'*

It would be difficult to go wrong with greater perspicuity. The truth of the case is no secret; it has been made known again and again, but as Swedenborg observes, 'Truth 'questioned and denied is to that extent unknown and use-'less.' St. Paul struggled to set forth the reality when commenting on the mystery of Genesis, he wrote—

'A Man is the image and glory of God: but the Woman 'is the glory of the Man; for the Man is not of the 'Woman, but the Woman of the Man; neither was the 'Man created for the Woman but the Woman for the Man; 'nevertheless neither is the Man without the Woman, neither 'the Woman without the Man in the Lord; for as the 'Woman is of the Man, even so also is the Man by the 'Woman; but all things of God.'†

And Milton—

'Not equal, as their sex not equal seem'd;
'For contemplation he and valour form'd,
'For softness she and sweet attractive grace;
'He for God only, she for God in him.'‡

And again Tennyson—

'Woman is not undevelopt Man,
'But diverse: could we make her as the Man,
'Sweet Love were slain: his dearest bond is this,
'Not like to like, but like in difference.'§

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* Article on '*Female Education*,' in '*Edinburgh Review*,' 1810.

† 1 Cor., xi. 7-12. ‡ '*Paradise Lost*,' Book IV., 296-299.

§ '*The Princess*,' Pt. VII.

These opinions of the Apostle and the Poets are consonant with Swedenborg's: he with unequalled precision and fulness describes the differences and relations which they indicate. Let me try to popularize his description.

Man and Woman differ physically; and as the Body is derived from the Mind for its service, we are bound from the diverse Effect to infer a diverse Cause: as their Bodies differ their Minds must differ: and as the root of the Mind is the Will, and the Will is the habitation of the Love, Man's Love and Woman's Love—which is their Life, must be distinct as their sex.

Now, what is the distinction between Man's Love and Woman's Love?

'Man's Love is discoverable in his affection for knowing, 'for understanding, and for growing wise. Knowledge is 'the pursuit of his childhood, understanding of his youth 'and manhood, wisdom of his manhood and old age.

'Woman's Love is discoverable in her affection for 'knowledge, intelligence and wisdom, *not in herself*, but in 'Man.

'Add to this, that the principle of prolification is in the 'Man.'*

These, their mental characteristics, are visibly reproduced in their forms and habits—

'That the intelligence of Women is modest, elegant, 'pacific, yielding, soft, tender—but that of Men, grave, 'harsh, hard, daring, licentious, is very evident from the 'Body, the Face, the tone of Voice, the Conversation, the 'Gestures, and the Manners of each: from the Body, in 'that there is more hardness in the skin and flesh of Men, 'and more softness in that of Women; from the Face, in 'that it is harder, more fixed, harsher, of darker complexion,

* Nos. 33 and 90.

'also bearded, thus less beautiful in Men;* from the tone 'of Voice, in that it is deeper with Men, and sweeter with 'Women; from Conversation, in that with Men it is loose 'and daring, but with Women, modest and gentle; from 'the Gestures, in that with Men they are strong and firm, 'whereas with Women they are timid and feeble; from the 'Manners, in that with Men they are bold, but with Women 'they are elegant.

'How far from the very cradle the genius of Men differs 'from that of Women, was made clearly evident to me 'from the study of a number of boys and girls. I saw 'them at times through a window in the street of a great 'city, where more than twenty assembled every day. The 'boys in their pastimes were tumultuous, vociferous, apt to 'fight, to strike, and to throw stones at each other; whereas 'the girls sat peaceably at the doors of the houses, some 'playing with little children, some dressing dolls or working 'on bits of linen, and some kissing each other; and to my 'surprise, they yet looked with satisfaction at the boys 'whose pastimes were so different from their own. Hence 'I could see plainly, that a Man by birth is Understanding, 'and a Woman, Love; also the quality of each, and what 'each would be without conjunction with the other.'†

Let me repeat these distinctions, so that there may be no mistake about them.

Man is the Love of knowledge, understanding, wisdom. He is acquisitive, enterprising, inventive. He searches for information, strives to understand Nature, and delights in

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* The superiority of Woman's beauty over Man's was disputed by Humboldt. "Why," asked a friend, "is Man an exception among animals? "The male of all animals is the most beautiful." Humboldt paused, and then answered, "Man is no exception. It is only in courtesy, that we allow "superiority to Women."

† No. 218.

the application of the truths he has won. Thus his Love takes Form as Intellect.

In Woman we discover no such aptitudes. She cares nothing for science in itself, and has neither desire nor ability to extend its frontiers; but science and wisdom realized in Man, she loves; and therefore on Man she rests absolutely for nurture, guidance and defence. Man loves science for itself; Woman loves science in Man. Such, says Swedenborg, is the difference between Man and Woman's Love.

In this view we see Man as a centre of which Woman is the circumference—an oak about which she twines as vine or ivy. Man's Love displays itself as Intellect: Woman is a ring of Love around that Intellect. Her life is the worship of his. Her Intellect is formed for the reception and appreciation of his.

More: Woman is derived from Man. The Love of Man's Intellect (which Woman essentially is) exists in Man himself. We behold it in the pride of his own understanding, when Narcissus like he gloats over his own graces. Such Love in Man we abhor; yet this Love which in him moves us to loathing, is nothing but Woman in him. That a Wife should hold her Husband's Intellect in reverence, and that she should find in its dictates the order and strength of her life, is for her the fulness of bliss. It is the articulate or inarticulate longing of every true Woman to be brought to him, whom she can honour and obey, and girdle with her Love. Charlotte Brontë, with that accurate and profound knowledge of woman's heart which her novels display, describes Miss Shirley Keeldar desiring 'a husband whose approbation can re-'ward—whose displeasure punish me. A man I shall feel 'it impossible not to love, and very possible to fear:' and when Mr. Sympson, her guardian, recommends Sir Philip, the case is still further illustrated. Shirley objects—

"Our dispositions are not compatible."

"Why, a more amiable gentleman never breathed."

"He is very amiable—very excellent—truly estimable, "but *not my master*, not in one point. I could not trust "myself with his happiness: I would not undertake the "keeping of it for thousands: I will accept no hand which "cannot hold me in check."

"I thought you liked to do as you please: you are "vastly inconsistent."

"When I promise to obey, it shall be under the con- "viction that I can keep that promise: I could not obey a "youth like Sir Philip. Besides, he would never command "me; he would expect me always to rule—to guide, and "I have no taste whatever for the office."

"*You* no taste for swaggering, and subduing, and "ordering, and ruling?

"Not my husband: only my uncle."

"Where is the difference?"

"There *is* a slight difference: that is certain. And I "know full well, any man who wishes to live in decent "comfort with me as a husband must be able to control "me."

"I wish you had a real tyrant."

"A tyrant would not hold me for a day—not for an "hour. I would rebel—break from him—defy him."*

The truth is, no Woman is happy who does not find in her Husband her master. Wives indeed try to rule, but they try as engineers test bridges by passing enormous weights over them. If the bridge endures the strain, the engineer is satisfied: if the Husband yields, the Wife's triumph is her despair.

That a man should delight in his Intellect as his Wife does, we rightly regard as abominable self-abuse. There-

* '*Shirley*,' pp. 452-53.

fore says our Author, it was provided, that Man's love of his own wisdom should be taken out of him and made Woman. The process is described in the mysterious allegory in Genesis—

'Jehovah said, "It is not good that Man should be '"alone; I will make him a help meet for him:" and He 'caused a deep sleep to fall upon Adam, and he slept: and 'He took one of his ribs, and closed up the flesh instead 'thereof: and the rib, which He had taken from Man, 'made He a Woman, and brought her unto the Man: and 'Adam said, "This is now bone of my bones, and flesh of '"my flesh: she shall be called Woman, because she was '"taken out of Man."'*

This doctrine of the derivation and dependence of Woman on Man will not meet with ready favour from those who are committed to the 'woman's rights' view of the sexes; yet a contrary doctrine will have to suffer all the disasters to which fancy is subject from fact.

It is broadly asserted, that Woman initiates nothing; that in all respects, mental as physical, Man is father and she mother; that whatever is in her was first in him.

Woman's name has no place among inventors and discoverers; nothing in art or science owes birth to her brain. She has kept house for the world since the world began, but it is questionable whether she ever devised or improved fire-place or cradle, pot or pan, needle or thread. If by compulsion she trades, she never ventures out of the rut of custom; if she grows rich, it is by accumulation, or the industry of routine—never by adventure or speculation. She dislikes change—is naturally conservative. She has had ample practice in literature, but the critic vainly explores her volumes for original thought: her best

* Nos. 193 and 194: 'No Man can possibly love his Wife with true Conjugial Love, who is vain and conceited of his own intelligence.'

efforts never exceed a skilful disposition of Man's wares—a millinery of his thoughts after his own methods.

'Some suppose that Women are equal to Men in intel-'lectual vision, and justify their supposition by the works 'of certain learned Authoresses; but these works were 'examined in the Spiritual World in the presence of the 'Authoresses, and were found to be the productions, not 'of judgement and wisdom, but of ingenuity and wit; and 'what proceeds from these, on account of the neatness and 'elegance of the style, has the semblance of sublimity 'and erudition, yet only in the eyes of those to whom 'ingenuity and wit are as judgement and wisdom.'*

Woman brings no truth to light, nor does she restore forgotten truths to new life; nor does she forge new theories or arguments. Is there even a phrase or proverb which can be traced to her tongue? Her moral superiority is sometimes alleged, but ignorantly. She never inaugurates reformation. She rises as Man rises, and sinks as he sinks: history and ordinary experience prove, that she is ever ready to be as good or as wicked as he is willing to be. Her sympathy with Man is perfect; but her relation to him is wholly subordinate and maternal. She can no more beget ideas than she can beget children.

It may be objected that many Women are wiser than many Men; but the objection is without point. The question is, Whence is the wisdom of wise Women? Their light may be very great, but, Is it not reflected from Men to whom they are as Moons? Nor will the question be fairly treated by references to contemporaries, whom it is impossible to estimate impartially. Their light is level with our eyes, and we are so dazzled by it, that we can neither discern its origin nor quality with certainty. We require the softening effect of distance. Many Women have astonished

* No. 175.

their generation by their feats in art and literature, but how seldom has a feminine reputation outlived a century!

We must distinctly separate Conjugial Love from the passion we share with animals—separate them and unite them. Conjugial Love is essentially mental; it is the attraction of Woman's Mind for Man's Mind—an attraction purely spiritual and exclusively human; but marriage commencing in the Mind descends into the Body and there is consummated in carnal delight.

The Marriage of the Lord and the Church and its Correspondence.

The perfect emblem under which the Lord expresses His relation to Man is that of Bridegroom and Bride, of Husband and Wife, and pursuing the idea, of Father and Mother. In this comparison, He has crowned Marriage with honour and sanctity in the highest.

Every Good Man is the Church in its least form; to every such Man therefore the Lord is Husband. From Him he lives; to him He is all that a Husband is to a Wife. Through conjunction with the Lord, his Will is enlarged with love, and his Understanding made prolific with truths.

'It is a common saying, that as the Lord is the Head of 'the Church so the Husband is the Head of the Wife; 'whence some will infer, that the Husband represents the 'Lord, and the Wife the Church;'* but it is not so. Together Husband and Wife constitute the Church. The Lord is Husband to the Wife as well as to the Man. He is indeed first received by the Man, and through the Man by the Wife,† but both alike are the Lord's. True Husband

* No. 125.

† 'That which is best worthy of love in thy Husband is that of the image 'of Christ he bears. Look on that, and love it best, and all the rest for that.' Oliver Cromwell to his daughter, Bridget Ireton: *London. 25th Oct.*, 1646.

and true Wife are one being—'a perfect Church in which the 'full conjunction of Goodness and Truth is accomplished.'*

The Chaste and the Non-Chaste.

What is Chastity? Where is it to be found?

In the union of one Man with one Woman, and in the satisfaction of their every desire in each other, leaving none loose to stray abroad. Perfect Marriage is perfect Chastity; nothing else is. 'Love truly Conjugial, from its origin to 'its last delights, is pure and holy; so that it may be de-'scribed as purity and holiness; consequently, as essential 'Chastity.'†

'It is to be noted however, that there is no Conjugia 'Love wholly chaste and pure in Men or Angels; something 'of impurity always adheres to them. . . . The same is true 'of all their affections; but the Lord regards Man's domi-'nant motive, and if that is good, it tends to purification 'and improvement continually.'‡

Whilst Chastity can only be predicated of Marriage, the celibacy of youth is not unchaste. It is neither chaste nor unchaste, but simply non-chaste. 'That virgins and young 'men, before the love of the sex is awakened, are commonly 'called chaste, is owing to ignorance of what Chastity is.'§ Neither can Chastity be predicated of 'eunuchs born or 'eunuchs made; they are destitute of the ultimates of 'Love, and what has no basis cannot exist;' to them Conjugial Love 'is a fantasy, and the delights thereof are as 'idle tales:'‖ Nor can Chastity be predicated of those, who

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* No. 63. † Nos. 143 and 144. ‡ No. 146. § No. 150.

‖ No. 151. The Lord's words—"*There are some Eunuchs which were so "born from the mother's womb, and there are some Eunuchs which were made "Eunuchs of men, and there be Eunuchs which have made themselves Eunuchs "for the Kingdom of Heaven's sake. He that is able to receive it, let him receive "it*"—are sometimes adduced by Roman Catholics to sanction Celibacy; but it may be answered, that a Celibate is not a Eunuch, and if we are to be

do not regard adulteries as sins; still less of those, who do not regard them as injurious to society; such have nothing chaste in them—the very word is void of meaning: Nor of those who abstain from adulteries for prudential reasons, as decency, impotence, age, poverty, dread of vengeance and disease: Nor of those, who consider Marriage unchaste and merely the reputable mode of lust: Nor of those who renounce Marriage in vows of perpetual celibacy; these throw contempt on Marriage, which is Chastity, and kill its possibility in themselves, unless happily some seed of Conjugial Love survive.*

This claim which Swedenborg advances for Marriage as identical with Chastity, is a fine instance of that divine common-sense, which is the pre-eminent distinction of his genius. Celibacy at the best, is an imaginary virtue. There is no more credit in indifference to the sex than in the privation of any other faculty—in indifference to music, or colour, or food, or pleasure of any sort: but Celibacy cannot escape as a neutral quality. Passing for the virtue of purity, it is a grand source of impurity. The nastiest places are the minds of Celibates; for as Blanco White testifies—

'I have seen the Human Mind at various stages of 'elevation and debasement, but Souls more polluted than

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bound by the Letter, let us be bound. The Lord's words, says Swedenborg, involve a deep arcanum. In the three orders of Eunuchs are described the three orders of Angels: 1st. Eunuchs born are Celestial Angels—pre-eminent children of God in whom Love predominates: 2nd. Eunuchs made of men are Spiritual Angels—those in whom Wisdom predominates: 3rd. Eunuchs made of themselves are Obedient Angels—those who do what is right from fear or for reward.—'*Arcana Cœlestia*,' No. 394, and '*Apocalypsis Explicata*,' No. 710. A Eunuch in the spiritual sense signifies one who *in Marriage* abstains from whoredoms.—'*De Amore Conjugiali*,' No. 156.

* Nos. 152 to 155.

'those of some of the professed Vestals of the Church of 'Rome never fell within my observation.'*

In Celibacy clean and honest passion is transmuted into filthy dreams, waking and sleeping. In Mr. James's words—

'Appetite and passion never exert a controlling and 'therefore degrading influence, until they have been 'rendered fierce by some foolish asceticism, some silly 'voluntary humility on our part, or some accidental star- 'vation. Reduce the appetites to a famished condition, 'imprison them as you do a tiger, allowing them only a 'stinted measure of nutriment, or so much as they can 'compass clandestinely, and of course you insure them the 'tiger's force and ferocity. Thus the unhappy and un- 'handsome monk, who from some spiritual insanity, some 'morbid ambition to achieve an extraordinary personal 'holiness, or a greater nearness to God than common 'people enjoy, sets himself to deny and starve out the 'most honourable and benignant of our natural appetites, 'often finds his interior thought polluted by the most 'unclean images, and his whole life turned into a sordid 'conflict with the basest of concupiscences: a conflict from 'which happily there is no deliverance but in the renuncia- 'tion of his proud and delusive spiritual aims. In their 'ordinary normal aspect, when they are not bedevilled by 'some unseen ghostly interference, growing out of this 'ambition of a preternatural personal sanctity, out of some 'accidental famine, or other enforced deprivation of their 'liberty, the natural appetites and passions are a solace 'and refreshment to our spiritual faculties, rather than a 'burden. Above all things would they be so, if we once 'admitted them to the sunshine of God's recognition; if 'clothed with His smile and restored to their right mind

* Thom's '*Life of J. Blanco White*,' Vol. I. page 70. London, 1845.

'by His cordial benediction, they were henceforth to sit 'undisturbed at His feet: *i.e.* fulfil unimpeded those exter-'nal or organic uses upon which the inmost sanity of our 'hearts and minds is contingent.'*

So far from purity belonging to Celibacy, the presumption is quite the other way. In Marriage alone is a wholesome life possible.

Although Protestants are guiltless of the folly of setting Celibacy over Marriage, they inherit the ascetic curse in their habit of regarding the sexual offices in weakness and shame, and treating them with studied reserve. The existence of the most powerful, the most useful, and the most delightful function in Human Nature, they entirely ignore in education! They leave the first lessons concerning it to be acquired in the obscene gossip and giggle of school boys and girls, and whither those unhappy lessons tend and end, it is superfluous to state. Surely it will not be so for ever!

On the Conjunction of the Minds of Husband and Wife signified by the Lord's words—'They are no more twain but one flesh.'

Woman, as we have seen, is the Love of Man's Understanding—'the Will of the Wife conjoins itself with the 'Understanding of the Man, and thence the Understanding 'of the Man with the Will of the Wife.'† She may therefore be described as a perpetual Desire towards conjunction with him. All her thoughts centre around him. Apart from him she would ask, What is the reason for my existence? It is otherwise with Man. He has many interests independent of Woman. Swedenborg has on this point a great secret to reveal, which we shall receive from his own lips—

'It is unknown at this day, that Love is inspired into

* Note D in Appendix to '*Substance and Shadow*.' † No. 159.

'Man by the Woman; yea, it is universally denied. Wives 'insinuate, that the Men alone love, and that they merely 'admit their affection; and inwardly rejoice, that the Men 'believe so.

'The fact is, nothing of Conjugial, or even Sexual Love, 'originates in Man. That it proceeds from Woman was 'clearly shewn me in the Spiritual World. I was once con- 'versing there on the subject, when the Men under the 'secret influence of the Women, stoutly affirmed, that they 'loved, and that the Women were simply moved by their 'passion. In order to settle the dispute, all the females, 'married and unmarried, were completely removed, whereon 'the Men were reduced to a very unusual condition, such 'as they had never before experienced, and of which they 'greatly complained. Whilst they were in this state, the 'Women were brought back.

'They addressed the Men in the most tender and fasci- 'nating manner; but the Men were indifferent, turning 'away and saying, "What is all this fuss? What are '"these Women after?" Some replied, "We are your '"Wives;" to which they rejoined, "What is a Wife? '"We do not know you!" whereat they wept.

'At this crisis of the experiment, the feminine influence 'broke through the impervious crust which had been per- 'mitted to enclose the Men, when instantly their behaviour 'changed, and they heartily acknowledged the Women.

'Thus the Men were convinced, that nothing of Con- 'jugial, or of Sexual Love, resides with them, but only 'with Women. Nevertheless, the Women subsequently 'converted them to their former opinion, admitting, that '*possibly some small spark of Love might pass from the Men* '*into their breasts.*'*

That last touch is inimitable.

* No. 161.

Women, as a matter of course, will resent this as outrageous, and some Men too; but does not Swedenborg strike something very like the truth? It is not meant, that Men do not love Women; that would be absurd; but that the excitation proceeds from Woman, that Love is inspired and sustained from her heart, and that her Love is felt in the Man as his own. It was asserted by one of rare insight into the mysteries of Human Nature, that in true Love it was always the Woman who first perceived and desired the Man, and secretly incited him to approach. We indeed know, that a Woman often loves where the Man is indifferent, but no Man can love where the Woman is really careless or contemptuous: the source of Love in the latter case does not exist. Absolutely—

'There is not any Conjugial Love appertaining to the 'male sex; it appertains solely to the female sex, and from 'this sex is transferred to the male.'*

It is no answer, that many a Man is desperately in love, where the Woman is quiescent or scornful. We may be satisfied, that if the law of Conjugial Love laid down be true, there are no exceptions to it; and that therefore, the Man's pertinacity is secretly fed from the Woman's admiration; when she ceases to affect, he will cease to pursue.

The conjunction of Minds induced by Conjugial Love is accompanied by many most exquisite physical sensations; as for example, the thrills which result from the congress of Bosoms; 'and this because the Breast is the seat of the 'heart and lungs, which mediate between the Mind and 'Body: thus the Breast is as it were a royal council 'chamber and place of assembly around which the Body 'lies as a populous city.'†

Then there is a general sphere which emanates from the

* No. 223. † No. 179.

Body and the Mind, and which is felt as an indescribable pleasantness about those who are sympathetic—

'I have been informed by the Angels, that this sphere 'issues lightly from the back, but more densely from the 'breast where it is conjoined with the respiration; and that 'this is the reason why married partners of discordant 'affections lie in bed back to back, whilst those who are 'accordant, mutually turn towards each other.'*

Mere Sexual Love is dissipated with gratification, but Conjugial Love, whilst including Sexual Love, continues to develope in strength and intensity to eternity. Moreover a Wife by the reception of her Husband's seed in which is his life, absorbs his essence, and thereby is more and more closely conformed to his likeness in whom is her supreme joy.†

Hence in Heaven, a Husband and Wife are not spoken of as two, but as one Angel. They even feel as if they were one flesh. Such experience is rare on Earth, not only because Conjugial Love is uncommon, but because the gross natural body absorbs and deadens sensation.‡

'In Conjugial Love exists innocence, peace, inmost 'friendship, full confidence, and a desire to do every good 'to each other; and the states derived from these are 'blessedness, satisfaction, delight and pleasure, and from the 'eternal enjoyment of these is derived heavenly felicity.'§

The Change of Mind induced by Marriage.

Human existence is a perpetual progress—a perpetual change. In some the process of change is rapid, in some slow; and amongst the means of change, none is more radical than Marriage.

In true Marriage, the Wife finds an Understanding in accord with her Will, and the Husband a Will in accord

* Nos. 171 and 224. † Nos. 162 and 172. ‡ No. 178. § No. 180.

with his Understanding. The Woman desires the Man for what she lacks, and the Man is comforted in what the Woman supplies; the imperfection of each is met in the fulness of the other. In Husband and Wife we behold Consummate Man.

The developement of Life in true Marriage far exceeds what is possible in the arctic climate of Celibacy. The Woman's Love is at once magnified and chastened in her consort's Wisdom, and the Man's Intelligence brings forth abundantly in the warmth of his consort's appreciation and sympathy.

In writing thus of Marriage an ideal is indicated of which we have little experience on Earth where Men and Women are mated with the motives of hucksters and brutes. Yet even on such base terms, Marriage is rich with blessing. The birth of children and the affections they evoke, the softening of the Man in the tenderness of the Woman, and the invigoration of the Woman in the strength of the Man, are better a thousand fold than the hardness, the selfishness, the fretfulness, the impurity, and the conceit, which are almost inevitably engendered in Celibacy.

As the world grows older and wiser, true Marriages will more and more abound, and the offspring of such unions will attest and extend the virtues and graces of the parents—

'Children born of parents in true Conjugial Love 'derive from them an inclination, if sons, to see the Truths 'which belong to Wisdom, and if daughters, to love what 'Wisdom teaches. Hence they inheirit a superior ability 'for the reception of the Church and Heaven.'*

Universals respecting Marriages.

'So many are the things relating to marriage,' observes

* Nos. 202 and 204.

our Author, 'that to speak of them at length would swell 'this little book into a large volume.'* Under the above inclusive heading he therefore briefly dispatches various odds and ends, and among them these—

'*The Sense of Touch belongs to Conjugial Love*'—Every Love receives its peculiar gratification at the Senses, and as Conjugial Love is the summary of all Loves it is fed at every Sense, but specially at the Sense of Touch, (which is the basis of all the Senses) where it suffers exquisite delight in a multitude of titillations; 'but,' says Swedenborg, 'we leave the further consideration of the matter to 'lovers.'†

'*With those who are in true Conjugial Love, the happiness 'of dwelling together increases*, because they love each other 'with every sense. The Wife sees nothing more lovely 'than the Husband, and the Husband sees nothing more 'lovely than the Wife; neither do they hear, touch, or 'smell anything more lovely: hence the happiness they 'enjoy in living in the same house, chamber, and bed. 'You that are Husbands can attest this—at any rate from 'the memory of those hours when your Wife was the 'only one of the sex you loved.

'That the case is the reverse with partners who are not 'in Conjugial Love is well known.'‡

In true Conjugial Love Husband and Wife enter continually into closer union with the perpetual desire to be one Man, and with an underlying sense, that their union is eternal. If they thought for an instant, that their connection was to be dissolved, 'it would be as if they were 'cast down from Heaven—

'On a certain occasion an Angelic Couple were present 'with me, when an idle disorderly Spirit, who was talking 'craftily, removed the belief that their union was eternal,

* No. 209. † No. 210. ‡ No. 213.

'whereon they began to moan, saying, they could not live 'any longer, and that they felt such misery as they had 'never felt before. When their unhappiness was perceived 'by their comrades in Heaven, the mischievous Spirit was 'driven away, and their faith in eternity restored, and in 'gladness they tenderly embraced each other.

'The case is similar with affectionate Couples on Earth. 'They have an inward conviction of their eternal union; 'should the thought of death intrude, they are grieved, but 'their hope revives in the conviction of life beyond the 'tomb.'*

'*Conjugial Love is an efflux from the Lord, which flows 'through Heaven and pervades the Universe even to its ultimates* '—Thus it is, that there are Marriages in Heaven, and the 'most perfect ones in the Inmost or Supreme Heaven; and 'the efflux does not cease with Man, but, varied according 'to grades and forms of reception, it pervades the Animal 'Kingdom even to worms, and the Vegetable Kingdom 'from olives and palms to the smallest grasses. Its influ-'ence is more extensive than the heat and light of the Sun, 'for it operates in winter and night, especially with Men.'†

Conjugial efflux is received by the Woman and applied to the Man who absorbs it as his own. In perfect Marriage this efflux is exclusively received by the Husband from the Wife. 'At this day, this statement is an arcanum; and 'yet not an arcanum; for who does not know, that a 'faithful bridegroom is affected solely by his bride, and is 'sexually indifferent to all the rest of womankind?'‡ and how is he so, except on the terms stated?

Conjugial Love exists alone in the Good—in those who shun evils as sins; wherefore it happens on Earth, that one partner in Marriage 'may be as to Mind in Heaven whilst 'the other as to Mind may be in Hell.' In such cases, there

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* Nos. 215 and 216. † Nos. 222 and 225. ‡ No. 224.

is inwardly a total aversion of spirit, whatever decency may prescribe outwardly. Death dissolves the bondage, and sets the Good Soul free to discover the Heart in conjugial affinity with itself.* There are moreover Marriages in which both Husband and Wife are as to their Minds among the Angels, but being of diverse genius, they are not conjugially united. Death is for them likewise a separation and deliverance in order that they make seek and find their own.

'*For all, the Lord provides Similitudes, if not on Earth, then in Heaven*'—All who enter Heaven, whatever may have been their condition on Earth, meet and wed with kindred Spirits. 'The Lord provides that conjugial 'pairs be born; and all the delights of Heaven spring 'from Conjugial Love as sweet waters from a fountain 'head.

'I have heard from the Angels, that when a pair who 'have been educated from childhood in Heaven become 'marriageable, they meet in some place as by chance. 'When they see each other, they instantly know, as by a 'kind of instinct, that they are a pair. The youth, by an 'inward dictate says, She is mine, and the maiden, He is 'mine; and by-and-bye they accost each other, and betroth 'themselves.

'It is said by chance, by instinct, and by dictate: the 'meaning is by Divine Providence.'†

'Maidens in Heaven, like their sisters on Earth, conceal 'their inclination to Marriage from an innate prudence. 'The Youths there, in their masculine eagerness, know no 'otherwise than that they move the Maidens to love; when 'the fact is quite the reverse, their passion being an influx 'from the Women.'‡

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* No. 226. † No. 229. ‡ No. 187.

The Causes of Coldness, Separation and Divorce.

Swedenborg now descends to the treatment of Marriages which are so only in name—to civil contracts in which the heart has only a slight or limited interest. The causes of coldness he enumerates with the coolness of a lawyer; and the shrewdness wherewith he takes account of health and wealth, rank, estate and chattels reminds us, that our Author was the son of a certain Bishop of Skara.

Love is the heat of Life, and the absence of Love is spiritual cold. Sexual Love is derived from and simulates Conjugial Love, and people marry under its influence and fancy themselves conjoined for ever; but as its fervour abates, the truth is revealed, that their Minds have no real affinity. Spiritual cold supervenes; they grow callous towards each other; and, in the worst cases, 'discord, dis-'dain, and aversion ensue, and at last separation from bed 'and board.'

The causes of cold, he divides into three—I. Internal, II. External, and III. Accidental.

I. The Internal causes are religious. The first of these is the rejection of religion by both partners. With such Conjugial Love is impossible. 'They will ridicule the 'truth, that every one has Conjugial Love according to 'his state in the Church, and will probably laugh at its 'very mention. Be it so. They are to be pardoned, for they 'can no more distinguish between marriage and adultery 'than a camel can go through the eye of a needle.'*

A second is, that one partner is religious and the other not. 'They cannot live together harmoniously. The 'irreligious husband cannot look the religious wife in the 'face, or breathe with her, or speak to her except in a 'subdued tone, or touch her with the hand, and scarcely

* No. 240.

'with the back; for the cold descends from the soul even 'to the cuticle. Hence such marriages dissolve of them-'selves. It is well known, that an impious man thinks 'meanly of his wife; and all who are without religion are 'impious.'*

A third is, that the partners are of different religions. In true Love, a wife is attached to her husband through trust in his wisdom. If therefore she is of a different religion, it is obvious, that the very reason of Love is absent. Here is an experience to the point—

'I was once wandering through the streets of a great 'city [London most likely] seeking for a lodging. I 'entered a house inhabited by a man and wife of diverse 'religion. I was ignorant of the circumstance, when the 'Angels instantly accosted me, saying, "We cannot remain '"with you in that house; for the married partners differ '"in religion." This they perceived from the internal 'disunion of their souls.'†

A fourth is, false religion, which in so far as it prevents union with the Lord prevents that union of souls, which is dependent on union with Him.

Nothing is more common than such internal cold, but it is concealed from the world under cover of politeness and bustling kindliness. Partners between whom a frozen void exists can know nothing of the satisfaction and the bliss of that Love, which commencing in the inmost of the Mind terminates in the outmost of the Body; and should they read or hear of its ineffable joys, they will deride them as fabulous romance.‡

II. A first cause of external cold is 'dissimilitude of 'mind and manners induced subsequent to birth by educa-'tion, social intercourse, and consequent habits; as for 'example, of an ill-bred man or woman to a well-bred one,

* No. 241. † No. 242. ‡ No. 244.

'of neatness to slovenliness, of quarrelsomeness to gentle-
'ness. Such marriages are like the conjunction of sheep
'with goats, stags with mules, turkeys with geese, yea as of
'dogs with cats.'*

A second is, 'that Marriage is ranked with adultery,
'only that one is sanctioned by law and the other is not.
'A wife is thus equalled with a harlot, and the man is an
'adulterer, if not in body, yet in spirit.'†

A third is, 'a strife for pre-eminence, which changes the
'freedom of Love into servitude. During such strife, if
'the minds of the partners were laid open, they would
'appear as boxers regarding each other with alternate
'hatred and favour; with hatred while in the vehemence of
'strife, and with favour while in the hope of dominion.
'After one has obtained the victory over the other, this
'contention is withdrawn from the externals to the internals
'of the mind, and there abides with its restlessness stored
'up and concealed.'‡

A fourth is, 'a want of determination to business,
'whence comes wandering lust.' Work keeps the mind circumscribed, vigourous and healthy, whilst idleness throws wide its gates to Hell with all its loose desires. Conjugial Love cannot exist with uselessness; it flourishes alone in union with activity and alacrity of life.§

A fifth is, 'inequality of rank and age; as of a lad with
'an old woman, or a girl with an old man; or, as of a
'prince with a maid-servant, or of an illustrious matron
'with a servant man; or of wealth with poverty, unless
'indeed there be a strong congruity of minds, manners
'and desires.'‖

NOTE. 'In the Heavens there is no inequality of age,
'rank, or wealth. As to age, all there are in the flower
'of their youth, and continue therein to eternity. As to

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* No. 246. † No. 247. ‡ No. 248. § No. 249. ‖ No. 250.

'rank, all respect others according to the use they per-'form. The more eminent Angels regard their inferiors 'as brethren; neither do they prefer rank to usefulness, 'but usefulness to rank. When maidens are given in 'marriage, they do not know from what ancestors they 'are descended; for no one in Heaven knows his earthly 'father, but the Lord is the Father of all.'*

Swedenborg next recounts what he considers legitimate causes of separation, as unsoundness of mind, certain states of disease, and impotence. His enumeration of these causes is very curious, but as he recites them in the latter part of his work, we shall, for the present, pass them over. Divorce he only allows in the event of adultery.

III. A first cause of accidental cold originates 'in a too 'free indulgence in sexual intercourse, whereby it becomes 'tiresome, even as other pastimes in excess, as theatres, 'concerts, balls, and feasts. To obviate this satiety, Wives 'from their innate prudence resist the embraces of their 'Husbands. It is otherwise in Heaven: there it is the de-'light of the Angels to feel that intercourse is permissible 'at discretion, for in it is the consummation of their Love.'†

A second is, that marriage is felt to be a bondage—a restraint on amours. Those who feel thus are void of Conjugial Love, which in marriage has perfect freedom. 'I have heard from the Angels, that it is the freest of 'Loves, for it is the Love of Loves.'‡

A third is, 'willingness on the side of the Wife and in-'cessant talk about Love whereby the Man is repelled. In 'Heaven there is no such delicacy; the Angels' Wives are 'always willing and ever at liberty to discourse on Love; 'but I am not permitted to speak of the differences on this 'head between Earth and Heaven because it would be un-

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* No. 250. † No. 256. ‡ No. 257.

'becoming, but [rather Irish this] they will be found detailed 'in certain Memorabilia at the close of the chapters.'*

A fourth is, 'that the Husband fancies his Wife is 'willing, and on the other hand, the Wife fancies the 'Husband is not willing. That this induces cold is well 'known to those who have studied the arcana of Love.'†

The Causes of Apparent Love, Friendship and Favour in Marriages.

'Few at this day are married in spirit, but many live 'comfortably together, which they could not do unless there 'were apparent Loves emulous of genuine Love. It is in 'no one's power to prevent internal disagreement; it is 'enough that it be held beneath the surface, and friend-'ship and favour outwardly assumed. Such assumption is 'necessary and useful; for without it neither families nor 'society could exist.'‡

The Spiritual World is organized according to sympathies; there you will be near those you like, and distant from those you dislike; and no pretence will be available, for the inmost character is there described in the countenance, demeanour, and tone of voice, yea in the very odour of the person. Here vested in flesh it is otherwise; through its dense folds, few can plainly discern their brethren, still less their sisters.§ Under it we can hide our feelings, assume what we are not, and associate agreeably with those who inwardly move us to weariness, or even to abhorrence.‖

As every one knows, the majority of marriages are contracted on other terms than those of spiritual affinity.

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* No. 258. † No. 259. ‡ No. 271.

§ 'Woman, by a peculiar power, withdraws her internal affections into 'the inner recesses of her mind.' No. 274.

‖ No. 272.

'The first desire of this age,' says our Author, 'is increase 'of wealth and a full measure of the luxuries of life; the 'second, a thirst for honour and respectability.'* To win or add to these, is the chief purpose of marriage; and thus, when the first heat of lust has subsided, Husband and Wife usually discover a great inner void between their hearts, which in the Spiritual World would be represented by leagues and leagues of space between them.

Spite of this worldliness, something of the great truth, that there is a kinship of Soul between *one* Man and *one* Woman in the Universe, and that their conjunction in marriage is of all triumphs the greatest and of all bliss the sweetest, is recognized by every Mind not wholly given over to the Devil. How 'Love laughs at locksmiths,' breaks every fence, defies every danger, and knows nothing impossible between itself and its consummation, is in some way the life and theme of every drama, poem and tale, and will continue to be so 'world without end.' The story of love will never tire and will never be exhausted.

Here arises the question: If a Man and Woman are married, who have no internal relation to each other, whether by their own mistake, or the craft of parents and guardians; and either of them encounter one whose presence is light and life and joy, Shall the legal fetters of a conventional union hinder that Heart from the fruition of its Love, binding it in hopeless wretchedness to a stone that it drags or a corpse that it loathes?

This problem, French novelists delight to present and solve as Swedenborg says it is solved in the World of Spirits; as Socialism says it ought to be solved here, and as Schleiermacher and sundry Germans and Americans have boldly advocated and practised. Our first duty, they say, is to yield to the impulse of the Heart and to be true

* No. 274.

to ourselves and others, and that it is a crime against Nature to live year by year in the pretence of affection where there is only the languor of indifference or the misery of dislike.

Cool and prudent Swedenborg sets Nay against such reasoning. He holds, that Marriage is only dissoluble by death; the Lord's words are "It is not lawful to put away "a Wife and marry another except for fornication." For just reasons, he permits separation, and allows the Husband to enter into concubinage, but the bonds of wedlock are not to be broken. Such is the Divine Order; if we examine it, we shall find it justified by Reason as essential to the maintenance of Society; and therefore, '*that it is necessary*, '*useful and right, that where there is no genuine Conjugial Love* '*it ought to be assumed.*'*

Before giving his reasons for this shrewd advice, and as a help to their appreciation, a few words may not be out of place on those differences which allow a free dissolution of superficial Marriages in the World of Spirits, but which if occurring on Earth would endanger the fabric of Society itself.

Here children are products of Marriage; in the Spiritual World they are not; and their interests alone constitute sufficient reason why the union of their parents should be maintained inviolable. Women likewise hold most unequal stakes in the conjugal partnership, so that its termination would leave them irreparable losers. In the Spiritual World, the Body cannot be exhausted beyond renewal, for there all acquire and retain to eternity the vigour of youth. There too, the manifest Heart and the unsheathed Senses enable Husband and Wife to discern one another infallibly. Here there is no such facility: masked in the flesh we see

* Nos. 276 and 279.

'through a glass darkly,' and make woful mistakes. Where we are most confident that we are acting rightly we subsequently discover that we have gone far astray, and if we might drift in and out of Marriage according to feeling or conscience, we should have no guarantee that the second choice was better than the first, and but too surely should end in boundless debauchery.

Hence public opinion and law (which is only public opinion codified) have determined, that the choice made in Marriage shall be a choice for life—'for better, for worse.' Husbands and Wives may wrangle, but the very fact of the permanence of the partnership leads them to make the best of a bad business, and possibly to convert it into a happy one.

We thus see how idle it is to seek a sanction for the abrogation of uncongenial Marriages (as has been done) in the practice of the Spiritual World. Yet if any choose to fulfil the duty indicated by Schleiermacher and 'obey the 'sacred impulse of the Heart,' there is nothing to hinder save the frown of Society, which many are able to defy as the records of divorce courts attest.

When therefore Husband and Wife become conscious that their union is a crust with no substance underneath, they are not to fly apart. The Love of which they are destitute, let them counterfeit. 'Semblances of conjugial 'affection are not hypocritical; on the contrary, they are 'commendable for their usefulness and the ends they secure; 'and are moreover demanded by duty and decency.'* The contract 'to love, comfort, and honour' is not annulled because its fulfilment has turned irksome: besides, if the hearts of the contractors have grown cold, there remain a

* No. 279.

common household, purse and reputation to require and justify their unity.

Among the ends and uses which the semblances of conjugial affection subserve are these—

By them order is preserved in the house, children tended and provided for, and that air of domestic quiet maintained to which the Husband worn with the troubles of the world may resort for rest and refreshment.*

By them a Man's reputation out of doors is preserved. 'A Wife knows her Husband's secrets, and if they broke 'into open enmity, she would proclaim them, and bring 'disgrace on his name. To prevent this mischief, he must 'either feign affection or dissolve house-keeping.'†

By them 'various favours are secured from relatives; 'especially in the case of a Man who has married a rich 'Wife, and who hoards her money, and compels him to 'keep house out of his own income; or, when a Man has 'married a Wife with influential connections in lucrative 'offices or business, and who have it in their power to 'advance his condition.'‡

By them too Man and Wife are restrained from exposing their 'defects of mind and body and criminal inclinations;' and as their sexual force abates, they descend into the vale of years in a friendship of gentle offices, which to an ordinary eye may pass for the inward attachment of true Love.§

The semblance of conjugial affection is procured in another and more dreadful way, namely, by the complete subjection of one partner to the other—commonly of the Husband to the Wife. We have here a curious revelation on the subject—

'There are Infernal Marriages in which the partners 'are inwardly inveterate enemies and outwardly the closest

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* Nos. 281, 283 and 285. † No. 286. ‡ No. 287. § Nos. 288 and 290.

'friends. I am forbidden by Wives of this character in 'the Spiritual World to describe these Marriages, lest their 'art of obtaining ascendancy (which they sedulously con- 'ceal) should be exposed. By the Men, on the other hand, 'I am urged to divulge the Women's clandestine arts. I 'shall compromise by giving these particulars.

'The men said, that they unconsciously acquired a 'terror of their Wives, and in consequence were con- 'strained to obey them in the most abject manner, so that 'they lost all life and spirit. This was the case, not only 'of ordinary Men, but of lofty dignitaries, yea of brave 'and famous Generals. They also said, that after they 'had acquired this terror, they could not help conducting 'themselves towards their Wives with friendliness, yielding 'to all their humours, whilst at heart they hated them with 'deadly hatred: at the same time the Wives were equally 'courteous externally.

'Now as the Men greatly wondered how they could 'thus hate inwardly and love outwardly, they sought for 'the cause in questioning some Women acquainted with 'the secret art. From them they learned, that Wives are 'skilled in a science (which they hide deeply) whereby, if 'they are so disposed, they can subdue Men to their will. 'This, vulgar Women accomplish by alternate quarrels 'and kindness, by harsh and pleasant looks, and similar 'means, and polite Women by urgent petition and per- 'severing resistance, by enforcing their legal equality, and 'threatening, that if turned out of the house they will 'return at pleasure and be importunate as ever. They know 'that Men cannot resist their pertinacity; and when they 'get them under they keep them under, treating them with 'just so much civility and tenderness as ensures their sway.

'The real cause of the dominion which wives attain by 'this cunning is, that Man acts from the Understanding 'and the Woman from the Will, and the Will can persist

'as the Understanding cannot. I have been told, that the 'worst of this sort of Women (who are altogether a prey 'to the Love of Rule) can remain firm in their humours to 'the last gasp of life.'*

Betrothals and Nuptials.

In this chapter we are treated to Swedenborg's notion of proper order of the rites of Marriage, in which there is nothing original beyond the spiritual reasons he assigns for a leisurely and exact performance of Continental, rather than English, customs. Swedenborg was by nature a conservative. From one end of his writings to the other, I question whether a suggestion or hint occurs towards the amendment of any habit of Society.

The right of choice, he says, belongs to the Man. He, by reason of the predominance of the Understanding, is able to come to a sounder conclusion as to what is a suitable union—in a worldly sense. 'Women are born to love, and 'have not the requisite grounds for discrimination'—again in a worldly sense. Moreover, 'Men love the Sex in 'general: Women one of the Sex in particular.' Hence Men can take a wider survey and make their selection from a numerous variety.

'If you wish for proof, that Men love the Sex in 'general, ask, if you please, the Men you meet, what they 'think of Monogamy and Polygamy; and you will seldom 'meet one, who will not reply in favour of Polygamy. Ask 'Women the same question, and almost all, except the 'vilest, will reject Polygamy; whence it is plain, that there 'prevails in them a passion for one of the Sex, thus Con-'jugial Love.'†

* No. 292. For an illustration of the last sentence, see the account of the subjection of Charles XII. by his She-Devil; Vol. I. page 397 of present work.

† No. 296.

Swedenborg's experience of Men must either have been very peculiar, or they must have altered strangely for the better. Where shall we find the Men with even a sneaking favour for Polygamy?

When a maiden has received an offer, she is 'to consult 'her parents or guardians, and deliberate with herself 'before she gives consent.' She is to consult her protectors, 'for from her limited experience she can know little 'of Men, nor of the property and family of her suitor.'*

Consent being given, pledges follow—'rings, scent-'bottles, and ribbons, which are the gladnesses of love, and 'which worn in sight exhilarate the spirits, and contain as 'it were the heart of the giver.'†

Consent is further assured by 'solemn betrothal,' whereby the Minds of the Lovers are united in anticipation of utter union. After sufficient time has elapsed, 'consecrated 'by a Priest, and celebrated with festivity,'‡ Marriage is consummated.

The regular accomplishment of these forms is the appropriate preface to the most sacred and important event of life. If contrariwise 'a Man and Woman reject betrothal, 'and precipitate Marriage without looking to the Lord and 'consulting their Reason, but simply yielding to the lust of 'the flesh, the marrows are burned up and Conjugial Love 'consumed.' The fruit is plucked before it is ripe; sour and unsavoury is its flavour, and unkind and innutritious its effects.§

Repeated Marriages.

'It may be a matter of question whether Conjugial 'Love can be transferred to another after the decease of a 'partner; also whether repeated Marriages have anything 'in common with Polygamy; and similar inquiries, which

* Nos. 298 and 299. † No. 300. ‡ Nos. 308 to 310. § No. 312.

'often add scruple to scruple with those of a reasoning 'spirit. In order that they may no longer grope in the 'dark, I adduce these remarks.'*

Whether a widower or widow should marry again depends entirely on the character of the union with the partner who has retreated to the Spiritual World. If the union was a real one, there must needs be an aversion to a new connection. Over Hearts knit together conjugially, Death is powerless. Hidden from one another as to Body, Husband and Wife are one in Spirit, and as soon as kind Death undoes the last fetters of the flesh they are re-united eternally.

'Such unions however are at this day rare; there are 'few who make any approach to them. Marriages interiorly 'conjunctive can scarcely be contracted on Earth, for elec- 'tions of internal likenesses cannot be provided by the 'Lord as in the Heavens. Choice is limited in many ways; 'as by equals in rank and estate within the same country, 'city, and village.'†

With those who have not been internally united, there is nothing to hinder a repetition of wedlock. Their union was little more than physical, and the tie being undone, they are free to choose again as inclination or prudence may dictate.

So likewise with even those who have been blest in Conjugial Love; for external reasons they may deem it expedient to renew wedlock; as for example—

'1. If there are children in the house, and a new mother 'is wanted for them.

'2. If there is a wish for a further increase of children.

'3. If the house is large, and full of servants of both 'sexes.

'4. If the calls of business abroad divert the mind from

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* No. 317. † Nos. 318 and 320.

'domestic concerns, and without a new mistress there is 'reason to fear disorder and misfortune.

'5. If business requires the co-operation of Man and 'Wife.

'6. If the former Marriage has been so pleasant, that 'the surviving partner cannot endure solitude.

'7. If sexual passion is too strong for celibacy; and for 'other external reasons.'*

Polygamy.

'The reason why Polygamy is absolutely condemned in 'Christendom cannot be clearly seen unless it is known, '*that there exists a Love truly Conjugial; that this Love can* '*only exist between Two; nor between Two, except from the Lord* '*alone; and that into that Love is inserted Heaven with all its* '*felicities.*'†

Unless this knowledge precede, it is vain to try to frame a rational defence of Monogamy against Polygamy. It is true that Monogamy is prescribed by the Lord and is the custom of Christendom, but Why? Solely, says Swedenborg, on account of the truths comprised in the foregoing paragraph.

'Though Conjugial Love is rare, Who does not know, 'that there is such a Love? and that for excellency and 'satisfaction it is paramount among Loves? That it 'exceeds the Love of Self, the Love of the World, and 'even the Love of Life is testified by experience. Are 'there not Men, who for a dearly loved Woman will bow 'the knee, adore her as a goddess, and submit as slaves to 'her will and pleasure? a plain proof that this Love 'exceeds the Love of Self. Are there not Men, who for 'such a Woman, will make light of wealth? a plain proof 'that this Love exceeds the Love of the World. Are there

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* Nos. 319 and 321. † No. 332.

'not Men, who for such a Woman, will treat Life as worth-
'less, and who are ready to die in battle or duel for her
'sake? a plain proof that this Love exceeds the Love of
'Life. Lastly, have not Men gone mad from having been
'denied a place in some Woman's favour?'*

To love is to be happy: the happiest is he who loves most: to love deeply is to be deeply happy; and as the whole world owns, that there is no Love which for depth and intensity can compare with Conjugial Love, there is therefore no source of happiness to equal it. What joy in Earth or Heaven can surpass that of a Husband in his Wife, or of a Wife in her Husband! and except in Monogamy, how is such happiness attainable? The very thought of Polygamy is its annihilation.

'Man promises himself eternal blessedness in Marriage
'with the dear and desired object of his love. To one
'Woman he has devoted himself, and might he choose from
'the whole Sex the worthiest, the wealthiest, and the most
'beautiful, he would despise the offer.

'Thus celestial blessednesses, spiritual satisfactions, and
'natural delights can only exist with one Wife; and into
'the Love of Husband and Wife, the Lord has collected all
'possible blessings, satisfactions, and delights.'†

Monogamy is the law of Christianity; and its felicity can only be experienced by Christians, that is, 'by those
'who come to the Lord and live according to His command-
'ments.' Outside His rule there is no Conjugial Love. With Polygamy there cannot exist Christianity. When a Christian enters into Polygamy, he ceases to be a Christian; and as he denies the Truth in which he was bred, and profanes the Word and the holy correspondence of Marriage, he is guilty not only of natural, but of spiritual adultery.‡

'The damnation of Christian Polygamists is very griev-

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* No. 353. † Nos. 333 and 335 ‡ Nos. 336 to 339.

'ous. I inquired as to their state after death, and I 'received for answer, that Heaven is altogether closed to 'them. In Hell, they appear at a distance as lying in 'warm water in the recess of a bath (a representation of 'their intestine phrensy), but when approached, they are 'seen on their feet and walking; also, that some of them 'are thrown into whirlpools in the borders of the worlds.'*

The Israelites were permitted to marry several Wives, because they were in a merely natural condition. There are many things which may be practised in an animal state, which, if attempted in the bloom of Christian life, are perdition. Winter is harmless over the stones and sand of a desert, but a day of winter in the midst of summer would play havoc with the finished work of spring and the hope of autumn in a garden. Even so with Polygamy among Jews and Christians.

'Mahometans are permitted to marry several Wives 'because they do not acknowledge the Lord Jesus Christ to 'be one with Jehovah, the Father, and thereby to be the 'God of Heaven and Earth, and therefore they cannot 'receive Love truly Conjugial'†—the chastity, purity and sanctity of which are derived and inseparable from Christianity. A Polygamist is in his very nature lascivious, and cannot therefore see, or acknowledge Christian Truth.‡

Polygamy is not sin to those who live in it religiously, and who abide in a merely natural condition—as do the Mahometans. Wherefore Polygamists have their own Heavens into which all come, 'who acknowledge God and 'live according to the civil laws of justice for His sake. In 'such God is; and every one in whom God is, is saved.'§

'The Heaven of the Mahometans is divided into two— 'a superior and an inferior, as I have learned from them- 'selves. In the inferior Heaven, they live with several

* No. 339. † No. 341. ‡ Nos. 345 and 346. § Nos. 348 to 351.

'Wives and Concubines as on earth; but in the superior 'Heaven, they renounce Concubines and live with one 'Wife.

'Mahometanisn could not have been received by so 'many Nations, nor eradicated their idolatries, had not 'Polygamy been permitted. Without its permission, the 'Orientals would have burned with the fire of filthy 'adultery, and would have perished.'*

Christian and Mahometan Angels cannot associate—

'If they came together the Christian Angels would 'become natural and thereby adulterers, or, if they re-'mained spiritual, they would be sensible of a lascivious 'sphere, which would interrupt the blessedness of their 'life. On the other hand, the sphere of the Christian 'Angels would afflict the Mahometans; they would insinu-'ate that Polygamy was sin, chide them continually, and 'mortify all their delights. Wherefore their Heavens are 'kept perfectly distinct.'†

Jealousy.

'There is a just and an unjust Jealousy. The passion 'is a just one with those who love each other, who dread 'the violation of their affection, and who grieve when it 'is injured. It is unjust in the case of those, who are 'naturally suspicious, and whose thoughts are sickly in 'consequence of viscous and bilious blood. Moreover 'all Jealousy is by some accounted a vice—especially by 'whoremongers.'‡

Jealousy is the zeal or anger of Conjugial Love—

'All Love bursts into anger, yea into fury, when dis-'turbed in its delights. Such wrath accompanies every 'Love, even in the most pacific creatures: hens, geese,

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* Nos. 342 and 343. † No. 352. ‡ No. 357.

'and birds of every kind lose their fear and fly at those 'who molest their young or rob them of their meat.'*

Inasmuch as Conjugial Love is the chief of Loves, its anger is most terrible and is well named Jealousy—'Zelo-'typia from *zeli typus*, the type of zeal.' Jealousy is latent in all Conjugial Love; ready to leap forth like fire and consume whoever would touch, harm, or destroy its joy.

The Jealousy of the Good is altogether different from that of the Evil. With the Good, it is simply defensive and is satisfied when aggresion ceases; with the Evil, it is cruel, pitiless, and insatiable.†

Conjugial Love being rare, its Jealousy is rare, but there is much which simulates it, as is even seen in the Licentious and Polygamists. Jealousy with such is not anger, grief, or terror regarding a Love they never had nor knew, but is envy and spite, and dread of the world's opinion and the world's tongue.

'It is well known, that Jealousy exists among beasts 'and birds, lions and tigers, bears and bulls; and is most 'conspicuous among dung-hill cocks, who, in favour of 'their hens, fight with their rivals unto death. The reason 'why cocks are thus jealous, is because they are vain-'glorious lovers, and the glory of that love cannot brook 'an equal. That they are vainglorious lovers is obvious 'from their gesture, nods, gait, and tone of voice.'‡

'The quality of Jealousy among Polygamists has been 'described by eastern travellers. The wives and concubines 'of the Mahometans are shut up like prisoners in work-'houses, guarded by eunuchs, and whipped if they look at 'a man with a lascivious eye, and killed if they admit any 'but their master to their embraces.§

'Jealousy with partners who do not love each other 'arises from a dread of scandal and domestic disorder. If

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* No. 358. † Nos. 363 to 366. ‡ No. 378. § No. 309.

'any one takes away what they call their 'honour,' they 'feel as if they cannot hold up their heads in society. This ''honour' is an essential of bravery; wherefore military 'men have it more than others.

'Jealousy also arises from mental and physical weakness. 'There are jealous men who are always dreaming that their 'wives are unfaithful merely because they talk in a friendly 'manner with or about men. Such suspicions introduce the 'mind to Societies of Jealous Spirits from whence it cannot 'be rescued without difficulty. The mental ailment is also 'confirmed in a physical, in which the serum, and conse-'quently the blood, is thick, tenacious, slow and acrid.'*

In some cases there is no Jealousy—

'Its absence is chiefly in those who make no difference 'between Conjugial and Adulterous Love, and who care 'nothing for their reputation: they are not unlike married 'pimps.

'There is no Jealousy likewise with those who have 'arrived at the decision, that it is an idle fear; that it is 'useless to watch a wife; that to do so serves only to incite 'her to mischief; and that therefore it is better to shut the 'eyes, and not even peep through a key-hole lest anything 'be discovered.

'Some reject Jealousy on account of the reproach 'attached to it, and under the conviction that it becomes a 'man to be afraid of nothing. Others reject it lest their 'domestic order should suffer; others from the public 'odium attached to a wife's conviction.

'Moreover Jealousy passes off into naught with those 'who wink at their wives because of their own impotence, 'and with the hope of a procreation of children with a 'view to inheritance; also in some cases for the sake of 'gain, and so forth.

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* Nos. 373 and 374.

'There are also disorderly marriages in which by mutual 'consent unlimited amours are allowed to each partner, and 'each is civil and complaisant with the other when they 'meet.'*

'*The Conjunction of Conjugial Love with the Love of Infants.*'

Swedenborg describes the Love of Children as derived and inseparable from Conjugial Love. 'It may be objected,' he says, 'that married partners who disagree entirely, or 'who even live apart, have a stronger and tenderer affection 'for infants than those who love each other, but we are not 'to be led away by such appearances, for they are fallacies. 'Conjugial Love *is* the origin of the Love of Infants, and a 'wise man commences from causes and descends analytically 'to effects, and not *vice versâ*.' Amongst many, 'two 'Spheres proceed from the Lord, namely, the Sphere of 'Procreating and the Sphere of Protecting what is Pro-'created. These Spheres pervade the Universe, Animal, 'Vegetable, and Mineral, and are received and manifested 'in Man as Conjugial Love and the Love of Infants.'†

We have here an amusing example of the passion for system at any cost, and when cautioned 'to disregard 'appearances as fallacies' are reminded of the well-worn story of the theorist, who when assured, that his doctrine did not square with facts, exclaimed, "Then so much the "worse for the facts!"

Conjugial Love as Cause has not its equivalent as Effect in the Love of Children. The genesis and order of these Loves may be as he alleges in the Divine Spheres, but if so, they are absorbed and manifested in endless variety of measure in Men and Women. As common observation and phrenology prove, Amativeness and Philoprogenitiveness are far from existing in equal proportion.

* No. 376.

† Nos. 385 to 390.

We see everywhere vigourous sexual passion in combination with indifference to offspring, and again intense affection for children united with feeble procreative desire. Doubtless Philoprogenitiveness was designed to care for what Amativeness produced, but in the Individual they are rarely found in the due equality of Cause and Effect.

'The Sphere of the Love of Infants affects the Evil and 'the Good as experience testifies; likewise tame and wild 'beasts; yea in some cases the Love is more ardent in the 'Evil and in wild beasts. The reason is, that all Love 'from the Lord is changed into Life according to the Form 'in which it is received; and the Evil, seeing themselves 'in their offspring, love them with the vehemence with 'which they love themselves. Thus it is, that the affection 'for their young is stronger in wild beasts, as lions and 'lionesses, he and she-bears, leopards and leopardesses, he 'and she-wolves, and such like, than in horses, deer, goats, 'and sheep.'*

As we have learnt, Conjugial Love originates in Women and is inspired by them into Men, so likewise the Love of Infants—

'It is well known, that Mothers are influenced by a 'most tender Love of Infants, and Fathers by a Love less 'tender. That the Love of Infants is inherent in Conjugial 'Love is evident from the delight of girls in babies, and in 'dolls, which they carry, dress, kiss, and press to their 'bosoms: boys are not at all affected in the same way.'†

The Lord is present in Infants as Innocence, and the Innocence in them excites any remains thereof in the Parents with a most holy and exquisite delight. This affection of Innocence by Innocence is accomplished through the Senses—

'By the eyes in seeing Infants, by the ears in hearing

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* No. 392. † No. 393.

'them, [their soft goo-goo] by their odour, and especially 'by touch, as is plain from the satisfaction felt in bearing 'them in the arms, in fondling and kissing them; and this 'particularly in Mothers, who are delighted in burying 'the face and mouth in their bosoms, in touching them 'with the palms of their hands, in suckling them at their 'breasts, in stroking their naked bodies, and in unwearied 'pains in washing and dressing them on their laps.'*

As Innocence retires, differences of character and self-will separate Parents and Children.

The Love of Children is very different in Spiritual from what it is in Natural Parents—

'The Spiritual love their Children for what is Good in 'them—for intelligence, usefulness and piety. If they do 'not observe such virtues in them, they are alienated, and 'they do no more for them than they consider their duty 'requires.

'The Natural regard their Children as portions of them-'selves, and fawn upon them beyond all bounds. When 'they have passed out of infancy, they do not love them 'from any fear of God, or for their virtues or good 'morals, but only for their external qualities, which they 'favour and indulge, closing their eyes on their vices, and 'excusing and allowing them. Their Love of their off-'spring is Self-Love.'†

The criterion here as elsewhere is the presence of the Lord—of Him as Goodness and as Wisdom. Him only ought we to love, and whatever be the package, be it Parent, Husband, Wife, Child, Family, or Country, if He is not the contents, there is nothing to claim the affection or respect of the Spiritual Man. As the Lord said, "He "that loveth father or mother more than me is not worthy

* No. 396. † No. 405.

"of me: and he that loveth son or daughter more than "me is not worthy of me."

'When they come into the other life, most Fathers 'recollect the Children who have died before them; and 'when they ask, they are brought to them.

'Spiritual Fathers only look at their children and 'inquire as to their present condition; and if it is well, 'they rejoice, but if ill, they grieve. After some conver-'sation and admonition they separate; the Fathers telling 'them, that they are no longer their Children, and that the 'Lord alone is their Father.

'Natural Fathers instantly embrace their Children, and 'they become united like a bundle of rods; and the Father 'is continually pleased with watching and talking to them. 'If he is told that some of them are Satans, and have 'done injury to the Good, he pays no attention; if even 'he sees them do wrong, he is still indifferent. In order 'to break up their hurtful association, they are of necessity 'committed to Hell. There the Father is shut up before 'the eyes of his Children, and they are severally remitted 'to their own places.

'To the above, I will add this wonderful relation.

'I have seen Fathers in the Spiritual World regard 'Infants brought under their eyes with such rage, that they 'could have murdered them, when it was hinted, (though 'without truth) that they were their own. Instantly their 'rage subsided, and they loved them to excess.

'Such love and hatred exist in those who on Earth 'have been inwardly deceitful, and have had minds at 'enmity with the Lord.'*

The course of the treatise is broken at intervals by 'Memorabilia'—adventures and discussions in the Spiritual

* Nos. 406 and 407

World chiefly illustrative of Conjugial Love: some contain curious items of experience, touched with poetry, but the interest usually evaporates in long-winded disquisitions—Angels, male and female, launching out into most intolerable Swedenborgian metaphysics. Here is a picture of a Husband and Wife from the Third Heaven cut out of a panel—

'One morning I was looking upwards into Heaven and 'heard a voice as of a trumpet, saying—

'"We have perceived, that thou art meditating on '"Conjugial Love, and we are aware that no one on Earth '"knows anything of its origin and essence: yet it is '"important that Conjugial Love should be understood. '"With us in the Heavens, and especially in the Highest '"Heaven, our chief delights spring from Conjugial Love. '"We shall therefore send down a Husband and Wife for '"thy inspection."

'Instantly a chariot, glittering like a diamond, and 'drawn by two young snow-white horses, descended from 'the Inmost Heaven. I saw in it one Angel, but as it drew 'near, I saw there were two, with turtle-doves in their 'hands. They said to me—

'"We are a conjugial pair: we have lived in Heaven '"since what you call the Golden Age, and in the bloom of '"youth as you now see us."

'I surveyed them attentively and discerned their cha-'racter in their countenances and raiment. The Husband 'appeared of a middle-age, between youth and manhood. 'His eyes sparkled with the wisdom of love, and his face 'was of a resplendent comeliness. He wore a robe, which 'touched his feet, over a vesture of hyacinthine blue, girt 'about with a golden girdle on which were a sapphire on 'each side and a carbuncle in the centre. His shoes were 'of velvet, and his stockings of bright linen interwoven 'with silver.

'I saw his Wife's face and did not see it: I saw it was

'essential beauty, and did not see it, for its loveliness was 'indescribable: it flamed with a light which dimmed my 'sight, so that I was lost in astonishment; observing which, 'she asked—

'"What do you see?"

'"I see nothing but Conjugial Love and the form '"thereof: I see and I do not see."

'Thereon she turned sideways from her husband, and I 'was able to view her more steadily. Her eyes were bright 'and sparkling from the light of her own Heaven: there 'Wives love their Husbands for their wisdom, and Husbands 'their Wives for their love of their wisdom; thus are they 'united. This love of wisdom was the origin of her beauty, 'which no painter could set forth. Her hair was dressed to 'match her countenance: in it were inserted diadems of 'flowers. She wore a necklace of carbuncles from which 'hung a rosary of crysolites. On her wrists were pearl 'bracelets. Her upper robe was scarlet: underneath which 'there was a purple stomacher fastened in front with clasps 'of rubies. What however surprised me was, that the 'colours she wore varied according to her attitude towards 'her Husband: they glittered as she turned to him, and 'grew dull as she turned from him.

'When I had done looking, we conversed. When the 'Husband spoke, his Wife seemed to speak likewise; and 'when she spoke, he seemed to speak too: this union of 'speech resulted from the union of their minds. I discerned 'the innocence and peace of Conjugial Love in their tones.

'The interview ended in their saying—"We are re-'"called: we must depart." A chariot conveyed them away 'along a paved road bordered with flowering shrubs and beds 'of olive and orange trees laden with fruit. As they drew 'near their own Heaven they were welcomed by virgins.

'Afterwards I saw an Angel from their Heaven with a 'roll of parchment in his hand. He unfolded it, saying—

'"I see you are meditating on Conjugial Love: in this '"parchment are contained arcana respecting that Love, '"which have never yet been disclosed to the world. They '"are now to be disclosed, and I prophesy, none will receive '"that Love except those whom the Lord leads into the '"New Church which is the New Jerusalem."

'An Angelic Spirit received the parchment and laid it 'on a table in a certain closet which he instantly locked, and 'holding out the key to me, said—

'"WRITE."*

ADULTEROUS LOVE.

What is the origin of Marriage? Its origin is the desire of Goodness for Wisdom. As we have seen, Conjugial Love is the passion of Woman as Goodness for Man as Wisdom. Where there is neither Goodness nor Wisdom there can be no Conjugial Love: hence Swedenborg's assurance, that there is no true Marriage except with the Righteous; that Marriage is confined to Heaven; and 'that Heaven as a whole is called Marriage.'†

Everything in the Universe has its opposite; and having learnt what Conjugial Love is, we are in a fair way to understand its antagonist—Adulterous Love. The one is inappreciable without acquaintance with the other—

'For who can know what is Evil and False unless he 'knows what is Good and True? and who knows what is 'unchaste, dishonourable, and ugly, unless he knows what 'is chaste, honourable, and lovely? In like manner, Who 'can clearly discern what is the quality of Adultery unless he 'has first clearly discerned what is the quality of Marriage? 'and who can make a just estimate of the filthiness of the 'pleasures of Adulterous Love, but he who has first made 'a just estimate of the purity of Conjugial Love? No one

* Nos. 42 and 43. † No. 520.

'knows Good from Evil, but Evil from Good; for Evil is 'in darkness, whereas Good is in light.'*

The origin of Marriage being the desire of Goodness for Wisdom it follows, that the origin of Adultery is the desire of Evil for Falsity—

'It is to be observed, that Evil loves the False, and 'desires to be one with it, even as Good loves Truth and 'desires to be one with it. Thus the spiritual origin of 'Adultery is the connubial connection of what is Evil with 'what is False.'†

Hence all the Wicked are Adulterers whatever may be their conduct on Earth: they carry the principle of Adultery in their hearts; wherefore as Heaven as a whole is called Marriage, so 'Hell as a whole is called 'Adultery—‡

'All who are in Hell are in the lust, lasciviousness, and 'immodesty of Adulterous Love, and shun and dread the 'chastity and modesty of Conjugial Love; for those two 'Loves are diametrically opposed to each other as Hell to 'Heaven, and Heaven to Hell.'§

Whilst each Adulterer in Hell is bound to a single paramour, there is in every Adulterer an inclination to license and an inability to perceive any reason beyond convenience in Monogamy—

'When a Man is in the lust of Adultery, his Will forces 'his Understanding to justify it, asking, What is Adultery? 'Is there any harm in it? Is there not the same harm in 'the connection of Husband and Wife? Are not children 'equally born as in Marriage?'‖

As to the difference between Marriage and Adultery, the World at this day is generally blind—

'On a certain time the Angels assembled some hundreds

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* Nos. 424 and 425. † No. 428. ‡ No. 520. § No. 429.

‖ '*De Divina Providentia*,' No. 144.

'from Europe, who had been distinguished for their genius, 'erudition and wisdom, and questioned them concerning 'the distinction between Marriage and Adultery. After 'consultation all except ten replied, that the Law of the 'State constitutes the only distinction. They were next 'asked, Whether they saw any good in Marriage and any 'evil in Adultery. They answered, that they did not see any 'good or evil which could be defined by Reason. Being 'further questioned, Whether they saw any sin in Adultery, 'they asked, "Where is the sin? Is not the act alike?"

'The Angels were amazed at these answers, and ex- 'claimed, "O! the gross stupidity of the Age! Who can '"measure its quality and quantity!"

'The hundreds of wise ones on hearing these exclama- 'tions laughed loudly among themselves, saying, "Why '"are we grossly stupid? Is there any reason, that for '"the love of another's Wife, a Man should incur eternal '"damnation?"'*

Adulteries are of three genera—simple, duplicate, and triplicate.

'Simple Adultery is that of an unmarried Man with 'another's Wife, or of an unmarried Woman with another's 'Husband.' Duplicate Adultery is that of a Husband with another's Wife, 'and is two-fold more grievous.' Triplicate Adultery is with those of the same blood: 'it is called 'triplicate for it is three-fold more grievous.'†

Again there are four degrees of Adulteries according to the guilt attached to them after death.‡

Adulteries of the first degree are those committed in ignorance, 'as by a youth who does not know that Adultery 'is worse than Fornication, or by a very simple, or by a

* No. 478 † Nos. 479, 480, 482 and 484. ‡ No. 485.

'very weak-minded fellow, or in drunkenness. In such 'cases Adulteries are mild.'*

Adulteries of the second degree are those in which the Understanding is momentarily overpowered by Lust, 'as 'for example when a Wife entices a Man into her chamber, 'and especially if she at the same time threatens to expose him if he does not consent: or on the other hand, when 'a man so works upon another's Wife as no longer to leave 'her mistress of herself.'†

There is many a spotless reputation which hides a Devil, and many a spotted one which hides an Angel. Many fall into Adultery unwillingly and regretfully: many Celibates 'commit Adultery in heart' daily. Hence the wisdom of the Lord's counsel, "Judge not."‡

Adulteries of the third degree are those of Satans—of Men who argue themselves into the opinion, that Adulteries are not sins.§

Adulteries of the fourth degree are those of Devils—of Men who make them lawful and pleasureable, who indulge in them as matters of course, and consider their defence superfluous.‖

Adultery passes into other and more dreadful forms, as 'the lust of defloration,' 'the lust of varieties,' 'the lust of 'violation,' and 'the lust of seducing innocencies.'** Such monstrous perversions of sexual passion induce horrible conditions after death, some of which are described by Swedenborg in prosaic detail; but I forbear quotation.

It is difficult, yea often impossible, to decide in whom Conjugial and in whom Adulterous Love prevails. 'There 'are Marriages in which Conjugial Love does not appear 'and yet is, and there are Marriages in which it does

* Nos. 486 and 487. † No. 488. ‡ No. 453. § No. 490. ‖ No. 492.
** Nos. 501 to 514.

'appear and yet is not.' Of this however we may rest assured, that sacred Love is born and bred in Religion; wherefore in every Good Heart it abides, and whatever may be the sexual lot of that Heart on Earth it enters into the fruition of its secret passion beyond the grave.*

'There are many reasons which prevent an Adulterer 'from being one in act whilst he is one in spirit. There are 'some who abstain from fear of legal penalties, from fear of 'loss of reputation, from fear of disease, from fear of 'quarrels at home, from fear of the husband's vengeance, 'from fear of being beaten by the servants, from poverty, 'avarice, age, impotence. If any one abstains from such 'reasons he is an Adulterer, and after death his character is 'displayed manifestly.'†

Widely must we separate verbal and professional virtue from real virtue—

'Make an experiment. Catch a Jesuit. Hear him dis- 'course in company, or preach in a temple on the Church 'and Heaven and Hell, and probably he will move you to 'sighs and tears for your salvation. Take him home, flatter 'him excessively, call him the father of wisdom, and make 'yourself his friend until he opens his heart. *Then* you 'will discover what he really thinks of God, the Church, 'and Heaven and Hell—that they are mere fancies and 'delusions—bonds invented for Souls whereby great and 'small, rich and poor, may be caught and kept under 'dominion.'‡

The Earthly and the Spiritual estimates of crime are very different—

'Various circumstances on Earth mitigate and aggravate 'crimes, but a Man's deeds are made no account of after 'death, but simply their results as displayed in the forma- 'tion of his character.

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* No. 531. † No. 494. ‡ No. 499.

'Thus in the case of Adulteries: these are imputed to 'every one, not according to deeds, but according to mo-'tives; for deeds pass with the Body to the tomb, but the 'Mind with its motives rises again.*

'I have met with several who on Earth lived outwardly 'like others, dressed gaily, traded on borrowed money, 'frequented theatres, conversed jocosely on love affairs, and 'so on. The Angels charged some with such conduct as 'sin, and others not. On being questioned why they did 'so when the deeds were alike, they replied, that they 'regard all from purpose, intention, or end, and distinguish 'accordingly.'†

Fornication.

Adultery is condemned without reserve by Swedenborg; it is with him a synonym for Hell; but he begs, that we do not confound it with Fornication, which he defines as 'the 'lust of a youth or man with a harlot before marriage.'‡

Fornication is of a neutral character; it is grievous as it inclines to Adulterous Love; it is venial as it inclines to Conjugial Love.§

'We must take a clear view of the degrees and diversi-'ties of the Love of the Sex, of its chaste principles on 'the one side, and of its unchaste on the other, arranging 'each into genera and species. Without these distinctions 'all relation perishes; Fornication is identified with Adul-'tery, and diverse Evils reduced to one pottage and diverse 'Goods to one paste.

'Every one sees from common sense, that Fornication is

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* No. 530.

† No. 453; this experience is repeated 'by permission' in a subsequent work, '*Summaria Expositio*,' No. 113, and again in '*Vera Christiana Religio*,' No. 523.

‡ No. 444.

§ Nos. 444 and 449; also 463.

'not Adultery. What law or what judge imputes a like 'criminality to a Fornicator and an Adulterer? The reason 'is, that Fornication is not opposed to Conjugial Love as is 'Adultery. Conjugial Love may lie hidden in Fornication 'as what is Spiritual in what is Natural, even as wood is 'invested in bark and a sword in a scabbard.'*

Fornication is for some a necessity—

'With those in whom the Love of the Sex is vigourous, 'it cannot be denied indulgence without serious mischief to 'the Body and the Mind. With those in whom the passion 'is weak and who can resist its sallies, and with those who 'can marry early without injury to their fortune, there is 'no excuse for Fornication. In Heaven where Marriage is 'coincident with puberty, Fornication is unknown. The case 'is different on Earth where wedlock cannot be contracted 'until youth is past, and where under some Governments it 'is forbidden until sufficient means are secured to maintain 'a family.

'For this cause, as is well known, stews are tolerated 'by kings and magistrates in great cities, as in London, 'Amsterdam, Paris, Vienna, Venice, Naples, and even 'Rome.'†

For Men of strong passions and unable to marry 'there 'seems to be no other refuge than keeping a Mistress. 'By this means promiscuous and inordinate fornications 'are avoided, a state resembling wedded life induced, the 'heat of lust mitigated, the strength preserved from waste 'in vague amours, mental and physical disease averted, and 'adulteries and other debaucheries escaped.'‡

The Mistress must be neither a Maiden nor a Wife—

'If a Maiden, a virgin is converted into a harlot, who 'might have been a Bride or a chaste Wife, and some Man 'is thereby defrauded. . . . Whoever takes a Maiden and

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* Nos. 441 and 449; also 463. † Nos. 98, 450 and 451. ‡ No. 459.

'makes her a Mistress may indeed dwell with her, and 'thereby initiate her into the friendship of love, but he 'must do it with the constant intention to make her his 'Wife.

'The Mistress must not be a Wife, for if a Wife then 'Adultery is committed.'*

He who forms such a connection must make its terms clear, using no deception and exciting no expectations, keeping it strictly physical—

'The love of a Mistress is unchaste, natural, and ex- 'ternal; the love of a Wife is chaste, spiritual, and internal. 'The Minds of a Man and his Mistress are distinct; their 'union is limited to the Body; should however a tenderer 'affection spring up—should their hearts become engaged, 'and the Man leave her and marry another, then he 'destroys Conjugial Love in himself.

'These observations are not intended for those who can 'govern their lusts, or who can enter into Marriage in their 'youth. . . . It is far better, that the torch of love be lighted 'with a Wife.'†

To discuss the subject of Fornication superficially would be worse than useless; to discuss it thoroughly is beyond our province; but I cannot leave the matter without expressly disowning sympathy with Swedenborg's treatment of the case. Admitting the mischiefs of Celibacy to the fullest, I shrink from the remedy of Mistress-keeping, seeing no advantage in it whatever, economical or otherwise. It may be, that in some or many cases early Marriage is inconvenient, but what inconvenience will a Christian set against the shame of Fornication and the degradation of Woman? To speak the truth is often highly inconvenient, but a moralist does not encourage us to evade the inconvenience

* No. 460. † Nos. 459 and 460.

by falsehood. No, he says, speak the truth and bear the penalty. So with Sexual Passion. Gratify it in honest wedlock, and accept the consequences. Certain I am, that the Devil never contrived a more pernicious delusion than that, which issued in its most philosophic shape from the brain of the well-meaning Malthus. Over population from early marriages was never anything but an arithmetical chimera, but who will compare the imaginary difficulties of over population with the positive evils of prostitution—with its manifold abominations, diseases, extravagance, miseries?

It is to be feared that Swedenborg's own habits betrayed him into this apology for Fornication.

Amazing is his heathenish neglect of the Woman in the prescribed transaction! A youth of vigourous passions may keep a Mistress and thereby preserve mental and physical equanimity; but what of the Woman thus sacrificed? Nothing: Swedenborg has not a word to say about her, though Hell is her portion.* True, the Mistress must be neither Maid nor Wife; but how Mistresses thus qualified are to be procured, he leaves us to infer.

Concubinage.

His treatment of Concubinage, defined as 'the inter-'course of a married man with a harlot,'† is even more repulsive.

'There are two kinds of Concubinage, which differ 'exceedingly as dirty linen from clean—the one conjointly 'with a Wife, the other apart from a Wife.‡

'Concubinage conjointly with a Wife is altogether un-'lawful for Christians and detestable. As soon as any one 'without just cause adjoins a Concubine to a Wife, Heaven 'is closed to him, and by the Angels he is no longer

* '*Arcana Cœlestia*,' No. 1,113. † No. 462. ‡ No. 463.

'numbered among Christians. From that time he despises 'the Church and Religion, and turns to Nature as his Deity. 'He is a Polygamist. He commits Adultery and destroys 'in himself the Conjugial Principle, which is the most 'precious jewel of the Christian Life.

'Let it be carefully noted however, that this is the case 'only with him, who keeps up intercourse with a Wife and 'a Concubine at the same time. It is not at all the case 'with him who for good reasons divides himself from his 'Wife and keeps a Woman.'*

The valid reasons for Concubinage are set forth under three heads, namely, I. legitimate, II. just, and III. truly excusatory.

I. A legitimate license is the Adultery of the Wife, who, undivorced, is retained at home—

'1st. Because the Husband is afraid to accuse her 'publicly for lack of legal proof, and thereby incur the 'secret reproaches of men and the open reproaches of 'women.

'2nd. Because he is afraid his Adulteress should have 'the cunning to clear herself, and likewise secure the favour 'of the judges, and thus his name suffer in the public 'estimation.

'3rd. Because domestic reasons may make divorce un-'adviseable. The Adulteress may be an affectionate mother 'to the children. Husband and Wife may be bound to-'gether by mutual services, which cannot be terminated. 'The Wife may have influential connections from whom an 'increase of fortune is expected. The Husband may have 'lived with her from the beginning in habits of agreeable 'intimacy, and after her fall she may be able to soothe him 'with pleasantry and civility.'†

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* Nos. 464, 465, and 466. † No. 469.

Under these circumstances a Husband is free to keep a Mistress.

II. A just license is found in causes which separate from the bed as in—

'VITIATED STATES OF THE BODY.

'Contagious diseases.
'Malignant fevers.
'Leprosies.
'Venereal disease.
'Diseases which destroy 'sociability and from which 'dangerous effluvia exhale.
'Pocks, warts, pustules, scor- 'butic phthisis, virulent scab, 'especially if it disfigures the 'face.
'Foul eructations from the 'stomach.
'Putrid exhalations from 'ulcers or abscesses in the 'lungs.
'Lipothamia, or a total faint- 'ness of the body.
'Paralysis.
'Epilepsy.
'Permanent infirmity from 'apoplexy.
'Certain chronic diseases.
'The iliac passion.
'Rupture, and other diseases 'described in pathology.

'VITIATED STATES OF THE MIND.

'Insanity.
'Frenzy.
'Foolishness and idiocy.
'Loss of memory and the like.

'These being just causes of separation are likewise just 'causes of Concubinage, as Reason sees without the aid of 'a judge.'*

III. 'Really excusatory causes are grounded in what is 'just. To know them, it is sufficient to mention a few—

'Absence of natural affection 'for children.
'Intemperance.
'Immodesty.
'Gossiping about family 'secrets.
'Quarrelsomeness.
'Striking.
'Revengefulness.
'Doing evil.
'Stealing.
'Deceitfulness.
'Internal dissimilitude whence 'comes antipathy.
'A froward requirement of 'the conjugal debt whereby the 'man becomes cold as a stone.
'Addiction to magic and 'witchcraft.
'Extreme impiety, and like 'evils.

* No. 470.

'There are also milder causes, which are really ex-'cusatory, and which separate from the bed, and yet not 'from the house; as a cessation of prolification on account 'of the Wife's age, and thence reluctance and opposition 'to intercourse, whilst the ardour of love continues with 'the Man; besides similar causes which Reason sees to be 'just, and which do not hurt the Conscience.'*

Under these elastic conditions it would be hard to say who might not find an excuse for Concubinage. Swedenborg trusts to Husbands not to abuse their liberty, or seek a license for indulgence in the temporary ailments of their Wives;† holding firmly moreover to the proviso, 'that whilst Concubinage continues no connection with a 'Wife is allowable.'‡

Conjugial Love does not suffer in lawful Concubinage, but 'is stored up and lies quiescent—

'Concubinage is not repugnant to Conjugial Love. It 'is only a veil which invests it, and which is dropped at 'death. It is an interruption, not a destruction of Con-'jugial Love. The case may be compared to that of a man 'who loves his work, but who is detained from it by com-'pany, or by public sights, or by a journey; though absent 'he does not cease to love his work; or to one, who loves 'generous wine, and who while he drinks inferior liquor, 'does not lose his relish for what is better.

'That this is the truth I have heard in the Spiritual 'World, even from Kings there, who when on Earth had 'lived in Concubinage for good reasons.'§

One can only read and protest. The multitude of Men have no conscience in the matter of Women;‖ some will

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* No. 473. † Nos. 471 and 474. ‡ No. 476. § No. 475.

‖ If an illustration be required, a fair one may be found in Croker's '*Boswell's Johnson*,' Vol. VII. page 288, ed. 1835.

frankly tell you, that Chastity is no virtue in their Sex. If even licentiousness be condemned, it is commonly in a tone which suggests as much sympathy as censure. Such being the case, Swedenborg has at least this merit, that he prescribes restrictions where the world imposes none.

As of Mistresses so of Concubines, our Author assumes their existence, and does not deign to bestow on them a syllable of consideration. The heartlessness is noteworthy in the Apostle of the New Jerusalem. There are those who will descant with interminable fluency on wrongs and reforms, social and national, who privately think nothing of subjecting Women to their lust, and thus, *so far as they are powerful*, perpetuating the worst of slaveries.

Shall the great black shame of prostitution ever be erased from Christendom? Poor and despised Catholic Ireland is chaste—chaste from virtuous grounds. The women of our upper and middle classes are chaste—not that they are intrinsically more virtuous than their humbler sisters, but their interests are consonant and inseparable from Chastity. We may hope that the public opinion and the comfort and the education, which insure their morality, may in time descend to the lowest strata of society, and that poverty and ignorance will cease to yield recruits to Fornication and Concubinage. Failing diviner motives, the humblest woman will then occupy a position akin to that of her well-to-do sister of to-day, and like her be able to decline as 'folly' the prospect of being anything less than a Wife.

CHAPTER XXVII.

HABITS IN AMSTERDAM.

THERE lived in Amsterdam a wealthy merchant, named John Christian Cuno, with a taste for authorship and for literary society. In his latter years he wrote an Autobiography, which spread over four thousand pages in four folio volumes. Not long ago these volumes, bound in sheep and gilt lettered, were picked up in a broker's shop for about six thalers (18*s.*), and taken to Doctor Scheler (Private Librarian to the King of the Belgians), who lodged them in the Public Library of Brussels.

Our concern with Cuno consists in his acquaintance with Swedenborg. The portion of the Autobiography which describes this acquaintance, Doctor Scheler edited and printed in 1858:* from it we make our selections.

Cuno had heard of Swedenborg and felt inquisitive concerning him; but Cuno was as 'respectable' as pious, and not until he had made scrupulous inquiry—'espe-'cially amongst the Swedish merchants, amongst whom 'was Joachim Wretman, in whose Christian piety and

* '*Aufzeichnungen eines Amsterdamer Bürgers über Swedenborg. Nebst 'Nachrichten über den verfasser* (Joh. Christ. Cuno) *von* Dr. Aug. Scheler, '*Königlich Belgischem Cabinets-Bibliothekar.* Hannover: Carl Rümpler, 1858.' ['*Observations of an Amsterdam Citizen on Swedenborg. With Notices of the 'Author* (Joh. Christ. Cuno) by Dr. Aug. Scheler, *Private Librarian to the 'King of the Belgians.* Hanover, 1858.']

Grateful indeed are we to Dr. Scheler for this little book of 172 pages! His reward can only be a certain literary satisfaction; for anything about Swedenborg has the smallest of publics.

'intelligence I could confide'—did he feel safe in knowing him. The references having proved satisfactory, he was further able to write—

'Amongst the free thinkers and enemies of Christianity, 'the learned Swedenborg cannot be reckoned, for he treats 'of God and His Word with the greatest reverence. He 'impressed me with the profoundest veneration for the 'most adorable Saviour of the World, on whose Divinity 'his whole system rests. If at times he maintains many 'palpable errors, and is therefore not to be separated from 'heretics, yet I do not easily find in him the motives 'whereby most heretics are misled. All who know him, 'and are willing to judge of him without prejudice, may 'it is true call his conduct somewhat peculiar, but least of 'all unbecoming. Enemies indeed, he has none; at any 'rate he cannot have provoked any by his innocent, not 'to say holy, demeanour.'

Thus wherever Swedenborg *was known*, we find a gracious memory.

'I met him for the first time,' says Cuno, 'by accident 'in the book-shop of François Changuion on the 4th of 'November, 1768. The interview was agreeable to both 'of us.

'The old gentleman speaks French and German, but 'neither very readily. He also stammers, though more at 'some times than others.

'He gave me leave to call on him, which I did next 'Sunday; and kept up the practice on most Sundays as 'I returned from morning service.

'He lodged, not far from our old church, in the Kälber-'strasse in two very comfortable rooms in the house of a 'young couple who keep a haberdasher's shop, and who 'have a goodly number of little children.

'One of my first questions was, why he did not keep 'a man-servant to wait on him, and travel with him. He

'replied, that he did not require any attendance, and that 'whilst travelling, he had no fear, for his Angel was always 'near, and in intercourse with him.

'I asked the mistress of the house if she had not a good 'deal to do in waiting on the old gentleman. "Scarcely '"anything," was her answer. "My servant has only to '"lay his fire on the hearth in the morning, and he keeps '"it up all day; and, when he goes to bed, so leaves it, '"that there can be no accident. He retires to rest every '"night when the clock strikes seven, and rises in the '"morning at eight. We have no more trouble with him. '"He dresses and undresses himself, and attends to his '"wants, so that it is as if no one was in the house. I '"wish indeed he would stay with us as long as he lives. '"My children will miss him most, for he never goes out '"but he brings them something nice. The little things '"are fonder of him than of me and their father. Surely '"the gentleman must be very rich."'

Cuno could have enlightened his gossip on the latter head. He learned that Swedenborg had a bill of exchange for 2,000 ducats at three days' sight on Hope and Co., which he had not touched after several months of residence in Amsterdam: also that his annual income from realized property was 10,000 gulden; whereon he exclaims, 'How 'comfortably he might live on so large a fortune at Stock-'holm, where he has a splendid palace and garden!'—which splendid palace we have seen.

'All his works, printed on large and expensive paper, 'he gives away, and from his booksellers requires no ac-'counts; yet they charge as much as ever they can, and 'pay themselves pretty well, as I found out when Schreuder 'charged me four gulden and a half for a copy of the ''*Apocalypsis Revelata.*'

He discovered that Swedenborg had only two suits of clothes—a brown coat and black breeches which he wore

at home, and a suit of black velvet, 'perfectly neat and 'becoming,' when out in company.

'He lived very sparingly. Chocolate and biscuit formed 'his usual dinner, of which the household had the larger 'share. Sometimes he resorted to a neighbouring eating-'house: this I learned from himself, but only after much 'inquiry.

'With regard to Swedenborg's personal appearance, 'he is indeed for his years a marvel of health. He is 'of middle height. Although he is more than twenty 'years older than I am, I would not venture to run a race 'with him; for he is still as active upon his feet as a young 'man. He told me lately he was cutting some new teeth. 'Who ever heard of such a thing in an old man of 'eighty-one?'

Cuno would have liked to have had his portrait taken, but there was no artist in Amsterdam that he considered equal to the commission, even at half a dozen ducats. In the engraving prefixed to '*The Principia*' [reproduced in our first volume], he discerned a perfect likeness, though so many years had intervened, especially about the eyes, which retained an extraordinary beauty.

When Swedenborg first spoke to Cuno of his guardian Angel, he observes—

'I should have laughed had any one else done so, but 'the venerable octogenarian spoke with the innocence of a 'child, and laughter did not once move me. He looked 'moreover altogether too holy, and out of his smiling light 'blue eyes, which he kept fixed on me as he conversed, it 'always seemed as if truth itself were speaking.'

At first he felt anxious lest he should suffer insult from scorners, but experience dissipated his fears—

'I have often observed with astonishment in large com-'panies where scoffers came prepared to ridicule the old 'man, that as he proceeded to relate the most wonderful

'tales from the Spiritual World with the open-heartedness 'of a child, they forgot their mockery and listened with 'mute attention. It was as if his eyes had the power of 'imposing silence upon every one.'

Cuno found Swedenborg of a sociable and equable temper. Whoever invited him as a guest was sure to have him. He dined sometimes with the Hopes, his bankers, and sometimes with his countrymen, the Grills. He usually ate his Sunday dinner at the house of his friend Wretman; and when Cuno first entertained him, he asked Wretman likewise. On that occasion, the 16th November, 1768, he said he had seen and spoken with King Stanislaus.* Many Spirits were eager to know who the new-comer was, but could not find out, and they begged Swedenborg to ascertain his name. He complied, and not only did Stanislaus reveal himself, but led his inquisitor off to see his daughter, who had been Queen of France.†

Swedenborg was fond of a game at ombre, and Cuno would have been glad to introduce him to his card parties, but as he would stay nowhere later than seven o'clock, and could not converse in Dutch, he gave up the idea.

As Swedenborg's acquaintance, Cuno was much teased for introductions to him, but he put off applicants with the assertion, that he was quite accessible and no introduction was requisite. His ignorance of Dutch was a bar to many. One lady, Madame Konauw, persuaded Cuno to bring him to her house to dinner—

'A coach was sent for us, and the old gentleman was 'willing and ready. We met the two Misses Hoogs, who 'had been educated in science and philosophy beyond what 'is usual with their sex. Swedenborg's deportment was

* Stanislaus Leszczynski, born 1677; twice elected King of Poland, but forced to abdicate; became Duke of Lorraine, in which dignity he died, 1766.

† Maria Leszczynski, born 1703; married Louis XV., 1725; died, 24th June, 1768.

'exceedingly courteous and polite. When dinner was an-
'nounced, I offered my hand to Madame Konauw to lead
'her to the dining-room, when instantly our youth of
'eighty-one had his new gloves on, and presented his hand
'most gracefully to Miss Hoog. He was placed between
'Madame Konauw and the elder Miss Hoog, both of whom
'could talk abundantly, but I had stipulated beforehand,
'that they should allow the old gentleman to eat his dinner
'in peace. They faithfully kept their promise, and their
'assiduous attention to his comfort seemed to gratify him
'very much. He ate with so good an appetite, that I could
'not but feel somewhat surprised; but they could not
'persuade him to have more than three glasses of wine, and
'these half full of sugar, of which he was very fond. At
'dessert the conversation flowed merrily, and afterwards at tea
'and coffee without interruption till seven o'clock, when, as
'I had taken care, the coach was ready to convey us home.

'It is incredible what a number of questions the ladies
'put to him, and he replied to them all: a single incident
'will I record: A man of note was mentioned—an am-
'bassador, I think—who had died at the Hague. "I know
'"him!" he exclaimed, "although I never saw him in this
'"world. He has left a widow, but he is married again,
'"and his present wife is more to his mind than she who
'"remains behind." This strange statement naturally pro-
'voked many queries, and the ladies were discreet enough
'to receive his answers without demur.'

Pombal in those days was regenerating Portugal, and the news reached Amsterdam, that he had hanged the Bishop of Coimbra. As a young man was telling Swedenborg, he interposed—

"It is not true: he is not hanged. I have seen the "Pope and had a joke with him on the business.'*

* Clement XIII., who died in 1769.

The young man darted off to the shop of Meyer, the bookseller, where several merchants were assembled, and repeated Swedenborg's declaration. "It is but too true," they observed; "the details of the execution are in all the "newspapers." Meyer said—"Let us bear the contradiction "in mind, and see whether it prove true or false." Another remarked—"The old man is wrong in the head. He'll go "to the Hague no more. It was reported that Voltaire "was dead, and he told the French ambassador, that he had "seen him and been shocked at his horrible condition in the "World of Spirits. A few days afterwards, the tidings "arrived, that Voltaire was not dead, whereon Swedenborg "quietly decamped, and will not venture there to be laughed "to scorn as a false prophet, a dreamer, and a liar!"

Swedenborg proved correct: the Bishop of Coimbra was imprisoned, but was not hanged. As to the spiteful anecdote about Voltaire, it was wholly fictitious, as Cuno knew; but he recited it to Swedenborg, as he generally related all he heard about him. He smiled, and quietly observed—

"Why it is more than half a year since I was at the "Hague, and I have not even thought of Voltaire for many "years; but what falsehoods will not people invent!"

In the spring of 1769, appeared at Amsterdam—

'*A Brief Exposition of the Doctrine of the New*
'*Church signified by the New Jerusalem in the Apoca-*
'*lypse;* by Emanuel Swedenborg, a Swede.'

CHAPTER XXVIII.

BRIEF EXPOSITION OF THE DOCTRINE OF THE NEW CHURCH.*

THIS treatise is a prospectus—

'Several books and tracts have been published by me 'concerning the New Jerusalem, whereby is meant a New 'Church about to be established by the Lord, and the 'Apocalypse having been revealed, I have determined to 'lay before the world a complete view of the Doctrine of 'that Church; but as it will be a work of some years, I 'have thought it adviseable to issue a sketch thereof, not 'for critical examination, but simply as a precursor of the 'larger work.'†

He commences with an abstract of 'the doctrinals of the 'Roman Catholics concerning Justification from the Council 'of Trent,' and then with the doctrinals of Protestants on the same subject from the Formula Concordiæ, or Augsburg Confession. Comparing Trent with Augsburg, he comes to the conclusion—

'That the Roman Catholics, before the Reformation, held 'and taught exactly the same as the Reformed did after it 'with regard to a Trinity of Persons in the Godhead, 'Original Sin, the Imputation of the Merit of Christ, and

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* '*Summaria Expositio Doctrinæ Novæ Ecclesiæ, quæ per Novam Hiero-'solymam in Apocalypsi intelligitur;* ab Emanuele Swedenborg, Sueco. 'Amstelodami, 1769.' Quarto, 45 pages.

† No. 1.

'Justification by Faith therein, with this difference, that 'they conjoined that Faith with Charity or Good Works.'*

That this concord exists 'is so generally unknown, that 'the Learned themselves will be ready to wonder at the 'assertion.'†

Hardly: there is nothing better known to students of theology than the interior unity of Catholicism and Protestantism. On that inward unity have been based the many hopes and schemes for outward unity. The Jansenists proved how little divided them from Calvinism, and the Jesuits from Arminianism.

'The Church of England holds a middle place' between Rome and Geneva. Of the Greek Church, he declines to say anything.‡

The vigour of Roman Catholicism resides in ceremonialism and of Protestantism in doctrine; and therein consists their vital diversity. The ordinary Catholic knows little or nothing of the abstractions which stand for faith in the mind of a lively Protestant—

'He scarcely knows a syllable of doctrine. His thoughts 'are engrossed in the externals of worship; in the adoration 'of Christ's vicar, the invocation of saints, and the venera-'tion of images; by things accounted holy which affect the 'senses, as masses in an unknown tongue, garments, lights, 'incense, pompous processions, mysteries respecting the 'eucharist, and such like. By these means the primitive 'Romish tenet of the imputed merit of Christ is withdrawn 'from memory; it is as if buried in the earth and covered 'with a stone, which the monks watch over lest it should 'be dug up and revived, and with its resurrection faith 'should vanish in their supernatural powers of forgiving 'sins, justifying, sanctifying, and bestowing salvation, and 'therewith their sanctity, pre-eminence, and prodigious 'gains.'§

* No. 19. † No. 20. ‡ No. 18. § No. 107.

The Protestant innovation on the Catholic creed was the separation of Good Works from Faith, and the denial of their saving efficacy. 'This,' says our Author, 'the 'leading Reformers—Luther, Melancthon, and Calvin did, 'that they might be totally severed from the Roman Catho-'lics, *as these leaders themselves have frequently told me.*'*

For this end they asserted, 'that the Decree of the 'Council of Trent is to be rejected which affirms, that Good 'Works preserve salvation, or that Justification by Faith, 'or even Faith itself is maintained and preserved, either in 'whole or in the least part, by works;' likewise, 'that it is 'a folly to imagine, that the works of the second table of 'the Decalogue justify in the sight of God, for that table 'has relation to our transactions with Man, and not properly 'with God; and the business of Justification is between 'God and us, and to appease His wrath;' also, 'that Good 'Works are to be utterly excluded in treating of Justifica-'tion and Eternal Life;' with other propositions of like hideous purport.

Salvation, or acceptance with God, they ascribed to Faith in Christ slain as a substitute for Adam's sin—for sin inherited and repeated by his entire posterity. The communication of this Faith, whereby Christ's merits are imputed to the sinner, was not to be received by wishing: saving Faith lay in the free gift of God: it was bestowed on this person and withheld from that, no one knew how, in the mysterious and arbitrary exercise of the Divine Sovereignty.

Whilst salvation was attained through Faith alone, Good Works followed its reception as its signs and fruits. They conveyed to Faith no extra efficacy, but merely served as slaves to adorn her queenly train.† Good works in persons destitute of Faith were merely sins in amiable guise.

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* Nos. 21 and 23. † Nos. 59 and 79.

In this doctrine is the very kernel of the Protestant Gospel—

'Justification by Faith alone prevails at this day over 'every other doctrine throughout Reformed Christendom. 'It is greedily learnt by all clerical students at the univer- 'sities, and is afterwards published by them with an unction 'as of heavenly wisdom.'*

Wesley would have told a different story, as would Wilberforce and Chalmers at a subsequent date. Solifidian dogma lay quiescent last century under the reign of 'a 'frigid morality,' but it was not dead. It held the place of authority; and if ever a Soul awoke and went in search of God, it confronted the searcher as the Philistine did Israel, and the renown of the giant served as an excuse for other sleepers. Where the dogma did not extinguish, it perverted the efflux of Divine Life; just as under Papal circumstances, the same Life would be evaporated in ceremonies and crucified in asceticism.

Swedenborg was well aware, that the contradictions of Protestant theology constituted an effective bar to its diffusion: hence he writes—

'It is interwoven with so many paradoxes, that its tenets 'gain no entrance to the Understanding, but only to the 'Memory, and are professed in blind credulity. They 'cannot be learnt and retained without great difficulty, nor 'can they be preached or taught without great care and 'caution to conceal their nakedness, because sound Reason 'neither discerns nor receives them.'†

Elsewhere he asserts its limited reception—

'The greater part of those born in Protestantism do not 'know what 'Faith alone' is. They do not enter into the 'mysteries of the doctrine. When they hear of Justification

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* No. 81. † Nos. 53 and 58.

'by Faith, they imagine that it means no more than a life 'in accordance with God's precepts in the Word.

'It is of the Lord's merciful providence that very few 'enter into the principle of 'Faith alone,' for those who do, 'pass to fearful damnation after death. Everything they 'have acquired from the Word is taken from them; they 'are stupid beyond other Spirits, and appear in heavenly 'light as burnt skeletons covered with skin.'*

The Reformers gave theology a frightful twist in order to break off decisively from Rome, but the dogmas from which they started—a Trinity of Persons in the Godhead, Original Sin, the Imputation of the Merit of Christ, and Justification by Faith therein—were deeply erroneous.

The doctrine of the Trinity, as held throughout Christendom, is nothing short of the recognition of three Gods—

'The authors of the Athanasian Creed clearly saw, that 'an idea of three Gods would unavoidably result from the 'expressions used therein. They tried to evade it by the 'assertion of a common substance or essence, one and in-'divisible, but in vain. Not all the ingenuity of metaphysics 'could out of three persons each God, make one God. 'Whatever the confession of the lips, the inevitable con-'ception of the mind was three.'†

The worship of three Gods is contrary to sound reason; wherefore 'Christianity is abhorred by Mahometans, and 'certain nations in Asia and Africa.'‡ The apology, that the three are one in essence is rightly rejected by them as a vain quibble.

The notions connected with three Gods about Adam's sin transmitted to his posterity, whereby equally with Adam they lie under the curse of one God, which curse is removed by the sacrifice of the second God—and not removed unless the merit of the second God is imputed to the unhappy child

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* '*Apocalypsis Explicata*,' Nos. 233 and 250. † No. 34. ‡ No. 37.

of Adam, but how imputed no one knows how; some saying by faith on the child's part, and some by the arbitrary bestowal of Gods one, two, or three—are deadly fallacies. They are repugnant to healthy common-sense; they are generally stated in phrases which have no correspondence with experience, and which only serve as material for scholastic and pulpit jugglery. Mr. James states the case with force for Swedenborg—

'Our orthodox ecclesiasticism proceeds upon the notion 'of God being a Spirit full to repletion of Self-Love; so 'full in fact of exorbitant regard to Himself in all His 'intercourse with His Creatures, that He is incapable of 'forgiving their infirmities freely and frankly as they them-'selves are capable of forgiving one another; and demands 'instead, like a bloodier Shylock, that every base forfeiture 'of His bond be literally paid down. What does orthodoxy 'say for example of the Christian atonement? What light 'does it make that great transaction shed upon the Divine 'character?

'Why, it makes the Christian atonement to turn alto-'gether upon a something suffered by Christ to placate the 'Divine Nature, rather than a something done by Him to 'purify the Human Nature: so placing the obstacle to 'Man's salvation, not in Man's own purely constitutional 'infirmity where alone it belongs, but in the immitigable 'savagery of his creative source, in the essential inhumanity 'of God. Substitution is of course the enforced mechanism 'of the orthodox scheme, because otherwise the Divine 'Love would be denied even a mercenary manifestation, 'even a moonlight radiance. For the scheme postulates 'God as a being of such essential malignity (euphemistically 'called holiness) as to require, that His thirst for blood 'once aroused by the sin of His own abject and helpless 'Creatures, should be slaked only in one of two ways: 'either—

'I. By the substantive reduction of these Creatures 'themselves to eternal misery; or else—

'II. By the substitution in their place of an exquisitely 'innocent victim, whose pangs compensating by their inten- 'sity what they lacked in volume, might lend such keenness 'of satisfaction to the Divine appetite for vengeance, as 'would practically amount to an eternal glut.

'Judged of by either alternative this scheme is obviously 'fatal to the Divine character; it reduces the Divine name 'indeed below the level of the lowest diabolism.'*

The prevalence of such terrible fantasies concerning God is plain proof, that the Church has come to an end—

'The darkness at this time throughout Christendom is 'so intense that the (spiritual) sun gives no light by day, 'nor the moon and stars by night. The darkness is solely 'occasioned by the Doctrine of Justification by Faith 'alone.'†

The hour had therefore come for the establishment of a New Church, and it was Swedenborg's office to announce its Heavenly Doctrine; which in brief he thus sets forth—

'I. That there is one God, in whom is a Divine Trinity, 'and that He is the Lord Jesus Christ.

'II. That saving Faith is to believe in Him.

'III. That Evils ought to be shunned, because they are 'of the Devil, and from the Devil.

'IV. That Good Works ought to be done, because they 'are of God, and from God.'‡

'V. And they ought to be done by Man *as* of himself, 'but with the confession, that they are from the Lord 'operating in him and by him.'§

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* '*Substance and Shadow*,' p. 165. † No. 79.

‡ N.B. 'Whether you say Good or the Lord, it is the same thing, or Evil 'or the Devil.'—'*De Divina Providentia*,' No. 233.

§ No. 43.

It is a curious subject of investigation how and where Swedenborg thought the New Church would be planted. When writing the '*Arcana Cœlestia*' his expectation lay with the Gentiles. In the present treatise, he displays some hope in the Roman Catholics over Protestants, and for these reasons—

'First; because the belief in Justification by Faith is 'obliterated in them, and is likely to be more so.

'Second; because they assign divine majesty to the 'Humanity of the Lord, as is evident from their most 'devout adoration of the Host.

'Third; because they hold charity, good works, repent- 'ance, and amendment of life as essential to salvation.

'For these three reasons, the Roman Catholics, if they 'approach God the Saviour Himself; not mediately but 'immediately, and administer the holy eucharist in both 'kinds, may more easily than the Reformed receive a living 'for a dead Faith and be conducted by Angels from the 'Lord to the gates of the New Jerusalem, and be introduced 'with joy and shouting.'*

Ah, *if* and *if!* A century has elapsed since these lines were penned and Rome is more Popish than ever, and Mary is the first figure in her Pantheon!

The policy of Swedenborg's attacks on Protestant Doctrine is very questionable. In the first place, no Protestant would admit, that the statement he renders of his creed is correct; and, as Mr. Mill observes, 'a doctrine is never 'refuted at all until it is refuted at its best.' Our criticism has the advantage of subsequent experience, but Protestantism might safely have been left to bury itself. In the extreme forms in which Swedenborg deals with it, in Germany, in Holland, and in New England its adherents

* Nos. 105 and 108.

have either lapsed into Socinianism or fallen asleep. The mongrel faith called Evangelical in England is notorious for the ignorance and imbecility of its leaders. The early Reformers commanded the intellect of England; but what relation do those bear to the intellect of England, who at this day strut on the platform of Exeter Hall? Perhaps nowhere do Protestant traditions linger in such force as in Scotland, but their influence is limited to Scotland. Of what consequence is any Scottish divine beyond the Tweed?

Better than quarrelling with Protestant Doctrine would be to accept its phrases, and show their consonance with the truth. How, that if we would know God truly we must recognize Him as a Trinity, as God the infinite and inconceiveable Father and Creator, as God the Son manifest in Jesus Christ, and as God the Holy Ghost manifest as the justice, purity, and tenderness of our hearts. How, that we are justified by Faith, that is to say, made just by Faith—by obedience to that Truth which is Faith. How, that the Divine Righteousness is verily imputed to us inasmuch as every righteous impulse which affects us is God's, is God in us, is God who in His boundless beneficence gives Himself to us so perfectly, that we feel His Life as our own: and so on, converting heretical falsehood into heavenly wisdom. Such treatment of Protestant Doctrine would far more effectually sap its errors than direct attacks, which too frequently confirm the very mischiefs they would remove by reviving attention to what was quietly gliding into oblivion, and calling forth pride and passion to their defence.

Perhaps no saying in the Scriptures, with the exception of that on blasphemy against the Holy Ghost, has excited more anxiety in tender and timourous consciences than the words of James—

'*For whosoever shall keep the whole Law, and yet offend in*

'*one point, he is guilty of all. For He that said, Do not com-*
'*mit adultery, said also, Do not kill. Now if thou commit no*
'*adultery, yet if thou kill, thou art become a transgressor of*
'*the Law.*'*

Swedenborg's treatment of the text, in a digression from his theme, is worthy of remark. He writes—

'It is said in the Church, that none can fulfil the Law, 'especially since whosoever offends against one command-'ment of the Decalogue, offends against all. There is 'however a right and a wrong way of receiving this dictum. 'It is to be understood thus: Whoever purposely and 'deliberately violates any one commandment violates all; 'for thereby he proves, that he has no sense of sin, and no 'respect for the Divine Will.

'Who does not know, that a fornicator is not necessarily 'a murderer, or a thief, or a false witness, or willing to be 'such? He however who is an adulterer with settled aim, 'obviously makes light of religion, and if he refrains from 'murder, theft, or false witness, it is from fear of the law, 'or loss of reputation, and not from any regard for God. 'It is the same with any other deliberate infraction of the 'Decalogue. If one commandment is thus broken, all are 'broken, since the violater makes no account of sin.'†

If this principle works for condemnation, it likewise works for justification—

'If any one purposely and deliberately abstains from a 'single evil because it is a sin, he abstains from all; and 'still more if he abstains from several; for whenever any 'one so abstains, he is kept by the Lord in the purpose of 'abstaining from the rest. If through ignorance, or 'through any strong physical lust, he commits evil, it is 'not imputed to him, inasmuch as he did not intend it, or 'sanction it in himself.

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* James ii. 10, 11.

'A man comes into this purpose for good, if he examines 'himself once or twice a year, and repents of the evil he 'discovers in himself. It is otherwise with him who never 'examines himself.'*

The last paragraph is somewhat startling. The annual, or semi-annual self-examination is an odd and easy prescription; so odd and easy indeed as not likely to be practised. For the rest, nothing could be more rational, humane, and satisfactory. It is in the treatment of such questions that one of the finest aspects of Swedenborg's genius is displayed.

Swedenborg had more or less intercourse with Luther, Melancthon, and Calvin.

Luther.

'I have seen him many times. [1763] He has often 'wished to recede from the Doctrine of Faith alone, but in 'vain: wherefore he is still in the World of Spirits, and 'sometimes undergoes great suffering.'†

'I have heard him curse Solifidianism [1764] and say, 'that when he established it, he was warned by an Angel of 'the Lord not to do it; but that he thought within himself, 'that if he did not reject Works no separation from Roman 'Catholicism could be effected.'‡

'He was a most bitter advocate of his own tenets when 'he entered the Spiritual World, and his zeal increased as 'Souls arrived from Earth who agreed with him. He had 'a house allotted him, such as he had at Eisleben, and in 'one of the rooms he set up a desk, raised a little from the 'ground, in which he took his seat, and opening the doors, 'he received hearers, and seated them around him according

* No. 113. † '*Continuatio de Ultimo Judicio*,' No. 55.

‡ '*De Divina Providentia*,' No. 258.

'to the degree of their favour for him. He allowed 'questions to be asked at intervals in his harangues. By-'and-bye he acquired a power of persuasion which none 'who came near him could resist; but as its exercise was a 'species of enchantment, in use among the Ancients, he 'was required to desist from it: he obeyed, and taught as 'before from memory and understanding. Thus he continued 'till the Last Judgement in 1757.

'In that year, he was removed to another house, and 'being informed that I, who am in the Natural World, 'conversed with those who are in the Spiritual World, he 'came with others to me, and after asking some questions 'and receiving my answers, he perceived that the Church 'had come to an end, and that a New Church had com-'menced. At this he grew very indignant, but as he 'saw the New Heaven increase and his own congregation 'diminish, his railing ceased, and he began to converse more 'familiarly with me, and received the Doctrine of the New 'Jerusalem, and ridiculed his former tenets as in direct 'opposition to the Word.'*

The Elector of Saxony.

'I have conversed with the Prince of Saxony who 'protected and entertained Luther. He told me he had 'often blamed him for separating Charity from Faith. . . . 'This Prince is among the blessed.'†

Melancthon.

With Melancthon communion was not so free as with Luther: he was more deeply confirmed in Solifidianism, and the Angelic Spirits about Swedenborg could not bear his presence.

He too occupied a house like that which he had on

* '*Vera Christiana Religio*,' No. 796; published 1771. † *Ib.*, No. 796.

Earth, and in his library sat writing day after day on Justification by Faith alone. In course of time his furniture disappeared, and he was left with only a table and paper, pens, and ink. The walls of his study were plaster and the floor yellow like brick ; and he clad in coarse raiment.

When he was visited by Souls newly arrived from the world, he would summon a Spirit skilled in magic, who would deck his chamber with handsome furniture and tapestry of roses ; but no sooner were they out of sight than all would vanish to bare walls as before.

He asked the reason of his miserable circumstances, and was answered, because he removed Charity from the Church, which nevertheless is its heart. As he persisted in his erroneous notions, he appeared suddenly in an underground workhouse, 'but as he had been one of the Reformers of 'the Church, he was released by the Lord's command,' and restored to his chamber. This occurred repeatedly. When released 'he wore a rough hairy skin, for Faith without 'Charity is cold.'

'He told me himself, that at the back of his house was 'a chamber with three tables at which sat characters con-'genial with his own, and that with them he talked, and 'every day became more and more confirmed in his opinions. 'At a fourth table were seen monstrous figures, but they 'were not deterred by their appearance.'

At last Melancthon was seized with fear and began to write about Charity, but what he wrote one day was not legible the next, because not written from inmost sincerity.

'When the New Heaven was commenced by the Lord, 'he began to think under the influence of its light, that 'possibly he was in error, and consulted the Word : his 'eyes were opened to see, that it is full throughout of LOVE 'TO GOD and LOVE TOWARDS OUR NEIGHBOUR ; and his 'writing on Charity did not vanish as before, but appeared 'faintly next day.

'Strange to say, when he walks his steps make a noise 'like one walking with iron shoes on a stone pavement.'*

Calvin.

About Calvin we have two contradictory statements. In 1763, he wrote—

'I have spoken, but only once, with Calvin. He was 'in a Society of Heaven, which appears in front above the 'head. He said that he did not agree with Luther and 'Melancthon about Faith alone, because Works are so often 'named and enjoined in the Word, and that therefore Faith 'and Works ought to be united.

'I was told by one of the Governors of that Society, 'that Calvin was received into membership because he was 'honest and made no disturbance.'†

In 1771 he published a very different account—

'When Calvin entered the Spiritual World he thought 'he was still on Earth, and when the Angels about him told 'him the truth, he replied—"I have the same body, the '"same hands, and similar senses." He was a sensual man, 'believing nothing outside the range of physical experience; 'and this being his quality, he framed all his tenets from his 'own Understanding, and not from the Word. He made 'indeed quotations from the Word, but only to engage the 'favour of the vulgar.

'Having left the Angels, he wandered about, and searched 'for Spirits who in ancient times had believed in Predesti-'nation. He was told, they were all shut up and concealed 'in a distant place, but that the disciples of Godoschalcus 'still wandered at large, and sometimes assembled in a place 'called in the spiritual tongue Pyris, to which he was 'conducted, and there he was in the delight of his heart.

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* '*Vera Christiana Religio*,' No. 797.

† '*Continuatio de Ultimo Judicio*,' No. 54.

'When however the followers of Godoschalcus were led 'away to be confined with their brethren in the cavern, he 'grew weary of himself, and strolled about in quest of an 'asylum. A Society of simple-minded Spirits took him in, 'but when he found they could not comprehend Predesti-'nation, he hid himself in a corner and kept silence. At 'last some modern Predestinarians inquired after him, and 'he was brought out of his retirement, and a certain 'Governor, who had drunk of the dregs of the same false 'doctrine, received and protected him. Thus he continued 'until the Last Judgement when the Governor and his 'associates were cast out, and Calvin betook himself to a 'house of harlots.

'As he was free to walk about, he came to me, and I 'told him of the New Heaven in course of construction of 'those who acknowledge the Lord as God. After his habit, 'he heard me silently, but at the end of half an hour he 'replied—

'"Was not Christ a man, the son of Mary, who was '"married to Joseph? How can a man be worshipped as '"God?"

'"Is not Jesus Christ our Redeemer and Saviour, both '"God and Man?"

'"He is God and Man; yet still divinity does not '"belong to him, but to the Father."

'"Where then is Christ?"

'"He is in the lowest parts of Heaven;" which opinion 'he confirmed by His humiliation before the Father, and by 'suffering Himself to be crucified. He added some scoffs 'against the worship of Christ, and would have used more 'blasphemous terms, but the Angels with me closed his lips.

'Moved by a warm zeal for his conversion I' went on to give proofs from the Word, that in the Lord 'God is Man 'and Man is God;' to which he replied—

'"What are these passages from the Word but vain

'"sounds? Is not the Word the book of all heresies? and '"is it not thus like vanes on the tops of houses and ships, '"which veer with every wind? . . . I will declare my '"faith—There is a God and He is omnipotent, and there '"is no salvation for any but those who are elected by God '"the Father."

'On hearing this, I rejoined in the warmth of my zeal—

'"You talk impiously: begone you wicked Spirit! '"You are in the Spiritual World, and do you not know '"that Predestination implies that some are appointed for '"Heaven and some for Hell? Have you then any other '"idea of God than as of a tyrant, who admits his favourites '"into his city, but condemns the rest to a slaughter-house? '"Be ashamed then and blush for your doctrine!"'

He was not yet done with Calvin. He read him passages from the Formula Concordiæ, and asked whether the sentiments were his. He answered, 'they were derived from his 'doctrine, but he did not remember whether the very words 'flowed from his pen, though they did from his mouth. On 'hearing this, all the servants of the Lord retired from him, 'and he turned hastily into a way which led towards a cave 'inhabited by those who have confirmed themselves in the 'execrable doctrine of Predestination.

'I afterwards conversed with some Spirits imprisoned in 'that cave, and was informed that they were compelled to 'labour for food, and were all at enmity one against another, 'and every one was watching for an excuse to do some 'mischief to his companion: and this was the delight of 'their lives.'*

* '*Vera Christiana Religio*,' No. 798.

CHAPTER XXIX.

A VISIT TO PARIS AND OTHER MATTERS.

SWEDENBORG advertised and distributed the '*Summaria Expositio*' liberally. To Doctor Beyer he wrote—

'*Amsterdam*, 15*th March*, 1769.

'I had the pleasure of receiving yours, Sir, of the 23rd 'Nov. 1768. The reason why I did not answer it, was, that 'I would wait until a little work was published, entitled, '''*A Brief Exposition of the Doctrine of the New Church*, '''*signified by the New Church in the Apocalypse*,' wherein are 'clearly shewn the errors of the Doctrines of Justification 'by Faith alone, and the Imputation of the Righteousness 'or Merits of Jesus Christ. I have sent this treatise to all 'the Clergy throughout Holland, and I intend to send it to 'the most eminent in Germany. I have been informed, 'that they have attentively perused it, and that some of 'them have already discovered the truth, and that others 'do not know which way to turn themselves; for it is made 'perfectly plain that because of that Doctrine no true The-'ology exists in Christendom.

'I purpose sending you by the first ship twelve copies, 'which you will please distribute as follows: one copy to 'the Bishop, one to the Dean, and the rest, except your 'own, to the Professors of Theology at the colleges, and 'the Clergy in the city; for none can more justly appreciate 'the same, than those who have entered into the Mysteries of 'Justification. After the little work has been read, be 'pleased, kindly, to request the Dean to declare his opinion

'thereof in the Consistory. All those that can, and are 'willing to see the truth, will accede.

'Many now ask me, when the New Church will be 'established. I answer: By degrees, as the Doctrines of 'Justification and Imputation are extirpated; which pro- 'bably may be effected by this work. . . .

'EMANUEL SWEDENBORG.'

In the meanwhile he received news that the Dean of Gottenburg had anticipated him, and had denounced his writings in the Consistory; whereon he prudently determined to suppress the circulation of his attack on Protestantism in Sweden. Instead of a dozen copies, he sent but one to Beyer, and begs—

'*Amsterdam*, 23*rd April*, 1769.

'You will oblige me by keeping this for yourself alone, 'and by shewing it to nobody, because it contains an 'improvement of the whole system of Theology prevalent 'in Christendom; and, to a certain extent, the Theology 'which shall be that of the New Church. Its contents will, 'with difficulty, be understood by any in Gottenburg, except 'yourself. . . .

'EMANUEL SWEDENBORG.'

Swedenborg seems to have thought he had found a disciple in Cuno: he listened unresistingly to him as he talked of Heaven and Hell and his acquaintance with Spirits, and probably at times with some degree of faith; but in the main Cuno regarded him as a lion that it was a credit to lead about in society. The publication of the '*Summaria Expositio*' was the occasion for the rupture of their factitious relation. Cuno writes—

'I thought some among the priests and preachers of our 'great city would come forth to encounter him. When I 'had waited more than a month in vain, I could no longer 'endure such cold indifference'—

And therefore addressed a letter to Swedenborg in confutation of his positions—

'As nothing came of it, I went to him. I found him 'quite unconcerned; or, if I must indeed speak the plain 'truth, a little angry. He seemed touched that I should 'view his good Angels with suspicion, and that I should 'think him so simple, that he could not detect knaves 'amongst them. He told me dryly, that if I would not 'believe him, I had certainly spent far too much time in 'reading his writings. As he uttered these words, it struck 'me, that the smile and the innocence to which I was accus-'tomed in his countenance entirely disappeared.'

Very soon however the displeasure vanished, and the old kindliness returned: he slipped into Cuno's hand a paper explaining how from a Philosopher he had become a Theologian. 'It was no answer to my letter,' complains Cuno, 'but it is the autograph of one of the most remark-'able men that ever lived, and deserves moreover for the 'sake of its contents to be preserved.'*

In the Autobiography there are a series of criticisms of Swedenborg's books, which prove how superficial was Cuno's appreciation of Swedenborg. Of the essence of his Philosophy he had not an idea: he bewilders himself in its circumstances, testing them by Lutheran orthodoxy, and approving or condemning accordingly. He was disposed to be good-natured, but there was too much to offend his prejudices; and he had to protest, 'that if Homer some-'times nods, the good Swedenborg snores like a drunken 'boor.' His angelic acquaintance was of course inexcusable. 'I pity the poor man,' he writes. 'He repeats his fables to 'the deaf, so long as he has no witnesses.'

* The paper was nothing but a piece of a new pamphlet he had on hand. It will be found cited at length at the conclusion of our next Chapter.

Swedenborg left Amsterdam for Paris on the 24th April, 1769. Cuno says—

'I shall never forget the farewell he took of me at my 'house. The truly venerable old man was never so eloquent 'as on that occasion, and spoke with an unction to which I 'had been unaccustomed. He exhorted me to continue in 'good, and to acknowledge the Lord for my God—

'"If it please God," said he, "I shall return once more '"to Amsterdam to you, for I love you."

'"My dear Swedenborg, that can never be: I, at least, '"do not reckon upon a long life."

'"You cannot know: we must remain in this world as '"long as Divine Providence deems fit. He who is con-'"joined to the Lord has already a foretaste of eternal life, '"and cares but little for this transitory state. Believe me, '"if I knew that God would to-morrow take me from the '"world to Himself, I should like to have the musicians '"brought to me to-day, and, for a good conclusion, make '"myself right merry."

'He seemed more innocent and joyous than I had ever 'seen him. I let him talk on, and was speechless with 'astonishment. He saw a Bible on my desk, and opening 'it at 1 John v. 20, 21, said—

'"Read those words."

'Closing the book, he resumed—

'"I would rather write them down for you, that you '"may not forget them"—

'But his hand shook, and, whilst he dictated, I wrote 'the passage myself—

'*And we know that the Son of God is come, and hath given 'us an understanding, that we may know Him that is true, and 'we are in Him that is true, even in His Son Jesus Christ. 'This is the true God and eternal life. Little children, keep 'yourselves from idols. Amen.*'

'When I had done he rose and took his leave, falling 'upon my neck and kissing me most affectionately.'

There is some mystery about Swedenborg's visit to Paris. In his letter of 15th March addressed to Dr. Beyer from Amsterdam, occurs the remark—

'I go from hence to Paris in about a month, and with a 'design that must not be made public beforehand.'

The nature of this unmentionable design, we cannot divine, and the ignorance is tantalizing; for Swedenborg haunts French literature as a founder or associate of secret societies; but when we require the evidence, we get nothing but rumour.* If speculation were allowable, we might conjecture that in a hope of propagandism he was beguiled into communion with some of the many mystagogues who preceded the Revolution. If so, the disappointment must have been mutual: Swedenborg was not for them, nor they for Swedenborg.

It is said, he wished to publish his work on the True Christian Religion in Paris, and, for that end, submitted it to Chevreuil, the Censor Royal, who, having examined it, replied, that a tacit permission would be granted on condition, as was customary in such cases, that the title should bear '*Printed at London*,' or '*at Amsterdam*,' but that he would not condescend to the subterfuge. The anecdote is given on fair authority;† but it is scarcely credible that the manuscript of the '*Vera Christiana Religio*' was ready for the printer in the spring of 1769.

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* See the article '*Swedenborg*' in the '*Biographie Universelle*' wherein he is connected with an artist named Elie, who supplied him with money and furthered his designs; also Béranger's Autobiography reviewed in '*The Athenæum*,' London, 12th and 26th Dec. 1857.

† The Preface to a French translation of the '*Vera Christiana Religio*' published in Paris in 1802, wherein it is said 'the anecdote was communicated 'to one of the editors by M. Chevreuil himself.'

Swedenborg's hatred of Roman Catholicism is intense: he seldom mentions it without extravagance, and is blind as an Orangeman to its merits: nevertheless whilst pronouncing damnation on all confirmed Papists (as on all confirmed Protestants) he allows, that hosts under the nominal dominion of Rome belong to Heaven—

'Those who have thought more about God than the 'Pope, and have done works of charity in simplicity of 'heart, easily renounce their superstitions. The transition 'from Popery to Christianity is as easy for such persons as 'entering a temple when the gates are thrown open.'

Since the Last Judgement, Catholics are not allowed to form Societies in the World of Spirits, but are drafted off with more or less celerity to Heaven or Hell. For a time they retain their hereditary faith in the World of Spirits, where they are presided over by a Pope, and are gradually weaned from their idolatrous practices. When delivered from their errors, 'they feel as aroused from sleep, as 'passed from the dreariness of winter to the cheerfulness of 'spring, as sailors who after a tedious voyage have reached 'their desired haven.

'It is a wonderful circumstance, that no Roman Catholic 'on his first entrance to the Spiritual World sees Heaven: 'his vision is terminated overhead by a dark cloud: as soon 'however as he enters a state of conversion, the cloud 'disappears, Heaven is opened, and he sees Angels in white 'raiment.'*

Amongst the Catholic Kingdoms, Swedenborg had the highest opinion of France: 'it is provided,' he writes, 'that 'there should be among them a nation which has not sub-'mitted to the papal yoke, and which regards the Word as

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* '*Vera Christiana Religio*,' Nos. 820 and 821, and '*Continuatio de Ultimo Judicio*,' Nos. 56 to 60.

'sacred. This is the noble French nation.'* United in externals to Rome, France is disunited in many respects as to internals.†

Ten years before he had made acquaintance with—

Louis XIV.

'It was granted me to speak with Louis XIV., grand-'father of the reigning King of France, who, whilst on 'Earth, worshipped the Lord, read the Word, and acknow-'ledged the Pope only as the head of the Church; in 'consequence whereof, he has great dignity in the Spiritual 'World, and governs the best Society of the French 'nation.

'Once I saw him as it were descending by ladders, and 'after he descended, I heard him saying, that he seemed to 'himself as if at Versailles, and then there was a silence for 'about half an hour; at the end of that time, he said, that 'he had spoken with the King of France, his [great] 'grandson, concerning the Bull Unigenitus, advising him to 'desist from his former design, and not to accept it, because 'it was detrimental to the French nation.‡ He said, that 'he insinuated this into his thought profoundly.

'This happened in the year 1759, on the 13th of De-'cember, about eight o'clock in the evening.'§

Admitted, that 'the Lord seeth not as man seeth, for 'man looketh on the outward appearance, but the Lord 'looketh on the heart;' nevertheless uncomfortable suspicions will arise as this picture of Louis XIV. is ranged

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* '*De Divina Providentia*,' No. 257. † '*Apocalypsis Revelata*,' Nos. 740-44.

‡ Swedenborg seems to be in a maze here: the Bull Unigenitus against the Jansenists was issued by Clement XI. in 1713: Louis did not die till 1715: the Bull was therefore promulgated in his own reign.

§ '*Continuatio de Ultimo Judicio*,' No. 60; also '*Diarium Spirituale*,' No. 5,980, and Appendix, p. 33.

in line with those of Elizabeth of Russia and George II. of England.

Clement XII.

When Swedenborg was in Rome in 1739, Clement XII. was Pope, blind and full of years. He died in 1740, 'and 'for some time presided over the Papists in the World of 'Spirits, but abdicated of his own accord, and passed over 'to the Reformed Christians, among whom he still is, and 'enjoys a blessed life.

'It was granted me to speak with him, and he said, that 'he worships the Lord alone, because He is God; and that 'the invocation of saints is vain and ridiculous; and further, 'that when on Earth he wished to restore the Church to its 'pristine purity, but for reasons, which he mentioned, he 'found it impossible.

'At the time of the Last Judgement when the great 'northern city was destroyed, I saw him carried forth in a 'couch to a place of safety. A widely different event 'overtook his successor'*—by name—

Benedict XIV.

Lambertini died in 1758 after a liberal and able popedom of eighteen years as Benedict XIV. Voltaire dedicated to him his tragedy of '*Mahomet.*'

Three weeks after his decease, Swedenborg conversed with him on the New Jerusalem. He listened with apparent approval, but his acquiescence was simply politeness. When left to himself, he associated with cunning and malicious Spirits, and, as he persisted in such companionship, he was

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* '*Continuatio de Ultimo Judicio*,' No. 59, '*Vera Christiana Religio*,' No. 820, and '*Diarium Spirituale*,' Nos. 5,272 and 5,845.

consigned to the cavern of a harsh corrector, who punished him severely.

When examined as to his life on Earth he was forced to confess, that he held the Word in contempt, ridiculed many of its passages, and regarded his own speeches in Consistory of superior value. He thought the Saints had more power than the Lord, for His authority had been transferred to the popes. He loved the Jesuits, and, when they were shewn to be Devils, he still clung to them. He had confirmed the Bull Unigenitus and urged its reception.

He joined the most wicked of his religion who were magicians, and wished to learn their arts. He got among the Neapolitans, who are the worst of Italians. He loved them for their cunning, in which he asserted he was their master. He met a Saint who said he had been a Pope, and who had come from Hell to see him. They talked together, and wished to ascertain which was most cunning: they were found equals. Afterwards he was led by various windings to the deepest of the Papal Hells, into which he rushed as to his appointed and congenial place.*

Swedenborg has rarely a good word for the Popes: 'they are governed by Sirens who insinuate themselves 'as affections of innocence and holiness with the end of 'acquiring power.'† On one occasion, he says, 'A Hell 'was opened and I saw a man sitting on a bench with his 'feet in a basket of serpents, which crawled to his breast 'and neck. Another man sat on a blazing ass pursued by 'red serpents, which leaped up its sides. I was told they 'were Popes who had compelled Emperors to resign their 'dominions, and had abused them by word and deed at 'Rome. The basket of snakes and the blazing ass repre-

* '*Diarium Spirituale*,' Nos. 5,843-5,847.

† '*Arcana Cœlestia*,' No. 3,750 and '*De Divino Amore et de Divina Sapientia*,' No. 424.

'sented their infernal lust of power. Such appearances are 'only visible at a distance.'*

Sixtus V.

This strong-minded Pope is described with singular favour—

'I was permitted to converse with Pope Sixtus V. He 'told me he presided over a Society constituted from Catho- 'lics of eminent industry and judgement, and, that he was 'selected for the office because, half a year before his death, 'he had come to these conclusions—

'That the vicarship of the Popes was an invention for 'the sake of dominion.

'That the Lord the Saviour, being God, ought alone to 'be worshipped.

'That the Scriptures were divine, and thus more holy 'than papal edicts.

'He said the Saints were nobodies, and he was surprised 'when I informed him, that their invocation was decreed in 'synod and confirmed by a bull. He said he led the same 'active life that he had done on Earth, and that every 'morning he prescribed for himself nine or ten things to be 'accomplished by evening.

'I asked how he contrived to accumulate so great a 'treasure in the Castle of St. Angelo. He answered, that 'he wrote himself to the superiors of rich monasteries re- 'questing donations for holy purposes, and because he was 'feared, liberal contributions were poured in. I told him 'the treasure still remained: "Of what use is it now?" he 'rejoined. I then said, that the treasure at Loretto had 'grown enormously since his time, and also in certain 'monasteries, especially in Spain, but not so great as in 'former ages; and added, that the money is not hoarded

* '*De Amore Conjugiali*,' No. 265.

'for use, but for the mere delight of possession, and that 'thus the misers were like Plutos. When I mentioned 'Plutos, he exclaimed, "Hush! I know."

'He desired me to inform those in the world, that Christ 'is the God of Heaven and Earth, and that the Word is 'holy and divine; also, that the Holy Spirit does not speak 'through the mouth of any one, but that Satan does with 'the wish to be taken for God; and that whoever is so 'stupid as to fancy otherwise goes to Hell, where dwell 'those who think themselves gods, and live as beasts.

'I objected, "Perhaps these sayings are too harsh for me '"to write;" but he replied, "What I say is true: write '"and I will subscribe the copy." He then departed to his 'Society, and, having signed his name to the copy, sent it 'as a bull to other Catholic Societies.'*

Sixtus (Felix Peretti) was born of humble parents in 1521. In his twelfth year he became a Franciscan, and was distinguished alike for his austere manners and his keen intelligence. He was elected Pope in 1585, and died in 1589. His administration was able and severe: he extirpated brigandage without pity, promoted agriculture and manufactures, filled his treasury, and conducted his foreign affairs with masterly shrewdness. He published a new edition of the Septuagint in 1587, and one of the Vulgate with improvements in 1590; and is said also to have superintended an Italian translation of the Bible, which was condemned by the Spanish Inquisition.

Loyola and Xavier.

Loyola is briefly described as a good Spirit, with a horror of his followers as atheists. He had no pleasure in being thought a Saint, and shunned adoration, saying he was unclean.†

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* '*Apocalypsis Revelata*,' No. 752. † '*Diarium Spirituale*,' Pars. VII. App. p. 22.

Xavier when he met Swedenborg was quite idiotic, yet had sense enough to tell him, that in the place where he is confined, he is not insane, but that idiocy comes on whenever he fancies himself a Saint.* Elsewhere he is styled, a cunning magician, working profanely by means of conjugial love and innocence.†

Catholic Saints.

All who have been canonized are kept in secret places in the Spiritual World, and cut off from intercourse with their worshippers. Many Catholics, and especially monks, inquire after death for their favourite or patron Saints, and are much surprised at not being able to see them. They are informed, that they have all gone to their own places in Heaven or Hell, and that they are ignorant of the worship and invocations addressed to them; and, that if they do accept and desire reverence, they fall into delirious fantasies and talk like idiots.

'The worship of Saints is such an absurdity, that its 'bare mention excites horror in Heaven. Their invocation 'is mere mockery. I can assert, that they no more hear 'the appeals of their votaries on Earth than do their images 'in the streets, or on the walls of the churches, or than do 'the birds that build in the steeples.'‡

Clement XII. told him, that 'he had spoken with almost 'all who had been made Saints, male and female, and that 'he had seen only two in Heaven, and that they abhorred 'being invoked.'§

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* '*Continuatio de Ultimo Judicio*,' No. 65, and '*Vera Christiana Religio*,' No. 824.

† '*Diarium Spirituale*,' Nos. 4,570–71, 4,603, and Pars. VII. App. p. 22.

‡ '*Continuatio de Ultimo Judicio*,' Nos. 61 to 64, and '*Vera Christiana 'Religio*,' Nos. 822 to 825.

§ '*Diarium Spirituale*,' Pars. VII. App. p. 20.

St. Agnes.

The girl-martyr 'dwells in a chamber with virgins for 'her companions. When a worshipper calls for her, she 'goes out, and asks what is wanted with a humble shepherd-'ess; and her companions join her and chide the worshipper 'even to shame. Agnes is watched lest she should grow 'proud. She is now removed elsewhere, and is not tole-'rated amongst upright women unless she confesses her 'own badness.'*

St. Geneviève.

The Parisians, like the Londoners, constitute a Society in the World of Spirits, and their patron, Geneviève, 'sometimes appears to them with a saintly countenance and 'splendidly apparelled. When they begin to pray to her, 'an instant change comes over her face and raiment, and 'she becomes like an ordinary woman, and reproves them 'severely for making a god of one who is held by her 'associates as of no more account than a servant-maid, and 'is astonished that men and women should be led into such 'trifling conduct.'†

Among Swedenborg's readers was Lavater, who addressed him as follows—

'*Zurich*, 24*th August*, 1768.

'Most Reverend and Excellent Man,

'I doubt not but you are often troubled with letters 'from foreigners with whom you are unacquainted, and as 'you are much engaged in meditation, business, travels, 'and the company of persons of renown, you will probably 'consider the present application from an unknown Swiss

* '*Diarium Spirituale*,' Pars. VII. App. p. 21.

† '*Vera Christiana Religio*,' No. 826.

'as trifling and impertinent: yet knowing that so great a 'man is my contemporary, I cannot help asking him a few 'things, which seem to me of the greatest importance. I 'know of no person in the world but yourself (who has 'given proofs of an extraordinary and almost divine know-'ledge) capable of resolving my questions: I therefore take 'the liberty of proposing them, and trust you will con-'descend to satisfy me as soon as possible.

'I. I have been engaged with heart and soul for three 'years in writing a poem on the future happiness of Chris-'tians, and have been collecting the opinions of the Wise 'and Learned on the subject: particularly I have written 'to Zimmerman, the celebrated physician to the King of 'England, a Hanoverian, and my intimate friend. I most 'fervently wish to have your opinion likewise; it would be 'of great use to me. I would willingly send you a copy of 'my poem, but I do not know whether you are acquainted 'with German: if you are not, I will if you please translate 'the principal parts into Latin.

"II. I have long been convinced by the Holy Scriptures 'and my own experience, that God frequently answers 'sincere and ardent prayers by wonders and even real 'miracles. I am now writing a dissertation on the subject, 'and therefore solicit your opinion. Probably you do not 'doubt that God and Christ still work miracles for the 'faithful: it may be that you can adduce some instances 'which are beyond doubt. Is it true that Catherine 'Fagerberg, a very pious girl in Stockholm, has cured the 'otherwise incurable by prayer and extraordinary faith? 'Could you furnish me with authentic evidence of her 'powers?

'III. I have read and heard much of your familiar 'converse with the Spirits of the departed: May I be per-'mitted, Most Respected Man, to propose some questions, 'from a mind that is very sincere and full of reverence

'towards you, by the solution of which I may be convinced 'concerning these almost incredible reports?—

'First.—Felix Hess, my friend, died 3rd March, 1768. 'Will he appear to me, while I am living, and when, and 'how? Will he reveal anything to me respecting the 'happiness of those in Heaven? Will he tell me anything 'of my ecclesiastical destination on Earth? (I fervently 'desired him before his death to comply with those requests 'if possible).

'Second.—Henry Hess, brother of the preceding, and my 'very good friend. Will he be convinced of the power of 'faith and prayer, which I teach, and which he doubts, and 'when? Which likewise of the doubtful among inhabitants 'of Zurich will be convinced?

'Third.—Shall I ever be so happy as to converse with 'Angels or Spirits without delusion, and without trans- 'gression of the Divine Commandment against interrogation 'of the Dead? By what manner of life, or by what virtues, 'can I attain so high a privilege?

'Fourth.—I had a dream on the 9th of June, this year— 'Did it proceed from Felix Hess?

'Be not angry, thou Most Excellent and Learned Man, 'with a very studious Disciple of Truth, who will neither 'rashly believe nor disbelieve, but who has a breast open to 'his inmost soul for whatever truth beams forth. Farewell: 'do not suffer me to wait long for an answer. May God 'and Christ, to whom we belong, whether living or dead, 'be with you!

'John Caspar Lavater,

'*Minister of the Gospel.*'

Swedenborg was a poor letter writer, but he must needs have been a master in the art to have met or evaded the queries of Lavater: he neither answered nor evaded them: he allowed the epistle of his courteous inquisitor to sleep in his desk. Lavater however was not to be repulsed. At

the end of a year he abated and altered his requests, and tried again.

'*Zurich*, 24*th September*, 1769.

'Most Noble, Venerable, and Beloved
'in Christ our Lord,

'I have taken the liberty of writing to you a second 'time, as it is likely you have not received my former letter 'on account of your travels; but I have at last learnt by 'what means this will probably reach you.

'I revere the wonderful gifts thou hast received of our 'God. I revere the wisdom which shines forth from thy 'writings, and therefore cannot but seek the friendship of 'so great and excellent a man. If what is reported be 'true, God will shew thee how much I seek to converse 'with thee in the simplicity of my mind. I am a young 'man not yet thirty years old, and a minister of the Gospel: 'I am and shall be employed in the cause of Christ as long 'as I live. I have written something on the happiness of 'the future life—Oh! if I could exchange letters with thee 'on this subject, or rather converse!

'I add a writing: thou shalt know my soul.

'One thing I beg of thee, thou divinely inspired man! 'I beseech thee by the Lord not to refuse me!

'In March 1768, Felix Hess, my best friend, died, a 'youth of Zurich, twenty-four years of age, an upright 'man, of a noble mind, striving for a Christian spirit, but 'not yet clothed with Christ. Tell me, pray, what he does; 'paint to me his figure, state, *etc.* in such words, that I may 'know that God in truth is in thee.

'I send also a writing in cipher, which thou wilt under- 'stand if what is reported of thee be true: I request, that 'it be not shewn to any one.

'I am thy brother in Christ. Answer very soon a 'sincere brother: answer the letter I have sent, and in such

'a manner, that *I may see* what I am believing upon the 'testimony of others.

'Christ be with us, to whom we belong, living or dead.

'JOHN CASPAR LAVATER.'*

Though thus entreated, the oracle remained dumb. Lavater's inquiries proceeded from the common misapprehension, that open intercourse with the Spiritual World confers omniscience. Swedenborg might be able to converse with many Angels and Devils, and yet find Felix Hess inaccessible.

Lavater continued to read Swedenborg, and his writings prove that he did not read in vain: much that is good in them is Swedenborgian.

The visit to France, whatever its object, was short—a month or six weeks at the outside. To add to its mystery, a report got abroad, that he was ordered out of Paris, which, in a letter to Beyer,† he says, 'is a direct falsehood 'as Count Creutz, our envoy in Paris, can certify.'

Is there no light to be shed on this matter? Is there no contemporary evidence as to Swedenborg's business in Paris in the early summer of 1769?

From Paris he passed to London where he published a brief treatise for Kant's benefit,‡ we presume—

'*On the Intercourse between the Soul and the Body,*
'*which is supposed to be effected by Physical Influx, or*
'*by Spiritual Influx, or by Pre-established Harmony.*'

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* These Letters from Lavater were published in his life-time in the '*New Jerusalem Magazine*,' London, 1790, pp. 179 and 245. The Editors state, that the Latin originals were in their possession. Lavater died in 1801.

† Dated from Stockholm, 30th October, 1769.

‡ See present volume, p. 70.

CHAPTER XXX.

THE INTERCOURSE BETWEEN THE SOUL AND THE BODY.*

THERE is not much in this short treatise with which we have not been made already familiar, and, unless Swedenborg thought it likely to meet some special queries of Kant, it is difficult to imagine a motive for its publication. The title recalls the memory of a former disquisition, '*On the Mechanism of the Intercourse between the Soul and the Body*,' published in 1734.†

An attempt is made to define the connection of Mind and Body and to resolve the mystery of Consciousness.

'There are three hypotheses concerning the Intercourse 'of the Soul and the Body, or concerning the operation of 'the one in the other, and of the one with the other: the 'first is called Physical Influx, the second Spiritual Influx, 'and the third Pre-established Harmony.

'No fourth hypothesis can be framed; for either the 'Soul must operate on the Body, or the Body on the Soul, 'or both reciprocally.'‡

The third hypothesis we shall dispose of first. It was

* '*De Commercio Animæ et Corporis, quod creditur fieri vel per Influxum 'Physicum, vel per Influxum Spiritualem, vel per Harmoniam Præstabilitam.* 'Londoni, 1769.' 4to. 28 pages.

† See Vol. I. p. 98 of present work.

‡ No. 1: Berkeley's hypothesis he had not heard of. Berkeley died in 1753, sixteen years before Swedenborg's publication.

invented by Leibnitz, and is thus lucidly described by Mr. Lewes—

'In the days of Leibnitz, it was an axiom universally 'admitted, that Like could only act upon Like. The ques- 'tion then arose, How does Body act upon Mind; how does 'Mind act upon Body? The two were utterly *unlike:* How 'could they act upon each other? In other words, How is 'perception possible? all the ordinary explanations of per- 'ception were miserable failures. If the Mind perceives 'copies of things, How are these copies transmitted? 'Effluvia, eidola, images, motions in spirits, etc., were not 'only hypotheses, but hypotheses which bore no examina- 'tion: they did not get rid of the difficulty of two unlike 'substances acting upon each other.

'Leibnitz borrowed this hypothesis from Spinoza—whom 'by the way, he always abuses: The Human Mind and the 'Human Body are two *independent but corresponding* machines. 'They are so adjusted, that they are like two unconnected 'clocks constructed so as that at the same instant one should '*strike* the hour and the other *point* it. 'I cannot help ''coming to this notion,' he says, 'that God created the ''Soul in such a manner at first, that it should *represent* ''within itself all the simultaneous changes in the Body; ''and that He has made the Body also in such a manner as ''that it must of itself do what the Soul wills: so that the ''laws, which make the thoughts of the Soul follow each ''other in regular succession, *must* produce *images* which ''shall be coincident with the impressions made by external ''objects upon our organs of sense; while the laws by ''which the motions of the Body follow each other are ''likewise so coincident with the thoughts of the Soul as to ''give to our *volitions* and *actions* the very same appearance ''as if the latter were really the natural and the necessary ''consequence of the former.'

'This hypothesis has been much ridiculed by those

'unaware of the difficulties it was framed to explain. It is 'so repugnant however to all ordinary views, that it gained 'few, if any, adherents.'*

Swedenborg objects, 'that the hypothesis of Pre-'established Harmony is fallacious,' inasmuch as it includes only half the truth. It is a fact, 'that the Mind acts as 'one and simultaneously with the Body; but there is 'successive influx as well as harmonic action; as for in-'stance, when we think and then speak, or when we will 'and then do.'†

The hypothesis of Physical Influx is that of the Materialists—

'It appears as if the objects of sight, which affect the 'eyes, flowed into the Mind and produced thought; in like 'manner speech, which affects the ears; and so likewise 'with smell and touch. The organs of these Senses first 'receive impressions from without, and the Mind appears to 'think and will according to the impressions; wherefore 'ancient Philosophers and the Schoolmen believed there 'was an influx from the Senses to the Soul.'‡

It is difficult to state the case of the Materialist, for the name includes many modifications ascending from him who would identify the Mind with the congeries of the Senses. Swedenborg's objection to Physical Influx is based on the dogma, that the Stream of Life from God is downwards and outwards through the Soul into the Body; that it is impossible for anything to flow upwards and inwards; and that Life is only coloured and broken in its encounter with Nature in the Senses.§

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* '*Biographical History of Philosophy*,' page 458, ed. of 1857.

† No. 1. ‡ No. 1.

§ Nos. 1 and 11; see also Vol. I. p. 169 of the present work, where Swedenborg states his case with much felicity, and before his spiritual initiation.

Spiritual Influx, 'by some called Occasional,' is adopted by Swedenborg; and its exposition will render clearer the causes of his dissent from the preceding hypotheses—

'Spiritual Influx originates in Order and its Laws. The 'Soul is a Spiritual Substance, and is therefore purer, prior, 'and interior; but the Body is Material, and is therefore 'grosser, posterior, and exterior; and it is according to 'Order, that the purer should flow into the grosser, the 'prior into the posterior, and the interior into the exterior; 'thus what is Spiritual into what is Material, and not the 'contrary.*

'What is Spiritual clothes itself with what is Natural 'as a Man clothes himself with a garment. It is well 'known, that both an Active and a Passive are necessary in 'every operation, and that nothing can be produced by an 'Active alone, and nothing from a Passive alone. It is 'similar with what is Spiritual and what is Natural; what 'is Spiritual is a living force, being active, and what is 'Natural is a dead force, being passive. Hence it follows, 'that whatever existed in Nature from the beginning, and 'whatever comes into existence from moment to moment, 'exists from what is Spiritual by what is Natural.

'Another fact is also known; that both a principal and 'an instrumental cause are requisite to every production, 'and that these two causes appear as one in the production, 'though they are distinctly two.

'Those who do not think of the Body as the vesture of 'the Soul cannot escape the inference, that the Soul lives 'by itself and the Body by itself, and that there is between 'their lives a pre-established harmony. They also fancy, 'that the life of the Soul flows into the Body, and the life 'of the Body into the Soul indifferently. In their opinion 'Influx is both Spiritual and Natural, when nevertheless

* No. 1.

'the truth is attested in every article of Creation, that a 'Posterior does not act from itself, but from a Prior from 'which it proceeded; nor does the Prior act from itself, but 'from something still Prior; thus that nothing acts of itself, 'but by communication from a First, which First is God.'*

The hypothesis of Spiritual Influx, he says, 'has been 'received by the Wise in the Learned World in preference 'to the other two.'† There are however 'three things 'which involve the hypothesis in shade, namely—

'Ignorance respecting the Soul.

'Ignorance respecting what is Spiritual.

'Ignorance respecting the nature of Influx.

'Wherefore this ignorance must be removed, that the truth 'may be fully and rationally seen.

'This can be accomplished by no one unless it has been 'granted him by the Lord to be at the same time the 'companion of Angels in the Spiritual World and of Men 'in the Natural World. Such has been my case.

'It has hitherto been wholly unknown even in Christen-'dom, that there is a World of Spirit completely distinct 'from the World of Nature. No Angel has descended, and 'no Man has ascended to see and declare the existence of 'either World. Lest therefore the reality of Heaven and 'Hell should be questioned and Men become Naturalists and 'Atheists, it has pleased the Lord to open my spiritual sight, 'and to elevate me to Heaven and let me down to Hell and 'exhibit both to my view.‡

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* No. 11.

† No. 2: *E.G.* Bishop Butler—'The observation how sight is assisted 'by glasses shews, that we see with our eyes in the same sense as we see 'with glasses. Nor is there any reason to believe, that we see with them in 'any other sense; any other, I mean, which would lead us to think the eye 'itself a percipient. . . . And if we see with our eyes only in the same 'manner as we do with glasses, the like may justly be concluded, from 'analogy, of all our other senses.' '*Analogy*,' Part I. Chap. i.

‡ Nos. 2 and 3.

'I am compelled by conscience to publish what I have 'thus learnt; for, What is the use of knowledge unless 'diffused? Is it not like money hoarded in a coffer, and 'occasionally counted? Silence would be spiritual avarice.'*

So much premised there follow details of the constitution of the Spiritual World—of the Sun of pure fire with its heat and light modified in the various Heavens according to the Love and Wisdom of the Angels—details which it would be superfluous to recite.

These details, important though they be, do not yield the kernel of our Author's philosophy. The kernel is, that God alone lives, that Creation—all which is *not* God—from Man's Mind to the soil under his feet, is dead, and that Creation is vivified in every particular and at every instant by the Divine Presence.

Many philosophers of superior genius, he observes, have taught, that the Body lives from the Soul, but they all fail to explain how the Soul lives. The Soul is indeed interior and purer than the Body, but, in itself, it is no more alive than the Body†—

'It is believed by many, that the Soul is a spark of Life, 'and that thus Man lives of Himself, but it is altogether a 'mistake.

'Man thinks and wills *as from himself*, but it is God 'alone who acts: He is the Active to whom Man is the 'Passive. Man in re-action (likewise from God) acquires 'that *sensation* and *appearance* of independence whereby is 'effected his conjunction with God.'‡

This too we have gone over before, but the matter will bear repetition.

I hope Swedenborg's doctrine has been made sufficiently

* No. 18. † Nos. 8, 11 and 18. ‡ No. 14.

plain. If it remains obscure, the fault is in the exposition, for there is no difficulty in the doctrine itself.

He holds that the Stream of Life flows downwards and outwards through many degrees of Existence—through Existences which have nothing in common as to structure, but which correspond to each other; for example, Mind, Brain, Body, which all differ yet which are strictly related one to the other as Cause and Effect.

Take an ordinary item of Experience and see how it is treated by a believer in Physical Influx and by a believer in Spiritual Influx.

A tree is seen. "An impression is made on the retina "and an idea ascends to the Mind." Not so, says Swedenborg; the grosser cannot enter the rarer. The impression on the eye is met and accepted by the Mind; the impression is merely the completion of the conception—a vessel into which Life leaps on presentation.

A tune is played. "It originates certain feelings." No; it does not; it only serves as a base for certain feelings. It does not create the feelings. Did not the feelings corresponding to the music inwardly exist, the music would have no more efficacy than any other noise.

The case may be compared to a seed set in the ground: Life descends, occupies, and developes the plant. Light, air, moisture and soil contribute nothing beyond the requisite conditions for the influx of Spirit.

Disorderly conditions are assembled: Life enters, and there is Hell. Orderly conditions are assembled: Life enters, and there is Heaven. For this reason, Swedenborg advises, that we should disown alike the possession of Good and Evil, and refer both to influx induced by happy or unhappy circumstances.*

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* See present Vol. pp. 291, 2.

Materialists are powerless against this hypothesis. It absorbs their facts and dissipates their inferences. They tell us, that unless a Man has a Brain of such a size, shape, and texture he cannot feel, reason, or observe in certain modes. True: but the Brain is not therefore identical with Feeling, or Reason, or Memory; it is simply their instrument. The instrument is adapted to the internal force it is required to manifest; and we may estimate the internal by the capacity of the external; but we need not confound the one with the other.

"There is no Psychology apart from Physiology." True in one sense, untrue in another. Physiology cannot be dissevered from Psychology. As our Author observes, 'When the Body is sick the Mind is sick;' but the common sickness is quite explicable without swamping Psychology in Physiology.

The Comtist assures us, "that we can have no Ideas "independent of Experience." Yea, says Swedenborg. "Experience is therefore the origin of Ideas." Nay, says Swedenborg. Experience is the Body of which Thought is the Soul; you cannot have one without the other.

Education—whether it stands for the developement of Memory, Reason, or Love—is nothing but the leading forth of Life by means of appropriate conditions. The organization is touched with the requisite circumstances and Life in correspondence therewith flows forth. You can make no draft in proper form on God which He will fail to meet.

Illustrations might be multiplied without end; there is nothing in Creation which is not an illustration of the Doctrine of Influx, for Nature exists through Spirit from God.

A Discussion in the Spiritual World.

'After these pages were written, I prayed to the Lord, 'that I might be permitted to converse with some disciples

'of Aristotle, Descartes, and Leibnitz, that I might learn 'their opinions concerning the intercourse between the Soul 'and the Body.

'When my prayer was ended, there were present nine 'men, three Aristotelians, three Cartesians, and three Leib- 'nitzians. They arranged themselves around me, the 'Aristotelians on the left, the Cartesians on the right, and 'the Leibnitzians behind. At a considerable distance, and 'also distant from each other, were seen three persons 'crowned with laurel. I knew by an inflowing perception, 'that they were the three great Masters themselves. Behind 'Leibnitz stood one holding the skirt of his garment. I 'was told, he was Wolf.

'Those nine men, when they beheld one another, at first 'saluted each other, and conversed together in a mild tone 'of voice; but presently a Spirit arose from below with a 'torch in his right hand, which he shook before their faces, 'whereon they became enemies, three against three, and 'looked at each other fiercely: for they were seized with 'the lust of disputation. The Aristotelians, who were 'Schoolmen, opened the discussion, saying—

'"Who does not see, that objects flow through the '"Senses into the Soul, as one enters through doors into '"a chamber, and that the Soul thinks according to such '"influx? When a lover sees a beautiful virgin, or his '"bride, does not his eye sparkle, and transmit the love of '"her into the Soul? When a miser sees bags of money, do '"not all his senses burn towards them, and thence induce '"ardour into the Soul, and excite the desire of possessing '"them? When a vain man hears himself praised, Does '"he not prick up his ears, and do not these transmit the '"praise to the Soul? From these and innumerable like '"considerations, Who can conclude otherwise than that '"Influx proceeds from Nature, or is Physical?"

'While they were thus speaking, the Cartesians held

'their fingers on their foreheads; and now withdrawing 'them, replied—

'"Alas! you speak from appearances. Do you not '"know, that the eye does not love a virgin or bride from '"itself, but from the Soul? likewise that the senses do not '"covet the bags of money, but the Soul; nor the ears '"devour the praises of flatterers, but the Soul? Is it not '"perception that causes sensation? and perception belongs '"to the Soul, and not to the Body. Say, if you can, '"What causes the tongue and lips to speak, but the '"thought? and what causes the hands to work, but the '"will? and thought and will are of the Soul, and not of '"the Body. Thus, what causes the eye to see, and the ears '"to hear, and the other organs to feel, but the Soul? From '"these and innumerable like considerations, every one, '"whose wisdom is elevated above sensual apprehension, '"must conclude, that influx does not pass from the Body '"into the Soul, but from the Soul into the Body."

'When these had finished, then the Leibnitzians began 'to speak, saying—

'"We have heard the arguments on both sides, and have '"compared them; and we have perceived that in many par- '"ticulars the latter are stronger than the former, and that '"in many others the former are stronger than the latter; '"wherefore, if you please, we will compromise the dispute."

'On being asked, How? they replied—

'"There is not any influx from the Soul into the Body, '"nor from the Body into the Soul, but there is a unanimous '"and instantaneous operation of both together, to which a '"celebrated Author has assigned an elegant name, when '"he calls it Pre-established Harmony."

'After this the Spirit with the torch appeared again, but 'the torch was now in his left hand, and he shook it behind 'their heads, whence all their ideas became confused, and 'they cried out at once—

'"Neither our Soul nor Body knows what part to take;
'"wherefore let us settle this dispute by lot, and we will
'"abide by the lot which comes out first."

'So they took three bits of paper and wrote on one 'Physical Influx, on another Spiritual Influx, and on the 'third Pre-established Harmony; and put them into the 'crown of a hat. Then they chose one of their number to 'draw, who, on putting in his hand, brought out Spiritual 'Influx. Having seen and read the slip, they all said, some 'with voices clear and flowing, and some with voices faint 'and indrawn—

'"Let us abide by this, because it came out first."

'Then an Angel suddenly stood by, and said—

'"Do not imagine that the paper in favour of Spiritual
'"Influx was drawn by chance. It was of Providence.
'"You do not see the truth of that doctrine, because your
'"ideas are confused; but the truth presented itself to the
'"hand of him who drew the lots, that you might yield it
'"your assent."'*

What a convenient mode of settling a controversy!

The Distinction between Man and Animals.

The treatise contains some interesting observations thereon.

Man's peculiarity is, that his Will and Understanding exist in independence. His Will is in a state of disorder: his Understanding 'may share the light which Angels 'enjoy.' The purpose of this division is, that the Will may be regenerated by the Understanding; by its light wrong is made manifest, and the means indicated to set wrong right. Except for this separation and the restraint of the Understanding, Man would be the abject slave of his lusts;

* No. 19.

he would rush into every wickedness, and would slaughter without pity whoever did not favour him.*

Be it noted, however, that where regeneration is possible, the Will is not wholly evil—that is, selfish. There must exist in it something good—that is, something of unselfish love—to respond to the light of Heaven in the Understanding, and to co-operate with it in the formation of the Angel. Lacking this, the illumination of the Understanding would, as in the case of Devils, vanish with the outward occasion.†

In Animals, the Will and the Understanding cohere—

'Their Affection and Science are one; their Affection 'cannot be elevated above their Science, nor their Science 'above their Affection. Their Affection is for food, for 'habitation, for the propagation of their kind, and for self-'defence; and their Science equals and answers their Affec-'tion. Hence a beast never debates, "I will do this, and '"will not do that," or "I know, or do not know," or "I '"understand this, and I love that"—but is moved by 'impulse, and with neither rationality nor liberty.‡

'A beast does not know and understand its own actions. 'Its life may be compared to that of a sleep-walker, who 'acts by virtue of the Will whilst the Understanding is 'quiescent.'§

It is not pretended, that the Affection and Science of a Beast are equivalent to the Will and Understanding of a Man, but that they are merely analogous thereto.‖

'Where Men yield to their lusts, and allow their Wills 'to govern their Understandings, they are compared to 'Beasts, and they appear at a distance as Beasts in the 'Spiritual World; they also act like Beasts, with this

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* No. 14. † See the remarks on 'Remains,' present Vol., p. 186.

‡ '*De Divina Providentia*,' Nos. 74 and 96. § No. 15. ‖ No. 15.

'difference, that they are able to act otherwise if they 'choose.'*

In Paradise, the Will and the Understanding were united, and Man enjoyed the same instinct as Animals, but of an order high as Human is over Animal Love.

'The Love in which Man was created was the Love of 'his Neighbour whereby he wished him as well as he wished 'himself, and even better. This Love was truly Human. 'If Man was born into it, he would not commence life in 'ignorance, but with a certain light of knowledge, which 'would develope into intelligence. At first he would creep 'like a quadruped, but with an innate endeavour to rise, to 'walk upright, and to raise his eyes to Heaven.'†

After the Fall, the Will was separated from the Understanding in order to save Mankind from utter destruction. Now Man is born in complete ignorance; he has to be taught to suck, to walk, to talk, to distinguish his food; in a word, to learn everything by external direction, which Beasts do of themselves.‡

The Souls of Beasts do not survive the dissolution of their Bodies.§

Swedenborg, as the son of a Bishop, had a natural respect for ecclesiastical order, so called, and now and then even his self-possession appears to have been stirred with the question, How he a layman should presume to handle theology? In one place he observes—

'It may be suggested as a doubt against the Divine 'Providence, Why the Spiritual Sense of the Word is now 'revealed by this or that person, and not by a Primate of 'the Church?'

Which question he answers—

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* No. 15. † '*De Divina Providentia*,' No. 275. ‡ '*De Amore Conjugiali*,' No. 153. § '*Apocalypsis Explicata*,' Nos. 1,200 to 1,202.

'Whether he be a Primate, or the servant of a Primate, 'is according to the good pleasure of the Lord, who knows 'both the one and the other.'*

He concludes the present treatise with a conversation on the same question.

'I was once asked—

'"How did you become a Theologian, who was formerly '"a Philosopher?"

'"In the same manner that Fishermen became the '"Disciples and Apostles of the Lord: from early youth I '"was a Spiritual Fisherman."

'"What is a Spiritual Fisherman?"

'"A Fisherman in the Spiritual Sense of the Word '"signifies a man who investigates and teaches Natural '"Truths, and afterwards Spiritual Truths, in a rational '"manner."

'"How is that demonstrated?"

'"From these passages of the Word—'The waters '"'shall fail from the sea, and the rivers shall be wasted '"'and dried up. . . . The fishers also shall mourn, and '"'all they that cast a hook into the brook shall lament.' '"(Is. xix. 5, 8). In another place it is said respecting the '"sea, whose waters were healed—'The fishers shall stand '"'upon it from Engedi even unto Eneglaim; they shall '"'be present to spread forth nets; their fish shall be '"'according to their kinds, as the fish of the great sea, '"'exceedingly many.' (Ezek. xlvii. 10). In another place— '"'Behold, I will send for many fishers, saith Jehovah, and '"'they shall fish them.' (Jer. xvi. 16). Hence it is '"evident why the Lord chose Fishermen for His Disciples, '"and said, 'Follow me, and I will make you fishers of '"'men;' and why He said to Peter, after he had caught a '"multitude of fishes, 'Henceforth thou shalt catch men.'"

* '*De Divina Providentia*,' No. 264.

'I afterwards demonstrated the origin of this significa-
'tion of Fishermen from the '*Apocalypsis Revelata*;' namely,
'that since Water signifies Natural Truths (Nos. 50 and
'932), as does a River (Nos. 409 and 932), a Fish signifies
'those, who are in possession of Natural Truths (No. 405);
'and thence Fishermen are those who investigate and teach
'Truth.

'On hearing this, my questioner raised his voice and
'said—

'"Now I can understand why the Lord called and chose
'"Fishermen to be His Disciples; and therefore I do not
'"wonder, that He has also chosen you, since, as you have
'"observed, you were from early youth a Fisherman in a
'"spiritual sense, that is, an investigator of Natural Truths:
'"and the reason that you are now become an investigator
'"of Spiritual Truths is, because these are founded on the
'"former."

'To this he added, being a Man of Reason—

'"The Lord alone knows, who is the proper person to
'"apprehend and teach the Truths of His New Church, and
'"whether one of the Primates, or one of their domestic
'"servants. Besides, What Christian Theologian does not
'"study Philosophy before he graduates as a divine?"

'Finally he said—

'"Since you are become a Theologian, explain your
'"Theology?"

'"These are its two principles—

'"I. God is one.

'"II. There is a conjunction of Charity and Faith."

'"Who denies these principles?"

'"The Theology of the present day when interiorly
'"examined."'*

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* No. 20.

Leibnitz.

Having mentioned Leibnitz, we must not omit that Swedenborg claims him as a convert, after experiment, to the doctrine of the unity of Humanity, spite of each Individual's sense of independence.

Some who considered it incredible that they were parts of a Great Man and governed by a common circulation, were isolated in a certain Society, and there discovered that it was quite impossible for them to think otherwise than in agreement with their companions—

'This was done with many, and amongst others with 'Leibnitz, who was convinced that no one thinks from 'himself but from others, nor others from themselves, but 'all by influx from Heaven, and Heaven by influx from 'the Lord.'*

Wolf.

He thought meanly of his old comrade in Philosophy. Some Spirits of Mercury came to Wolf in search of information, but they found him a dry pump. He wished to be accounted somebody: he did not love to seek and set forth the truth. He sought to produce an effect by stringing together assertions in complex series, but the acute Spirits questioned his premisses, and wondered why he should afflict them with the obscurity of authorities: to them truth was its own evidence. At last they tried to make him useful by simple questions of nomenclature, but as he still prosed away in material ideas, they left him.†

Aristotle.

As in the case of Cicero, Swedenborg speaks hesitatingly

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* '*De Divina Providentia*,' No. 289.

† '*De Telluribus*,' No. 38. 'Wolf had not the same strength of interior 'judgement as Leibnitz.' '*Vera Christiana Religio*,' No. 335.

of Aristotle. Hearing two Spirits talking overhead, 'I was 'told on inquiry, that one was of the highest distinction in 'the learned world, being, *I was led to believe*, Aristotle. 'Who the other was, I did not learn.

'He was let into the state in which he was on Earth; 'for every Spirit can easily be let into his former state, since 'every state of his previous life remains with him.'

He found in him a sincere passion for truth. 'He 'worked from thoughts to terms, and not like the Schoolmen 'from terms to thoughts, and who thereby establish anything 'they desire.

'I conversed with him on analytic science, remarking, 'that a child in half an hour speaks more than could be 'logically and analytically detailed in a volume; and that 'he who would think artificially according to terms is like 'a dancer who would dance from a knowledge of anatomy: 'he could scarcely stir a foot, whilst without thought of 'anatomy, he sets in motion all the moving fibres of his 'body, his lungs, diaphragm, sides, arms, neck and other 'parts, which volumes would not suffice to describe. He 'approved of my observation and added, that to learn to 'think from terms is an inversion of order, and that whoever 'makes the attempt is very silly.

'He shewed me his conception of the Supreme Deity. 'He had represented Him to his mind as having a human 'face, and encompassed about the head with a radiant circle; 'but he now knew that the Lord is Himself that Man, and 'that the radiant circle is the Divine sphere proceeding 'from Him, which flows not only into Heaven, but also into 'the Universe, disposing and ruling both. He added, who-'soever disposes and rules Heaven disposes and rules the 'Universe, because one cannot be separated from the other. 'He also said, that he believed only in one God, whose 'attributes were distinguished by a variety of names, which 'others worshipped as so many gods.

'A Woman appeared to me who extended her hand, 'desiring to stroke my cheek. When I expressed my 'surprise at this, he said, that while he was on Earth such a 'Woman had often appeared to him, as if stroking his 'cheek, and that her hand was beautiful. The Angels 'explained, that such Women sometimes appeared to the 'Ancients, who called them Pallases, and that the Woman 'who appeared to him was from Spirits who lived in Ancient 'Times and who delighted in meditation, but without philo- 'sophy. Such Spirits were attendant on Aristotle, and 'were pleased with him because he thought from an interior 'principle, and they represented their pleasure by such a 'Woman.

'Lastly, he told me what idea he had formed of the Soul 'or Spirit of Man, which he called Pneuma, namely, that it 'was an invisible vital principle, like something ethereal. 'He said he knew that his Spirit would survive death, for 'it was his interior essence, which cannot die because it can 'think. He had not however any clear view of the matter, 'because he had formed his idea from his own mind, and 'had taken but little from ancient wisdom.

'Aristotle, it may be remarked, is among sane Spirits: 'many of his followers are amongst the infatuated.'*

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* '*De Telluribus*,' No. 38.

CHAPTER XXXI.

ENGLISH FRIENDS AND OTHER MATTERS.

SWEDENBORG'S attempts to excite attention in England were such signal failures, and stirred in him such suspicions, that he might have adopted Goldsmith's complaint: "Whenever I write anything the public *make a point* to "know nothing about it."* He had however a compensation unknown to Goldsmith—he had readers in Heaven. He relates, that having visited a Temple of Wisdom and strolled through its garden in company with some philosophic Angels—

'As I was retiring, I observed a book on a cedar table 'under an olive entwined with a vine. I looked at the 'book attentively, and lo! it contained my own treatises 'on '*Divine Love and Wisdom*' and '*Divine Providence.*' I 'said to my companions—"In that book it is fully shewn, '"that Man is an organ receptive of Life, and that he is '"not Life itself."'†

He was not however to die without English disciples. When the '*Arcana Cœlestia*' appeared in 1749, Stephen Penny of Dartmouth read 'with an extraordinary degree

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* Boswell's '*Life of Johnson,*' Vol. VII. p. 84.

† '*Apocalypsis Revelata,*' No. 875: in a subsequent work, '*Vera Christiana 'Religio,*' No. 461, the same story is repeated, but the book on the cedar table is said to have been the '*Arcana Cœlestia*'—which volume, or the whole eight, is not stated.

'of pleasure.' Penny was an acquaintance of William Cookworthy, a Plymouth apothecary, a member and minister of the Society of Friends, and a man of considerable literary and scientific acquirements. Penny, it is supposed, lent him one of Swedenborg's books about 1760. Cookworthy at first threw it down in disgust: he tried again, and, as he read, dislike gradually yielded to wonder and delight. In 1763, he translated and printed in Plymouth an edition of the '*Doctrina Vitæ*'—Swedenborg's first appearance in English with the exception of the abortive issue of part of the '*Arcana Cœlestia*' in 1750.*

Another convert appeared in Doctor Messiter, a London physician, resident at Broom House, Fulham. He assisted Swedenborg in the distribution of his works amongst people of distinction, and in a letter, accompanying a parcel, addressed to Doctor Hamilton, Professor of Divinity at Edinburgh, he observes—

'23*rd October*, 1769.

'As I have had the honour of being frequently admitted 'to the Author's company when he was in London, and to 'converse with him on various points of learning, I will 'venture to affirm, that there are no parts of mathematical, 'philosophical, or medical knowledge, nay, I believe I might 'justly say, of human literature, to which he is in the least 'a stranger; yet so totally insensible is he of his own 'merit, that I am confident he does not know that he has 'any; and, as himself somewhere says of the Angels, he 'always turns his head away on the slightest encomium.'

Amongst the books distributed was an English version of the '*Summaria Expositio*,' published in 1769, of which Messiter remarks—'As it is very indifferently executed, I

* See Vol. I. pp. 312, 13 of present work.

'am confident it will do the Author no honour, and therefore 'I wish he had omitted it'—from his parcels.*

Another convert was the Rev. Thomas Hartley, Rector of Winwick, Northamptonshire—a man of devout and catholic spirit. His first public service was the translation of '*De Commercio Animæ et Corporis*,' which he issued in 1770 under the title of '*A Theosophic Lucubration on the 'Nature of Influx as it respects the Communication and 'Operation of Soul and Body.*' In the preface, he testifies of the Author—

'I have conversed with him at different times, and in 'company with a gentleman of a learned profession and of 'extensive intellectual abilities [Dr. Messiter]: we have had 'confirmation of these things from his own mouth, and have 'received his testimony, and do both of us consider this our 'acquaintance with the Author and his writings among the 'greatest blessings of our lives. The extensive learning 'displayed in his writings evinces him to be the scholar 'and the philosopher; and his polite behaviour and address 'bespeak him the gentleman. He affects no honour, but 'declines it; pursues no worldly interest, but spends his 'substance in travelling and printing in order to communi-'cate instruction and benefit to mankind: and he is so far 'from the ambition of heading a sect, that, wherever he 'resides on his travels, he is a mere solitary and almost 'inaccessible, though in his own country of a free and 'open behaviour. He has nothing of the precisian in his 'manner, nothing of melancholy in his temper, and nothing 'in the least bordering on the enthusiast in his conversation 'and writings.'

Hartley wrote to Swedenborg desiring some particulars

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* Dr. Messiter died in 1785 'at his house near Islington. He was a 'man of distinguished abilities and great medical knowledge.' '*Gentleman's 'Magazine*,' April, 1785.

of his life and family to serve for his defence against possible calumnies when he had left England. He supplied the desired information in a letter: we need only note that in answer to Hartley's offer of money, should he require any, he observes—

'As to this world's wealth, I have what is sufficient, and 'more I neither seek nor wish for'—

And to Hartley's solicitude about his social comfort in Sweden—

'I live on terms of familiarity and friendship with all 'the Bishops of my country, who are ten in number; as also 'with the sixteen Senators, and the rest of the Nobility; 'for they know that I am in fellowship with Angels. The 'King and Queen, also, and the three Princes their sons, 'shew me much favour: I was once invited by the King 'and Queen to dine at their table—an honour which is in 'general granted only to the Nobility of the highest rank; 'and likewise, since, with the Hereditary Prince. They all 'wish for my return home; so far am I from being in 'danger of persecution in my own country, as you seem 'to apprehend, and so kindly wish to provide against; and 'should anything of the kind befal me elsewhere, it cannot 'hurt me.'

To say the least Swedenborg paints his home circumstances in rose colour: and even whilst treating Hartley to the pleasant tale, his long immunity from persecution was at an end.

Dr. Hampè, 'preceptor to George II.,' was another of his English friends.

Notwithstanding the co-operation of Cookworthy, Messiter and Hartley, the same blank indifference awaited Swedenborg in England: he excited neither curiosity by his wonders, nor anger by his controversy with orthodoxy.

When his life as Prophet began his hope was set on the Gentiles: had he turned to the Gentiles after failure in

Christendom, his conduct had been natural; but as his failure in Christendom grew more manifest, more resolute grew his determination to command the attention of Christendom by attacking its creed with every weapon at his command. Nevertheless he did not altogether forget the Gentiles, nor when he mentioned them, to set their virtues in contrast with the habits of Christians.

The Gentiles.

'In the Spiritual World, the Gentiles who have any 'knowledge of the Lord appear encircled by those who 'have none; so that, at length, the extreme circumferences 'are composed of those only, who are complete idolaters, 'and have worshipped the sun and moon. Those who 'acknowledge one God and make precepts like those of 'the Decalogue a part of religion and life, are seen in a 'superior region, and thus communicate more immediately 'with the Christians in the centre; the communication not 'being intercepted by the Mahometans and Papists.'*

The Africans.

'Of all the Gentiles, the Africans are most beloved in 'Heaven.'†

'When I conversed with them in the Spiritual World, 'they appeared in garments of striped linen: they told me 'their women wear striped silk. . . . They said their law 'allowed polygamy, but that each kept to one wife, for true 'conjugal affection cannot be divided; that in a plurality of 'wives what is heavenly perishes, and the connection termi-'nates in lasciviousness, impotence, and disgust; whilst 'conjugal love endures to eternity, increases in potency, 'and, in like degree, in delight.'‡

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* '*Continuatio de Ultimo Judicio*,' No. 73. † '*De Cœlo et de Inferno*,' Nos. 326 and 514. ‡ '*Continuatio de Ultimo Judicio*,' No. 77.

He had much conversation with them on God, the Lord the Redeemer, and the interior and exterior Man: 'they 'were charmed with such discourse;' they comprehended and received what he had to tell them, 'for their interior 'sight is singularly clear and strong,' and 'they are more 'internal and spiritual than other nations.'*

Now comes a wonderful story—

'In consequence of the Africans having such perception, 'they have at this day a revelation which is diffused from 'the place of its commencement in the centre of the con- 'tinent round about, but does not extend to the countries 'bordering on the sea.†

'I heard the Angels rejoicing over this revelation, because 'by means of it a communication is opened for them with 'human rationality, which has been hitherto closed by blind 'faith.

'It was told me from Heaven that the truths now 'published in the '*Doctrine of the New Jerusalem concerning* ''*the Lord*,' the '*Sacred Scripture*,' and '*Life*' are orally 'dictated to them by Angelic Spirits.'‡

The whereabouts of this happy people we should fain discover, but Central Africa is the wide designation. There is indeed a rough map of the favoured tract in his Spiritual Diary, but it affords little aid to our curiosity. That they are not altogether isolated from the wicked world appears from these particulars—

'Strangers from Europe are not admitted to their 'country; but when any, and especially Monks, penetrate 'their borders, they ask what they know, and when they 'enter into the details of their religion, they call them

* '*Continuatio de Ultimo Judicio*,' No. 75, and '*Vera Christiana Religio*,' Nos. 837-39.

† '*Continuatio de Ultimo Judicio*,' No. 76, and '*Vera Christiana Religio*,' No. 840.

‡ '*Continuatio de Ultimo Judicio*,' No. 76.

'trifles which it is an offence to hear. They acknowledge 'our Lord as the God of Heaven and Earth, and laugh 'when they are told of a three-fold Deity, and of salvation 'by a mere effort of thought. They call ingenious wicked-'ness stupidity, for there is death in it.

'They set European intruders to work, and if they 'refuse to be useful, they sell them as slaves at a small 'price to the lowest of the people, who may legally chastise 'them at pleasure'—*

Even an inquiring Swedenborgian might hesitate to venture among such ruthless fellow-believers, let alone a Livingstone or a Burton.

St. Augustine.

'I have conversed at times with Augustine, who in the 'third century† was bishop of Hippo, in Africa. He told 'me that he is there at the present time, and inspires those 'about him with the worship of the Lord, and that there is 'a hope of this new Gospel being diffused in the adjacent 'regions.'‡

Swedenborg's treatment of the Gentiles is so indefinite as to prove plainly, if proof were wanted, that he got little in the Spiritual World for which he did not carry a clue of knowledge. Of Buddhism and Brahminism he has nothing to say. About the Chinese he has a few notes, but they lack characteristic precision.

The Chinese.

'One morning I heard a number of persons at a distance, 'and from the accompanying representations it was given 'me to know, that they were Chinese; for they presented

* '*Continuatio de Ultimo Judicio*,' Nos. 76 and 78.

† The 4th and 5th centuries: he was born 354 and died 430.

‡ '*Vera Christiana Religio*,' No. 840.

'a figure of a he-goat clothed with wool, and of a cake of 'millet, and an ebony spoon together with the idea of a 'floating city. They expressed a desire to come nearer to 'me, and when they approached, they wished to be alone 'with me, that they might reveal their thoughts; but they 'were told that they were not alone, and that others were 'present who were displeased at their wishing to be alone, 'when yet they were but strangers. On perceiving their dis-'pleasure, they began to consider whether they had offended 'against their neighbour, or claimed anything to themselves 'which belonged to others; and since all thoughts in the 'other life are communicated, it was given me to perceive 'the disturbance of their mind, and that it arose from the 'idea, that possibly they had done an injury; and from a 'feeling of shame on account of it, and at the same time 'from other well-disposed affections. Hence it was evident 'that they were endowed with Charity. Afterwards I 'entered into conversation with them.'*

The Mahometans.

In the Spiritual World, the Lord appears on high in the East, and the situation of all peoples there is determined according to their confession of Him. The Mahometans acknowledge Him to be the wisest Son of God sent to Earth for the instruction of Mankind: they therefore dwell in the West behind the Papists.

We have already made two or three references to Mahometanism. The great service done by Mahomet in the extirpation of idolatry has been admitted,† and the reason for the toleration of polygamy among his followers assigned.‡ Swedenborg found many of them in the Spiritual World, who were capable of receiving the truth as set forth by him.

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* '*De Cœlo et de Inferno*,' No. 325: the conversation will be found in Vol. I. p. 380 of present work.

† Present Vol. p. 278. ‡ Present Vol. p. 398.

'Mahomet himself is not to be seen at the present day. 'I was told, that in early times he presided over the 'Mahometans, but that he desired to domineer over all 'things of their religion as God, and was cast from his seat. 'Certain societies of Mahometans were once instigated by 'Evil Spirits to acknowledge Mahomet as their God. To 'quell the sedition, Mahomet was raised from below, and 'shewn to them, and I, too, then saw him. He appeared 'like corporeal Spirits, who have no interior perception, his 'face of a hue approaching to black; and the only words I 'heard him say, were, "I am your Mahomet;" and imme- 'diately sank down into his place.'*

As Catholics are governed for a while after death by a Pope, so are the Mahometans by one who personates Mahomet—

'One Mahomet was a native of Saxony, who was taken 'prisoner by the Algerines, and turned Mahometan. He 'having been a Christian, was led to speak with them of 'the Lord, affirming that He was not the son of Joseph, but 'the Son of God Himself. This Mahomet was afterwards 'replaced by others.

'A flame like that of a small torch indicates the dwelling 'of the representative Mahomet; but it is invisible to all 'but Mahometans.'†

At the close of September, 1769, Swedenborg left London for Stockholm. He was wanted at home: there was trouble brewing for himself and his friends.

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* '*Continuatio de Ultimo Judicio*,' No. 70.

† '*Vera Christiana Religio*,' No. 829.

CHAPTER XXXII.

LAST DAYS IN SWEDEN.

One offence was this: Swedenborg had forwarded from Amsterdam a box of his '*De Amore Conjugiali*' for distribution in Sweden, which box his nephew, Bishop Filenius, caused to be arrested at the port of entry with the purpose of subjecting its contents to ecclesiastical scrutiny: whereupon Swedenborg observed to Beyer—

'*Stockholm*, 30*th October*, 1769.

'Inasmuch as the book is not theological, but chiefly 'moral, its revision is unnecessary, and consequently absurd. 'Such a course of procedure would pave the way for a dark 'age in Sweden.'

Filenius, if malicious and meddlesome, was ineffective, for continues Swedenborg—

'His conduct cannot affect me in the least. I had sent 'five copies before me and brought thirty-eight with me, 'the half of which I have delivered to the Bishops, the 'Senators, and the Royal Family, and when the rest are 'distributed there will be more than sufficient for Stockholm. 'I think of sending those stopped at Norkjoping abroad, 'where the volume is in much request.'

Swedenborg had some sharp words with Filenius. The seizure had been made in his diocese on the ground, that the introduction of any works at variance with the Lutheran faith was illegal. He naturally turned to his kinsman for explanation and redress. The Bishop embraced and kissed

him, and promised to procure the release of the books. When however Swedenborg discovered that Filenius himself was the instigator and maintainer of the seizure, he reproached him for his duplicity, likened him to Judas Iscariot, and said, that 'he who spoke lies, lied also in his life'—plain dealing which was not to be forgiven.

A more serious matter was the prosecution of his disciples, Doctors Beyer and Rosen, by Dean Ekebom in the Gottenburg Consistory. Supposing their heresy proved, deposition from office and banishment from Sweden would follow.

Swedenborg heard of their prosecution whilst in Amsterdam, and from thence addressed two letters of remonstrance to the Consistory. In the first he writes—

'*Amsterdam*, 15*th April*, 1769.

'Dr. Ekebom's '*Reflections*' concerning the Doctrines of 'the New Church which have been declared to the world by 'our Saviour Jesus Christ through me His servant, have 'been communicated to me; and forasmuch as I find them 'full of personal reproaches, and occasionally laden with 'untruths, I deem it too prolix to reply particularly to 'them, especially as I perceive that they have been written 'by one who has no eyes to see what is conformable to the 'Word of God and an enlightened understanding: such a 'character our Lord describes in Matt. xiii. 13-15.'

Ekebom was a blundering adversary. He actually stated in his deposition—

'I do not know Assessor Swedenborg's religious system, 'nor shall I take pains to come to a knowledge of it. I 'was told that it might be learned from his treatises on the 'New Jerusalem, Faith, and the Lord, which I do not 'possess, neither have I read nor seen them.'

Whereon Swedenborg remarks—

'Is not this to be blind in the forehead, to have eyes 'behind, and even these covered with a film? Can any

'judge, secular or ecclesiastical, regard the condemnation of 'writings after such a fashion otherwise than criminal?'

In return, Swedenborg accused Ekebom of 'blaspheming 'the Spiritual Sense of the Word which the Lord has 'revealed by me;' and repels Ekebom's charge of Socinianism with vehemence—

'It is a horrid blasphemy and untruth. Socinianism 'signifies the negation of the Divinity of our Lord Jesus 'Christ when nevertheless His Divinity is the chief doctrine 'of the New Church: wherefore I regard the word So-'cinian to be a scoffing and diabolical utterance. This, 'with the rest of the Doctor's '*Reflections*,' may be considered 'in the same sense as '*the flood which the Dragon cast out of* ''*his mouth after the Woman*.' Apoc. xii. 15.'

He then defends his Doctrine by citations from the Scriptures and the Formula Concordiæ, and by the authority of the Fathers; adding that if double the number be required from the Formula Concordiæ, he would be ready to furnish them.

On both sides, this was dismal fooling. For Swedenborg to shelter himself behind Protestant Confessions, which he had elaborately denounced, was ludicrous: alike in letter and spirit he was a heretic to Lutheran orthodoxy—a dissenter from the Church of Sweden; only Ekebom had neither sense, nor patience, nor candour to conduct the demonstration.

As the result of Ekebom's clamour, the clerical deputies from Gottenburg were instructed to complain to the Diet of Swedenborg and his adherents. Filenius, then President of the House of Clergy, heard the complaint with willing ears, and a committee was appointed to investigate the matter, who reported in favour of Swedenborg, speaking of him 'very handsomely and reasonably.' His adversaries however gained one point—that a memorial should be presented to the King in Council, requesting the attention

of the Chancellor of Justice to the trouble at Gottenburg. To this request, the King yielded, and the members of the Gottenburg Consistory were commanded to render an account of Swedenborgianism.

As a contribution to this account, Dr. Beyer addressed '*A Declaration*' to the King on the 2nd of January, 1770, in which he testified—

'It happened four years ago, that I met with some of 'Assessor Swedenborg's works. His mode of writing on 'theology at first appeared to me dull and incomprehensible; 'but impelled by curiosity to peruse about half a volume 'with calm attention, I discovered important reasons to 'form a resolution not to desist until I had read the whole 'of his writings: and although I devoted to them every 'moment that could be spared from my official duties '(whereby I was enabled to read some of them over and 'over), *yet I could wish to be allowed to weigh them for many 'years longer in order to qualify myself to give a mature account 'of their important contents.*'

Beyer was an awkward subject for prosecution. Whither his sympathies tended were manifest, but then he had so much under consideration, and until he had completed his investigation, how could he be censured! Moreover by an Article of the Swedish Church it is declared—

'We believe, acknowledge, and teach, that the only 'rules and guides by which all Doctrines and all Teachers 'of Doctrines must be viewed and judged are, and can be 'no other than, the writings of the Prophets and Apostles, 'both in the Old and New Testament. Holy Writ alone is 'acknowledged as a measure, rule, and judge; by which, as 'by a touchstone, all Doctrines must be accurately investi-'gated and decided upon as to their truth or falsehood.'

Beyer rested his defence on this Article: he argued—

'As therefore Doctrine is deemed pure so far only as it 'flows from the Word of God, and is proved thereby, and

'as the privilege of avowing it is conceded, when in 'conformity with the Divine Law, I venture in my weak-'ness, yet with humble confidence, to pour forth the deepest 'sentiments of my heart concerning the theological writings 'of Assessor Swedenborg.'

For practical purposes, an absurd Article—one on which any heresy might plant itself. Matters are better managed in England where an innovator is not allowed to indulge in desultory and licentious references to the broad Bible, but is brought to book on the stern formula of the XXXIX Articles.

After disposing of Eekebom's ignorant assertions with much gentleness, Beyer concluded—

'In obedience therefore to your Majesty's most gracious 'command, that I should deliver a full and positive declara-'tion respecting the writings of Swedenborg, it is my duty 'to testify, that so far as I have been able to study, *I have* '*found in them nothing but what closely coincides with the* '*words of the Lord Himself, and that they shine with a Light* '*truly Divine.*'

The Gottenburg Consistory made no haste towards a decision. Months elapsed; distressing rumours were borne to Swedenborg; at last, in bitterness of spirit, he appealed to the King—

'*Stockholm*, 10*th May*, 1770.

'Sire,

'I am compelled to have recourse to your Majesty's 'protection, for I have met with such treatment as has fallen 'to the lot of no one since the establishment of Christianity 'in Sweden, much less since there has been liberty of 'conscience.'

Having described the seizure of his books at Norkjoping and the disturbance at Gottenburg, he goes on—

'I had no notice sent me of these proceedings. My 'person, writings, and sentiments on the worship of the

'Lord our Saviour, were attacked and persecuted, and I 'have never been called on for my defence: but Truth itself 'has answered for me.'

With amazing but characteristic simplicity he urges his miraculous claims on the King—

'I have already informed your Majesty, and beseech 'you to recall it to mind, that the Lord our Saviour mani- 'fested Himself to me in a sensible personal appearance; 'that He has commanded me to write what has been 'already written, and what I have still to write; that He 'was afterwards graciously pleased to endow me with the 'privilege of conversing with Angels and Spirits, and of 'being in fellowship with them. I have already declared 'this more than once to your Majesty in the presence of all 'the Royal Family, when they were graciously pleased to 'invite me to their table with five Senators and several 'other persons: this was the only subject discussed during 'the repast.

'Of these privileges I have also spoken to several other 'Senators; and more openly to Count Tessin, Count Bonde, 'and Count Höpken, who are alive, and who were satisfied 'of the truth. I have declared the same in England, 'Holland, Germany and Denmark, and at Paris to Kings, 'Princes, and other distinguished people, as well as to 'others in this Kingdom.

'If the common report is to be believed, the Chancellor 'has said, that what I have declared is untrue, although the 'very truth. For others to assert, that they cannot give 'credit to my claims, therein I will excuse them, for it is 'not in my power to do for them what God has done for 'me, and convince them by their own eyes and ears of the 'accuracy of those things I have heard and seen, and have 'published. I cannot enable them to converse with Angels 'and Spirits; nor can I work miracles to dispose or force 'their understandings into the comprehension of what I say.

'When my writings are read with attention and cool reflec-
'tion (in which many things are to be met with hitherto
'unknown), it will be easily seen, that I could not have
'acquired such knowledge save by open acquaintance with
'the Spiritual World. . . . . If any doubt should still
'remain, I am ready to testify under the most solemn oath,
'that I have set forth nothing but the truth without any
'mixture of deception.

'This knowledge is given me from our Saviour, not for
'any particular merit of mine, but for the salvation and
'happiness of all Christians. How then can any venture
'to assert, that it is false?'

He concluded by throwing himself on the King's protection, and requesting him to hasten the deliberations of the Consistory, and furnish him with copies of such minutes and documents as were necessary for his defence. As for Doctors Beyer and Rosen, he protested—

'I advised them to nothing, but to address themselves to
'our Lord and Saviour Jesus Christ, as a means of attaining
'to heavenly good and happiness, for He alone has power
'in Heaven and on Earth: Matt. xxviii. 18. As far as I
'have been able to learn, they have done no more. . . Yet
'these gentlemen have been most cruelly persecuted like
'myself by the Bishop and Dean of Gottenburg. All that
'the Dean has laid to my charge is mere scandal and
'falsehood.'

Swedenborg's sufferings could scarcely equal his vociferation; if hurt, he roared. After the manner of angry men, he professed himself perfectly cool: to Beyer, he wrote—'We must not throw stones to drive off the
'indecent barkings of the Dean,' and to Wenngren, a Gottenburg magistrate—'The merciless slanders of the
'Dean's party have fallen on the ground, like fire-balls from
'the clouds, and there gone out.'

His assumption to the King, that his offence was limited

to his advocacy of the worship of the Lord Jesus Christ betrayed probably as much obtuseness as adroitness. It was not a sudden assumption: a month before he had written to Beyer—

'*Stockholm*, 12*th April*, 1770.

'The state of the question is this—Is it allowable to 'address ourselves immediately to the Redeemer and Saviour 'Jesus Christ, or must we go a roundabout way, namely 'to God the Father, that He may impute to us the merit 'and righteousness of His Son, and send the Holy Spirit? 'That we should go the straight way, namely to the Re- 'deemer Jesus Christ, is in accordance with the Augsburg 'Confession and the Formula Concordiæ, and also with our 'Liturgy and Psalms, and is in entire agreement with the 'Word of God. . . . If this liberty were taken away, I 'would rather dwell in Tartary than Christendom. . . .

'If you were deposed and banished from Sweden, would 'not the present and future generations say, that you had 'suffered for nothing else than the immediate worship of 'our Lord and Saviour, whilst yet you did not deny the 'Trinity? Whereat, would not every one have cause for 'astonishment and indignation?'

Finally, he addressed a letter in July, 1770, to the Universities of Upsal, Lund, and Abo, urging the impropriety of their being governed in any way by the verdict of the Gottenburg Consistory, especially 'on the most 'important subject which has been submitted to any Council 'or Senate for seventeen hundred years, inasmuch as it 'concerns the New Church predicted by the Lord in Daniel 'and the Apocalypse.'

The uproar at Gottenburg died out; the Consistory came to no decision. A short time before Swedenborg left Stockholm for the last time (July, 1770), the King said to him, "The Consistory has been silent on my letters and "your works;" and, placing his hand on Swedenborg's

shoulder, he added, "We may conclude that they have "found nothing reprehensible in your books, and that you "have written in conformity with the truth."

So ended the controversy; yet not altogether in Swedenborg's favour: his adversaries managed to enforce the law against him which prohibited the import of heretical books to Sweden; as he found out in the following year, 1771. He intended to appeal against the exclusion, but whether he did so, does not appear.

Considering Swedenborg's offences against established opinion, he got through life very easily. Many who have gone not nearly so far have fared worse. In all likelihood, he owed his quiet to the prevalent indifference to religion—to the Gallios 'who cared for none of those things.' Such a firebrand as Ekebom was an exceptional nuisance. Many would view the old man as a harmless dreamer with whom it would be cruel to meddle; some would respect him for his ordinary good sense, and try to wink at his extraordinary folly; and others would regard his pretensions with ignorant credulity and awe. If we except Beyer and two or three others, it is doubtful whether any in Sweden read his writings with earnestness, or received him as a Messenger from Heaven.

His most dangerous antagonist was his nephew, Filenius, who, with some clergy, contrived an artful plot. Swedenborg was to be questioned in public, and when, as a matter of course, he would assert his Divine Commission and commerce with Angels, they would pronounce him insane, and have him committed to a mad-house. Count Höpken revealed to him this cunning device of the rascally Bishop, and advised him to fly the kingdom. Swedenborg was much afflicted at the communication; and going into his garden, he fell on his knees, and prayed to the Lord to direct him what to do. He arose with the consolatory answer, *that no evil should touch him.* So it proved. His

inoffensive bearing, rank, and reputation all served as bars against the designed outrage.

Robsahm tells a story of a young man going to Swedenborg's house to kill him. The servant, suspecting something wrong, said he was not at home, but he did not believe her, and ran into the garden in search of his victim, but his cloak caught in a lock, and his naked sword fell from beneath. Thus detected, he escaped in haste. There is no saying what madmen may not do, but Swedenborg offered little temptation to any assassin.

Of his own countrymen, he had a sad opinion. In his Diary he wrote—

'The Swedes are amongst the most wicked of nations. 'They are supremely malicious. All goods are adulterated 'and all truths falsified in their minds. Their profession of 'Christianity is little else than oral. It is impossible to 'describe the profligacy of most of them. The worst give 'themselves up to sorcery after death; those who have 'practised arts requiring skill, such as mechanicians and 'gardeners, turn them to magic. These commit crimes 'which I am not allowed to set forth; they are horrible 'beyond imagination.'*

No wonder that in such a society a Filenius should occur!

Swedenborg observed to Beyer when sending out his '*Summaria Expositio*'—

'The treatise has been dispersed throughout Christen-'dom, Sweden excepted; because in Sweden true divinity 'is in a wintry state. There is in general a greater length 'of spiritual night towards the North Pole, and therefore 'a stronger inclination to kick and stumble against the 'wisdom of the New Church; but we must exclude some

* '*Diarium Spirituale*,' Nos. 5,034-58.

'among the clergy from this observation. To myself, I 'apply the Lord's words—"*Behold I send you forth as sheep* '"*in the midst of wolves: be ye therefore wise as serpents, and* '"*harmless as doves.*'"

About this time Swedenborg made his last communication to the Royal Academy of Sciences of Stockholm in a paper descriptive of the Horse as the Correspondence of the Human Understanding, concluding with an offer to interpret the Egyptian Hieroglyphics to the Associates. He wrote—

'It is commonly known, that in Egypt there were 'Hieroglyphics inscribed on the columns and walls of tem- 'ples and other buildings; it is acknowledged however at 'this day, that no one can determine their signification.

'Those Hieroglyphics were no other than Correspond- 'ences expressive of things Spiritual by things Natural. 'The Egyptians, more than any people in Asia, cultivated 'the Science of Correspondences; but in process of time 'they lost the Science in idolatry'—forgetting the Substance in the Symbol. 'The Science became extinct: at this day 'it is scarcely known that such a Science ever existed, or 'that it is of any importance.

'The Lord being now about to establish a New Church, 'it has pleased Him to reveal this Science so that the Word 'in its Spiritual Sense may be opened. This I have done 'in the '*Arcana Cœlestia*' and the '*Apocalypsis Revelata.*'

'As the Science of Correspondences was esteemed by 'the Ancients the Science of Sciences and constituted their 'wisdom, it would surely be of importance for some one of 'your Society to devote his attention to it; and for this 'purpose he may begin, if agreeable, with the Correspond- 'ences disclosed in the '*Apocalypsis Revelata.*'

'Should it be desired, I am willing to unfold the 'meaning of the Egyptian Hieroglyphics and to publish

'their explication—a work which no other person could 'accomplish.'*

How the Academy received the proposal, we do not know. Had he been invited to fulfil his offer, we should have had a practical test of his acumen to set against Young and Champollion.

A boy was found at Skara who had visions, and prescribed for the cure of diseases. About him Beyer wrote to Swedenborg, who answered—

'*Stockholm*, 14*th November*, 1769.

'If true, his case proves the communication of Spirits 'with Man. A genteel and rich family here would be glad 'to take the boy into their house and provide for his educa-'tion. If the youth is inclined to come to Stockholm, you 'can send him with any one who is coming this way; and 'in that case you will be pleased to furnish thirty dollars 'for the expenses of the journey, and to give him my 'direction, that I may conduct him to the house.

'I will pass over his vision of the white serpents, which 'he had in his tender infancy, for it may admit of various 'constructions. That he should know the use of herbs, and 'the cure of certain diseases, if really the case, is not 'because such diseases and cures exist among Spirits and 'Angels. There are no natural diseases, nor hospitals, in 'the Spiritual World; but there are spiritual diseases and 'spiritual uses, which correspond with natural diseases and 'cures on Earth, and are the causes of the same. There 'are in the Spiritual World mad-houses, in which are 'lodged those who theoretically denied God, and in others, 'those who practically did the same.'

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* Swedenborg sent a copy of this paper to his friend, the Rev. Thomas Hartley, from which it was first printed in London in 1824. It is now published as an Appendix to most editions of the '*De Equo Albo*.'

Beyer's wife died, and having given Swedenborg an account of her last hours, he replies—

'*Stockholm*, 30*th October*, 1769.

'Two clergymen so wrought upon her as to effect a 'conjunction with the Spirits she then spoke of. To some 'it happens to be in the state of the spirit in the hour of 'death. The Spirits, who first spoke with her, were of the 'Dragon's company who were cast out of Heaven. They 'are so full of hatred towards our Saviour, to His Word, 'and to all which belongs to His New Church, that they 'cannot bear to have the name of Christ mentioned. When 'the sphere of the Lord from the Heavens alights on them, 'they become mad with rage and seek cover in holes and 'caverns.

'Your wife was with me yesterday, and told me a 'variety of things concerning what she thought, what she 'had said to you her husband, and to the clergymen—the 'seducers. Were I near you, I could tell you much that it 'will not do to write.'

It was cruel to hint so much and give so little. We may infer some suspicion on the part of Beyer, for, in reply, he asked for the names of the two clergymen who seduced his wife—in the matter of faith. Swedenborg answered—

'*Stockholm*, 29*th December*, 1769.

'With respect to the two clergymen whom your deceased 'wife has spoken of, she has not mentioned their names, 'for which reason neither can I mention them. . . . She is 'still with the Spirits of the Dragon, who on the day of 'her death first spoke through her.'

Whether Swedenborg had any women for disciples does not appear: the Latin of his books would hide their contents from the majority. Of the sex in general, as we have seen, he had grown suspicious. He would see no

lady alone, asserting, that "Women are artful and might "pretend that I sought their closer acquaintance"—a rakish sort of caution and not without a double application.

Emerentia Polhem, whom in youth he had loved, was subsequently married. When her daughters visited Swedenborg after her death, he assured them that he conversed with their mother whenever he pleased.

In his latter years he used to say, that his true wife awaited him in the Spiritual World, and that on Earth she was the Countess Gyllenborg.*

Who was this Countess Gyllenborg?—a name not rare in Sweden. To Doctor Kahl, the Dean of Lund, we owe her almost certain identification.†

She was Elizabeth Stjernerona, married in her fifteenth year to Count Frederic Gyllenborg, President of the Royal College of Mines to which Swedenborg was Assessor. Gyllenborg died, and Swedenborg records in his Diary, that he proved a hypocritical Spirit.‡ The Countess survived her husband ten years; she died in 1769, aged fifty-five.

She was no ordinary woman. She published at Stockholm in 1756 a quarto volume of 628 pages, entitled '*Marie Bästa Del*' ('*Mary's Better Part*'), and in 1760 a second volume of 1,180 pages, both anonymously. The volumes are composed of meditations on Scripture and religious counsel in prose and verse, and reveal a mind well versed in theology and softened in a pious, poetic, and mystic spirit. They contain no tincture of Swedenborgianism, but one may

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* The anecdote was preserved by Charles Aug. Tulk—of whom we shall have something to say in another chapter. He probably had it through his father from Hartley, or some other of Swedenborg's English friends.

† In an article entitled '*A Gifted and Bible-versed Countess*,' in '*Snäll-Posten*,' a Swedish newspaper, of 4th Dec. 1858.

‡ '*Diarium Spirituale*,' Nos. 4,740, 5,161, 5,976-77, 5,983-84, 5,996, and App. p. 79.

infer from their tenour that she would offer no resistance to the Heavenly Doctrines, but probably receive them with hearty welcome. We may presume any spiritual intimacy with Swedenborg would date from her widowhood (1759) about which time she ceased from authorship (1760): thus her writings afford no evidence of the final state of her mind.*

To Doctor Beyer, Swedenborg wrote—

'*Stockholm*, 23*rd July*, 1770.

'As I am going in a few days to Amsterdam, I shall 'take my leave of you in this letter, hoping that our 'Saviour will keep you in good health, preserve you from 'farther violence, and bless your thoughts.'

In his letter to the Universities, he announces the purpose of his journey—

'I am going to Amsterdam, where I intend to publish 'the whole Theology of the New Church, the foundation 'whereof will be the worship of the Lord our Saviour; on 'which foundation if no temple is now reared, *lupinaria* will 'be set up.'

Robsahm tells us that on the day he left Stockholm, he called upon him at the Bank of Sweden, and lodged in his hands a protest against any judicial examination of his works during his absence. 'I then asked him if we should 'meet again. He answered in a gentle and affectionate 'manner—

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* A number of Swedenborg's autographs were sent from Stockholm to London for sale in 1855. One of them was written on the title-page torn from a copy of '*Mary's Better Part*.' Swedenborg read little and preserved few books, and we may suppose, that only in some access of more than ordinary interest he inscribed his name in Gyllenborg's volume.

The title-page is now in the possession of the Rev. Henry Wrightson, of Green-street, Grosvenor-square, and, with this bit of romance tagged thereto, is a possession wherein I envy him.

'"I do not know whether I shall return; but of this '"you may be certain, for the Lord has assured me—I '"shall not die until the book I have just finished is printed. '"Should we not see each other again in this world, we '"shall meet in the presence of our Heavenly Father if we '"do His commandments."

'He then took his leave as cheerfully as if he had been 'a man of thirty.'

He sailed, leaving his native land for ever.

CHAPTER XXXIII.

LAST VISIT TO AMSTERDAM.

At Elsinore dwelt Christian Tuxen, Commissioner of War to Denmark. Hearing of Swedenborg's frequent passage through the Sound, he sought his acquaintance, which settled into friendship. In view of the present voyage, Swedenborg had promised Tuxen a visit: he wrote—

'If the ship remains for some time off Elsinore, I shall 'have the pleasure of going to your house to wish you, 'your dear lady and children all possible happiness.'

The ship was detained by contrary winds off Elsinore, and says Tuxen*—

'I took a boat and went out to see him. The captain 'bade me welcome, opened the cabin door, and shut it after 'me. I found the Assessor seated in undress, his elbows on 'the table, his hands supporting his face, which was turned 'towards the door, his eyes open and much elevated. I 'was imprudent enough to address him at once, expressing 'my happiness at meeting him; whereon he started (for he 'had been in a trance or extasy, as his posture evinced), 'rose with some confusion, advanced a few steps from the 'table in a singular and visible uncertainty, as was plain 'from his countenance and hands. He soon recovered 'himself, welcomed me, and asked how I was there. I

* In a paper, translated from the Danish, printed in the '*New Jerusalem Magazine*,' London, 1790. We have already made several drafts on Tuxen's narrative.

'answered, that I heard he was on board a Swedish ship 'lying below the Koll, and had come with an invitation 'from my wife and self to favour us with his company at 'our house. He immediately consented, pulled off his 'gown and slippers, put on clean linen, and dressed him-'self as deftly as a young man of one-and-twenty. He 'told the captain where he was to be found should the wind 'prove favourable, and accompanied me to Elsinore.

'My wife, who was then indisposed, was in waiting to 'receive him, and to request his excuse if in any respect 'our house should fall short of our wishes to entertain him, 'adding that for thirty years, she had been afflicted with a 'violent hysterical disease which caused her much pain and 'restlessness. He very politely kissed her hand, and 'answered—

'"Oh dear! of this we will not speak: only acquiesce '"in the will of God: it will pass away, and you will '"return to the health and beauty of fifteen."

'I do not recollect what she or I said to this; but I 'remember that in answer to us he replied—"Yes, in a few '"weeks;" from which I inferred, that diseases which have 'their foundation in the mind do not disappear instantly 'after death.

'We then conversed on my wife's sufferings, and he 'told us, that for twelve years past he had been afflicted 'with a very weak stomach, and during that time had 'scarcely taken any other food than coffee and biscuits.'

Tuxen brought out a copy of his letter to Hartley in which he had written—'I was born at Stockholm in 1689,' and inquired if the printer had made a mistake, for the true year was 1688. Swedenborg answered—

'"No: the reason was this—You may remember in '"reading my writings to have seen it stated in many '"parts, that every number has a spiritual signification. '"Now, when I put the true year in that letter, an Angel

'"present told me to write 1689 as much more suitable
'"than 1688; and you know, said the Angel, "With us
'"Time and Space are nothing."

Tuxen observed that he found it impossible to remove Time and Space from his thoughts, to which Swedenborg rejoined—

'"That I easily believe; nor could I do it at first; but
'"I will shew you how it is to be done"—

'And entered on a very ample and rational explanation,
'but was interrupted by an invitation to dinner from a
'Swedish merchant.

'On his return, he politely entertained my wife and
'daughter and three or four young ladies with conversation
'on favourite dogs and cats that were in the room, which
'caressed him, and jumped on his knee, shewing their little
'tricks. During this trifling discourse—mixed with singular
'questions, all of which he kindly answered, whether they
'concerned this or the other world—I took occasion to say
'that I was sorry I had no better company to amuse him
'than a sickly wife and her young girls. He replied—

'"Is not this very good company? I was always fond
'"of ladies' society."

'This led me to ask him jocosely, whether he had ever
'been married, or desirous of marrying.

'"No," said he. "In my youth I was on the road to
'"matrimony: Charles XII. recommended the famous
'"Polhem to give me his daughter."

'"What prevented the marriage?"

'"She would not have me. She had promised herself
'"to another to whom she was more attached."

'I then craved his pardon if I had been too inquisitive;
'he replied—

'"Ask whatever you please, and I shall answer with the
'"truth."

'I then inquired, whether in his youth he could keep free
'from temptations with regard to the sex? He replied—

'"Not altogether. In my youth I had a Mistress in '"Italy."*

'After some little pause, he cast his eyes on a harpsi-'chord, and asked whether we were lovers of music, and 'who played upon it. I told him we all loved music, that 'my wife in her youth had practised; that she had a fine voice, 'perhaps better than any in Denmark, as several persons of 'distinction, who had heard the best singers in France, 'England, and Italy, had assured her; and that my daughter 'also played with pretty good taste. On this Swedenborg 'desired her to play. She then performed a difficult and 'celebrated sonata, to which he beat the measure with his 'foot on the sofa where he was seated; and when finished, he 'said, "Bravo! very fine." She then played another by 'Ruttini; and when she had played a few minutes, he said, '"This is by an Italian, but the first was not." This finished, 'he said, "Bravo! you play very well. Do you not also '"sing?" She answered, "I sing, but have not a very '"good voice, though fond of singing, and would sing if '"my mother would accompany me." He requested my 'wife to join, and they sang a few Italian duettos, and some 'French airs, to which he beat time, and afterwards paid 'many compliments to my wife on account of her taste and 'fine voice, which she had preserved notwithstanding so long 'an illness.

'I took the liberty of saying to him, that since in his 'writings he always declared, that at all times there were 'Good and Evil Spirits present with every one, Might I then 'make bold to ask, whether now, while my wife and daugh-'ter were singing, there had been any from the other world 'present with us? To this he answered, "Yes, certainly;" 'and on my inquiring who they were, and whether I had 'known them, he said, that it was the Danish Royal Family,

* See Vol. I. p. 122 present work.

'and mentioned Christian VI., Sophia Magdalena, and Fre-
'deric V., who through his eyes had seen and heard what
'had gone on. I do not positively recollect whether he also
'mentioned the late beloved Queen Louisa among them.
'After this he retired.

'As he was preparing for bed, I asked him whether
'there were any in Sweden who approved or received his
'system of theology, and whether he could mention any to
'me. He answered, Yes, but they were few, and that if he
'repeated their names I would not probably recognize them.
'I replied, it might happen I knew some one or more. He
'then named a few Bishops and some of the Senators, and
'among the latter, the famous statesman Count Höpken, of
'whom he spoke favourably.'

On another occasion Tuxen asked him if he knew how many in this world favoured his doctrines, and was answered—

"Not many as yet. The number may be fifty or there-
"about, and in proportion the same number in the World of
"Spirits."

He inquired how a man might know whether he was on the road to salvation.

"It is very easy," said Swedenborg. "He need only
"try himself by the Ten Commandments—Does he love
"and fear God? Is he happy at the welfare of others? Does
"he envy them? If excited by injury to anger and revenge,
"Does he subdue his resentment because God has said, that
"vengeance is His? and so on. If to such questions he
"can answer, Yea, he may rest assured, he is on the road to
"Heaven; but if Nay, that he is on the road to Hell."

Frederick V. of Denmark died in 1766.

"Have you seen him?" asked Tuxen, adding, that
"though some frailties might attach to him, I have a
"certain hope that he is happy."

"Yes," answered Swedenborg; "I have seen him, and

"I know that he is not only very well off, but likewise all "the Kings of the House of Oldenburg: they are all "associated together. Such is not the happy case of our "Swedish Kings."

General Tuxen had been piously brought up, but was fascinated by Voltaire. In his riper years he reverted to religious faith and was finally confirmed therein by the influence of Swedenborg. Like so many others, his first impression was unfavourable. He writes—

'I confess when I first began to read his works, and 'cast my eye on the passage—'*A Horse signifies the under-* '*standing of the Word*,' I was repulsed. Afterwards I read 'them attentively in series from the beginning, and though 'I found many things in them which surpassed my compre- 'hension, yet I remembered the answer of Socrates when 'his opinion was sought concerning the writings of Heraclitus '—"*I do not understand them everywhere, but what I do* '"*understand is so excellent, that I do not doubt, that what I* '"*do not understand is equally good.*" This encouraged me 'to read more and more; by what I read I profited; and I 'came to the conviction, that no system of divinity is more 'worthy of God and consolatory to Man; and so I will believe 'until convinced that any part thereof is either contrary to 'Scripture, or to sound Reason.'

He adds, 'For my part I thank our Lord the God of 'Heaven, that I have been acquainted with this great man 'and his writings. I account the acquaintance the greatest 'blessing of my life, and I hope I shall profit thereby in 'working out my salvation.'

Whilst on Danish ground, let us make note of an interview between Swedenborg and Klopstock, by some styled the German Milton—'a *very* German Milton,' said Coleridge. Klopstock writes—

'Swedenborg was once at Copenhagen. Our ladies 'would not let me alone until I visited him. He was no

'object of curiosity to me. History is full of cases of those 'led astray by pride, like Swedenborg. I fell into disgrace 'with him at once, because I had no taste for buying his 'dear quartos. I came directly to the point, and begged 'him to talk with one of my deceased friends. He said with 'a tone still more drawling than usual—"If his Royal '"Majesty the reigning King of Denmark, Frederick the '"Vth."—I am not adding a syllable—"had most graciously '"ordered me to speak with his deceased wife, her Majesty '"Queen Louisa."—Here I interrupted him. "It appears '"then," said I, "that a man who is not a prince, and whose '"friends may nevertheless be in the other world, is not '"worthy to be spoken for by Monsieur Swedenborg." I 'went away, and he said while I was going—"When you '"are gone, I shall be again immediately in the company of '"the Spirits." "I was wrong," I answered, "not to have '"hurried away sooner, for you ought not to lose a single '"moment of the time you pass in such good company on '"my account.'"

We owe the anecdote to Dr. Wilkinson, and he observes —'Was ever errand so idle? If the Spiritual World had 'been a chest of drawers, no one would have opened it for 'him on such a shewing. There was not live motive enough 'to command the opening of a peep-show.'* Setting aside the inbred vulgarity and insolence of Klopstock, we are afraid Swedenborg was rather fond of drawling out conversation in which 'Royal Majesty' was a too frequent sound.

Arrived in Amsterdam, Swedenborg commenced printing his manuscript, and to that busy-body Cuno we are again indebted for some particulars about him. To a correspondent in Hamburg he wrote—

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* '*Emanuel Swedenborg: a Biography*,' p. 231.

'*Amsterdam*, 26*th January*, 1771.

'You ask me what the venerable man is now doing? 'This I can tell you. He eats and drinks very moderately, 'but lies in bed rather long—thirteen hours are not too 'much for him. When I told him his work, '*De Telluribus*,' 'had been translated and published, he was much delighted, 'and his eyes, which are always smiling, became still more 'brilliant. He is now indefatigably at work; yea I must 'say, that he labours in a most astonishing and superhuman 'manner at his new book. Only think! for every printed 'sheet, 4to, he has to prepare four sheets of manuscript. 'He now prints two sheets every week, and corrects them 'himself; consequently he has to write eight sheets every 'week. What appears to me utterly inconceiveable, he has 'not a single line beforehand in store. His book, he states, 'will consist of about eighty sheets in print, and he calcu-'lates that it will not be finished before Michaelmas.'

Cuno was mistaken about the rapid rate of Swedenborg's composition. There is good reason to conclude, that he had been engaged on his book long before he settled at Amsterdam; moreover a large part of it was simply reprinted from former works. Yet we can readily believe from the looseness and iteration of his style, that he wrote rapidly. Sandel visited him at home in Stockholm and observing a number of manuscripts without corrections or erasures lying on his table, inquired—"Do you take the "trouble to make these fair copies for the press yourself?" to which Swedenborg replied—"These are as they were "written: I am but a secretary: I write what is dictated "to my spirit."*

'I could not conceal my astonishment,' continues Cuno, 'that he should inscribe himself on the title-page—'*Emanuel* '*Swedenborg, servant of the Lord Jesus Christ.*' He an-

* '*New Jerusalem Magazine*,' London, 1790, p. 54.

'swered—"I have asked, and have not only received
'"permission, but have been ordered to do so." It is
'surprising with what confidence the old gentleman speaks
'of the Spiritual World, of the Angels, and of God
'Himself. If I were only to give you the substance of our
'last conversation, I should fill many pages. He spoke of
'those who ascribe all things to Nature, whom he had seen
'shortly after death, and told me things which made me
'shudder: these I pass by that I may not judge him hastily.
'I willingly admit I know not what to make of him; he is
'a problem I cannot solve. I sincerely wish that upright
'men, whom God has placed as watchmen upon the walls of
'Zion, had some time ago occupied themselves with this
'man.'

In another letter of 5th March, 1771, Cuno writes—

'I cannot forbear to tell you something new about
'Swedenborg. I paid him a visit last Thursday, and found
'him writing as usual. He told me, that he had been in
'conversation that same morning for three hours with the
'deceased King of Sweden [Adolphus Frederick died 1771].
'He had seen him on Wednesday, but as he had observed that
'he was deeply engaged in conversation with the Queen,
'who is still living, he did not disturb him. I allowed him
'to continue, but at length inquired, How is it possible for
'a person who is still in the land of the living to be met
'with in the World of Spirits? He replied, that it was
'not the Queen herself, but her Familiar Spirit. What
'might that be? I asked, for I had neither heard him speak
'of such Spirits before, nor read of them. He then informed
'me, that every Man has either his Good or Bad Spirit,
'who is not constantly with him, but sometimes a little
'removed from him, and appears in the World of Spirits.
'Of this the Man knows nothing, but the Spirit everything.
'The Familiar Spirit has everything in accordance with his
'companion upon Earth; he has the same figure, the same

'countenance, the same tone of voice, and wears similar 'garments; in a word, this Familiar Spirit of the Queen, 'says Swedenborg, appeared exactly as he had often seen 'her at Stockholm, and had heard her speak. In order to 'allay my astonishment, he added, that Dr. Ernesti, of 'Leipsic, had appeared to him in a similar manner in the 'World of Spirits, and that he had held a long disputation 'with him.'

Cuno seems to have taken the Familiar Spirit for the Queen's double, and if so, he must have misapprehended Swedenborg, for there are no implicit repetitions in his universe. All of us are interiorly and unconsciously associated with our kindred in the Spiritual World, and each of us most intimately with some one so like us as to be almost but never quite our double. Swedenborg illustrates the matter in a story which he tells of the appearance of the Spirits most akin to Dr. Ernesti and Dean Ekebom: it runs as follows—

A Council of Clergy was summoned in the World of Spirits. Primitive Christians—Apostolic Fathers stood on the right wearing their own hair and bearded. Distinguished advocates of Modern Faith stood on the left with wigs of women's hair and collars of twisted guts round their necks. A great critic [Familiar Spirit to Dr. Ernesti] ascended a pulpit with a wand in his hand and prepared to speak aloud, but his voice died in his throat. With another effort he burst into this attack on our Author—

"Oh! my brethren what an age this is! There is risen "up a person out of the common herd of laymen, who "having neither gown, nor cap, nor laurel crown, has yet "had the assurance to pull down our Faith from Heaven, "and cast it into the Stygian Lake. What a sin and a "shame is this; when yet that faith is our star, which shines "like Orion at night, and like Lucifer in the morning! "This person, although advanced in years, is altogether

"blind as to the Mysteries of our Faith, having neither opened "it, nor discovered in it the Lord's righteousness, or His "mediation and propitiation; in consequence of which he "is totally blind to the wonders of justification, such as the "remission of sins, regeneration, sanctification, and salva- "tion;" and so forth.

When he had finished his companions with the shaven faces, the wigs, and the collars, clapped their hands, and cried out, "Most wisely spoken! A man might as well "pretend to ride on horseback to the heavens, and bring a "star down in his pocket as produce a New Faith."

At this the bearded Christians on the right expressed great indignation, and an old man arose ('he appeared an 'old man, but afterwards he was seen to be young, for he 'was an Angel from Heaven where every age is turned to 'youth'), and said—

"I have heard the nature and quality of your Faith, "which the man in the pulpit has so magnified; but what "is such a Faith but the sepulchre of our Lord shut "up a second time by Pilate's soldiers? I have opened "it, and can find in it nothing but the rods of jugglers, "by which the magicians of Egypt performed miracles;" and so on, ending with a glorification of Swedenborgian doctrine.

The Angel then looking towards Swedenborg said, "You "know what the Evangelical Protestants, so called, believe, "or profess to believe concerning the Lord our Saviour: "read us then some passages from their writings."

Thus invited, he read from the Formula Concordiæ a number of extracts in proof that Christ is very God and Man, that in Him God is Man, and Man is God, and that the Human Nature of Christ fills all things, is omnipotent, and is to be worshipped. When done, he turned to the great critic, twin to Ernesti, and conversed aloud with him after this fashion—

"I know that all here present are consociated with their "like in the Natural World: tell me, I pray, do you know "with whom you are so connected?"

"Yes; I am consociated with a famous man, a leader of "the troops that compose the army of church worthies."

"Pardon me, if I ask you further, whether you know "where that famous leader lives?"

"I do know; he lives not far from Luther's tomb."

"Why do you speak of his tomb?" said Swedenborg with a smile. "Do you not know that Luther has risen "again, and that he has now renounced his errors respecting "justification by a faith in three divine persons from eternity, "and is in consequence translated into the Societies of the "Blessed in the New Heaven, and that he sees and pities "those who follow his insane opinions?"

"I do know it; but what is that to me?"

"Be so good as exert your influence with your dignified "friend, and communicate to him my fears, that in contra-"diction to the opinions deemed orthodox by his Church, "he has in his great haste robbed the Lord of His Divinity, "and suffered his pen to open a furrow, in which he has "thoughtlessly sown the seed of Naturalism by writing as "he did against the worship of our Lord and Saviour."

"That is impossible; for he and I, on that subject make "almost one mind: but what I say upon it he does not "understand, whereas I understand clearly whatever he "says; for the Spiritual World enters into the Natural "World, and perceives the thoughts of Men there, but not "contrariwise; such is the nature of the connection between "Spirits and Men."

At the conclusion of the Council, the President wished to offer prayer, but suddenly a man started up from the party on the left, having on his head a tiara and over it a cap. He touched his cap with his finger and said—

"I also am associated with a Man on Earth, who is

"honourable for his eminent station: I know this, because "I speak from him as from myself."

"Where does he live?" asked Swedenborg.

"At Gottenburg" [Dean Ekebom]; "and I was once of "opinion, from the ideas in him, that this New Doctrine "of yours has a tincture of Mahometanism."

At these words, the Apostolic Fathers were astonished and changed colour, and repeatedly exclaimed, "Oh! what "a scandal! What an age is this!"

In order to appease their indignation, says Swedenborg, 'I waved my hand, requesting to be heard, and said—

"I know indeed that a person of that distinction did "bring some such charge against me, in an epistle which "he afterwards published; but had he known at that time "what a blasphemous charge it was, he would have torn "the letter to pieces, and committed it to the fire, rather "than to the press. It was such contumely which the Lord "condemned in the Jews, when they ascribed His miracles "to some other power than that which is divine. Matt. xii. "22-32."

At these words Ekebom's familiar Spirit hung down his head, but presently raising it, said—

"This is the severest speech I have yet heard from you." —to which Swedenborg replied—

"The fault is in the two accusations brought against "me, of Naturalism and Mahometanism, which are both "wicked lies and deadly stigmas, invented in subtlety, with "a design to prejudice the hearer, and deter him from the "holy worship of the Lord. Desire your friend at Gotten- "burg, if it be possible to read what the Lord says in the "Revelation iii. 18, and also ii. 16."*

With such ponderous and anile stuff did Swedenborg belabour his adversaries!

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* '*Vera Christiana Religio*,' No. 137.

'What will the learned Ernesti say when he comes to 'hear of it?" asks Cuno, and answers, 'Probably he will 'say, that the old man is in his second childhood! he will 'only laugh, and who can be surprised? I have often won- 'dered at myself, how I could refrain from laughter when 'he told me certain extraordinary things. What is more, I 'have often heard him relate his marvels in numerous com- 'panies where I knew there were mockers, but to my great 'astonishment, not a single person even thought of laughing. 'Whilst he is speaking, it is as though all who listen are 'charmed, and compelled to yield him credence.'

Towards Ernesti, Swedenborg was very bitter, and at this time, 1771, issued a single leaf against him, which ran as follows—

'I have read what Dr. Ernesti has written about me in 'his theological work, p. 784. It consists of mere personalities. 'I do not observe a grain of reason against anything in my 'writings. As it is against the laws of honesty to assail any 'one with such poisoned weapons, I think it beneath me to 'bandy words with that illustrious man. I will not cast 'back calumnies by calumnies. To do so, I should be even 'with the dogs, which bark and bite, or with the lowest 'drabs, who throw street mud in each other's faces in their 'brawls. Read, if you will, the arcana revealed by the 'Lord through me His servant . . . and then decide from 'Reason respecting my Revelation.'

The vigour of this tirade is refreshing, especially after a dreary debate in the World of Spirits; but the occasion of so much virulence is hard to find. Ernesti conducted a theological review at Leipsic* wherein he noticed several of Swedenborg's works,† but with no greater asperity than is

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* *'Neue Theologische Bibliothek,'* from 1760 to 1769, comprised in ten portly octavo vols.

† Swedenborg's reference to p. 784 carries us to nothing which concerns

the privilege of critics. Probably he was galled by Ernesti's light and easy handling. Old though he was, Swedenborg was young to criticism and took it unkindly; nor had he fully measured the inevitable abhorrence and contempt which await the advocates of new opinions with any divine force in them. '*Beloved*,' wrote St. Peter to such advocates, '*think it not strange concerning the fiery trial which is to try you*, '*as though some strange thing happened unto you*.' This advice laid to heart, the hooting of the rabble, literate or illiterate, may be encountered with something like indifference.

Swedenborg took some pride in his pithy manifesto: it would do for Dean Ekebom also—the two evil birds might be struck with the same stone. To Beyer he wrote—

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him, and must either be a mistake or a reference to some work to us unknown, and of which we should be glad to learn.

There is a review of the '*Arcana Cœlestia*' in Vol. I. p. 515—'It cost 30 'thalers, and unless the reader hates his money, he will be glad to possess 'our account of it rather than the volumes themselves. We had hoped to 'find the Author's theology in our purchase, but were disappointed, and got 'instead an allegorical or mystical commentary on the first and second books 'of Moses.' Then follow extracts with light ironical comments, concluding p. 157—'We hesitate to trouble our readers further. It is easy to see that 'the Author wishes to advance his naturalistic opinions under cover of a 'romance which might almost be compared to Klimm's '*Underground Journey*;' 'only that fiction is innocent, whilst Scripture is culpably misused and per- 'verted in the '*Arcana Cœlestia*.' We have no fear that many people will 'wade through the volumes, though there are not a few who begin to take 'pleasure in such dreams.'

In Vol. IV. p. 275, there is a review of the '*De Nova Hierosolyma*,' which is rightly described as a *réchauffé* from the '*Arcana Cœlestia*,' and 'with 'sometimes more and sometimes less lucidity.' Extracts are given with fairly respectful comments, but at the end, p. 733, it is said—'We must 'regret that a man so learned should degrade himself so far, and plague 'himself and others with such fantastic and, to him, expensive circumlocutions '(for he must have printed his books at his own cost, and they are beautifully 'printed). He might surely have condensed his Sabellian and naturalistic 'system into a few sheets, if print it he must.'

In Vol. VII. p. 685, the '*Apocalypsis Revelata*' is reviewed in much the same strain. 'This work,' it is said, 'will also find admirers, and the novelty 'of the method of interpretation may supersede some other methods, as is 'commonly the case.'

'*Amsterdam*, 2*nd July*, 1771.

'Herewith I send you two copies of the memorandum 'against Dr. Ernesti. You can, if you please, hand one to 'the Consistory, as it has been circulated in Germany. 'What is said therein is also applicable to your Dean.'

About this time the Landgrave of Hesse Darmstadt wrote a letter to Swedenborg desiring information on several subjects. Swedenborg did not answer it at first, being doubtful of its authenticity; but his misgivings were set aside by a visit from M. Venator, the minister of that prince. In his reply to the Landgrave he says—

'*Amsterdam*, 1771.

'As to the work called '*Arcana Cœlestia*,' it is not to be 'had in either Holland or England, all the copies having 'been sold; but as I know there are some in Sweden, I 'will write to those who have them, and ascertain whether 'they will part with them at any price.

'In your gracious letter you ask, How I attained fellow- 'ship with Angels and Spirits, and whether that privilege 'can be communicated from one person to another? Deign 'then to receive favourably this answer—

'The Lord our Saviour foretold that He would come 'again into the world, and that He would establish there a 'New Church. He has given this prediction in the Apoca- 'lypse xxi. and xxii., and also in several places in the 'Evangelists.

'As however He cannot come again to Earth in person, 'it was necessary that He should do so by means of a Man, 'who should not only receive the Doctrine of His New 'Church in his understanding, but also publish it by printing.

'For this office, the Lord prepared me from infancy: 'He has manifested Himself before me in person, and has 'sent me, His servant, to fill it.

'This took place in the year 1743. He afterwards

'opened the sight of my Spirit, and thus introduced me into 'the Spiritual World, and allowed me to see the Heavens 'and many of their wonders, and also the Hells, and to 'speak with Angels and Spirits, and this continually for 'twenty-seven years. I declare in all truth that such is the 'fact.

'This favour of the Lord towards me, has been solely 'for the sake of the New Church, the Doctrine of which is 'contained in my writings. The gift of conversing with 'Spirits and Angels cannot be transmitted from one person 'to another: the Lord Himself must open the spiritual 'sight. A Spirit is sometimes permitted to enter a Man, 'and to communicate to him some truth; but it is not 'granted to the Man to speak mouth to mouth with the 'Spirit. It is even very dangerous, for the Spirit enters 'into [and establishes] the Man's self-love, which is at 'enmity with heavenly love.'

In a second letter to the same personage with two copies of his new book, he suggests—

'*Amsterdam*, 15*th July*, 1771.

'Submit the work, if you please, to the learned Eccle- 'siastics of your Duchy, but, I pray you, choose those '*who love the truth, and who love it only because it is the* '*truth*. Others will see in the work no light, but merely 'darkness.'

Referring to his interview with the Prince of Prussia in the Spiritual World, who gave him a message to his sister, the Queen of Sweden, he says—

'The report is quite true, but the incident is not to be 'regarded as a miracle. It is one of those memorabilia, 'such as I have printed about Luther, Melancthon, Calvin, 'and others, which serve for testimonies, that the Lord has 'introduced me to the Spiritual World, and that I converse 'with Spirits and Angels.

'It is true that I have talked with the deceased Stanislaus,

'King of Poland. . . In the same way I have often talked 'with the Pope who lately died. He was with me a whole 'day, but I am not permitted to publish anything respecting 'his condition.'

We have had much of this before, but it is desirable to see with what unflinching pertinacity Swedenborg advanced and maintained his spiritual claims.

To M. Venator he also sent a copy of his new work, saying—

'*Amsterdam*, 13*th July*, 1771.

'I desire to have your judgement upon it, because I 'know, that, being enlightened by the Lord, you will 'therein see in light truths manifested in accordance with 'the Word more than others.'

Of miracles he writes—

'You will see in my book, that there are no miracles at 'this day. The reason is, that those who do not believe 'because they see no miracles, might easily be led by 'miracles into fanaticism.

'I have seen two quarto volumes of miracles wrought 'by the Abbé Paris, which are nothing but falsehoods, being 'partly fantastic and partly magical.* It is the same with 'the other miracles of the Roman Catholics.

'At this day, Faith will be established and confirmed in 'the New Church by the Word alone, and by the truths 'which it reveals. If truths appear in light to the reader 'of my last work, it is an evidence, that the Lord is present

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* Deacon François de Paris, a Jansenist, died in 1727, and was buried in the cemetery of St. Medard, Paris. Extraordinary cures rewarded visitors to his tomb, to the disgust of the Jesuits. Public excitement grew so intense, that the churchyard was shut up. As the couplet ran—

'De par le Roi, defense à Dieu
'De faire miracle en ce lieu.'

Swedenborg's sweeping assertion is noteworthy: he could seldom preserve his reason when speaking of Catholics. Did he forget that his own father wrought miracles?

'and enlightens him. Every truth in the Word shines in 'Heaven, and the light descends to those who love truth 'because it is truth.'

Another Minister of State applied to Swedenborg for particulars of a Prince of Saxe-Coburg-Saalfeldt, named John William, who disappeared in the year 1745, without any one knowing what had become of him. Nothing was said either of his age or his person. Swedenborg answered, that the Prince, after being twenty-seven years in the Spiritual World, was in a Society to which he could not readily gain admission; that the Angels had no knowledge of his state; and that the matter was not of sufficient importance to warrant an application to the Lord about it.* These excuses may have been good, but it is provoking to observe how often Swedenborg seems to evade matter-of-fact inquiries whilst profuse enough where he could not be checked.

Whilst busy with printers, Swedenborg had yet leisure and inclination for society. Cuno had to write—

'He is by no means reserved and recluse, but open-'hearted and accessible to all. Whoever invites him out, 'may expect to see him. A young gentleman, a stranger to 'him, asked him to dinner last week, and he duly appeared 'at his table, where he met Jews and Portuguese and con-'versed with them freely. Whoever is curious to see him 'has no difficulty; it is only necessary to go to his house, and 'he allows anybody to approach him. As may easily be 'conceived, these numerous visits deprive him of much 'time.'

He reckoned his work would occupy eighty sheets and would not be ready till Michaelmas, but he completed it in

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* Dr. Wilkinson's '*Emanuel Swedenborg*,' p. 230.

sixty-eight sheets, and had the volume ready for sale by Midsummer. Its title ran—

> '*The True Christian Religion; containing the Universal Theology of the New Church, foretold by the Lord in Daniel*, vii. 13, 14, *and in the Apocalypse*, xxi. 1, 2. By Emanuel Swedenborg, Servant of the Lord Jesus Christ.'

It is interesting to find, that many years before, ere even the '*Arcana Cœlestia*' had appeared, he had made an estimate of his readers. In his Diary it is written—

'27*th August*, 1748.—I have conversed with Spirits concerning the reception the world will give to the particulars which I am going to publish about them. Evil Spirits insinuated, that nobody would believe me. As I walk the streets, I discuss the question with them, and it has been given me to perceive, that I shall have five sorts of readers.

'The first will reject my writings entirely, either because they are of a different persuasion, or are enemies of the faith: they cannot be received by these, whose minds are impenetrable.

'The second will receive them as scientifics, and be delighted with them as curiosities.

'The third will receive them intellectually, and with readiness, but their lives will remain unaltered by them.

'The fourth will receive them in a persuasive manner, allowing them to penetrate to amendment of life: to this class they will occur in certain states and do good service.

'The fifth will receive them with joy, and reduce them to practice.'

In August 1771, Swedenborg bade his friends in Amsterdam a final farewell, and sailed for London.

CHAPTER XXXIV.

THE TRUE CHRISTIAN RELIGION.*

THE '*Vera Christiana Religio*' is the 'work of some years' announced in the '*Summaria Expositio*' and produced within two. It is a body of divinity: a considerable portion is a reprint of former matter, and about 180, or one third, of its 542 pages consist of a profusion of Memorabilia of discussions and adventures in the Spiritual World, some original and some transferred from the '*Apocalypsis Revelata*' and the '*De Amore Conjugiali*.' We shall review the work, passing over what is familiar, and noting what seems new and interesting.

I. GOD THE CREATOR.

The first chapter treats of God the Creator, whose Unity is maintained under these heads—

'I. *The Holy Scriptures throughout, and the doctrines of* '*all Christian Churches thence derived, teach that there is a* '*God, and He is one.*

'It is well known, that all Christian Churches assert the 'Unity of God. The reason is, because their doctrines are 'derived from the Word of God. Where however one God

* '*Vera Christiana Religio, continens Universam Theologiam Novæ Ecclesiæ* '*a Domino apud Danielem, cap. VII.* 13, 14; *et in Apocalypsi, cap. XXI.* 1, 2, '*prædictæ.* Ab Emanuele Swedenborg, Domini Jesu Christi Servo. Am-'stelodami, 1771.' Quarto, 542 pages.

'is acknowledged with the lips and three with the heart, as 'many do at this day, God is little else than a name.'*

'II. *There is an influx universal from God into the Souls 'of Men, teaching, that there is a God, and that He is one.*'

This aphorism is not to be construed into sanction of innate ideas. As we have seen, Swedenborg holds, that apart from external information we should be ignorant of the existence of God. He teaches, that for the creation of an idea there must be a congress of life with knowledge or experience, as of spirit with body. Thus the influx or inspiration of the Divine Existence and Unity would be dissipated unless received in knowledge, or marred and distorted if received in inadequate or perverted knowledge—

'The reason why so many think of three Gods notwith- 'standing the inspiration of Unity is thus explained. Influx 'is modified everywhere by the forms into which it descends. 'It is the same God who gives life to Man and Beast, but 'life in one is human and in the other bestial, and human 'and bestial solely because of the diversity of the recipients. 'The same is true of Men good and evil; their difference is 'not one of life, but of form. It is so also in the Vegetable 'Kingdom. The influx of heat and light from the sun into 'every plant is alike, but it is varied according to the 'particular form of each: it is the same in a vine and a 'thorn, but if a thorn be grafted on a vine, the influx is 'inverted and proceeds according to the thorn. So likewise 'in the Mineral Kingdom. The same light falls on a piece 'of chalk and a diamond, but in the one it is rendered 'opaque, while in the other it is reflected in brightness.'†

'III. *Hence there is no Nation on Earth possessed of 'Religion or sound Reason, which does not acknowledge the 'Being and Unity of God.*'

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* No. 7. † Nos. 8 and 11.

'IV. *The nature and qualities of this one God are subjects 'respecting which various Nations and Peoples have differed, 'and do differ, and this from several causes.*'

'V. *Human Reason, if it be so disposed, may collect, and 'be convinced, from the various objects in the visible World, that 'there is a God, and that He is one.*'

Under this head he adduces several of the illustrations common to writers on Natural Theology.

'VI. *Unless God was one, the Universe could not have been 'created or preserved.*'

'The Universe is a coherent and uniform work from 'first to last, and depends upon God as the Body does upon 'the Soul. It is so created, that God may be everywhere 'present, and keep the whole and all its parts under His 'government and observation. For this reason He calls 'Himself 'the First and the Last, the Beginning and the ''End, the Alpha and Omega.'

In the most utter sense the Universe is pronounced subservient to Man—

'The great system, which we call the Universe, is a 'coherent and uniform work because God intended this one 'end in its creation, namely, the formation of an Angelic 'Heaven from the Human Race; and all things thereof are 'means to that end.

'The Divine Love can have no other motive, and the 'Divine Wisdom can do nothing, but advance Love's aim.

'Consequently there is not a single thing in the Uni-'verse, which does not involve some obvious or hidden 'service for Man.'*

'VII. *Every Man who does not acknowledge a God is 'excommunicated from the Church, and is in a state of 'condemnation.*'

'Whoever denies God enters into communion with Sa-

* Nos. 13 and 67.

'tanic Spirits of Hell, and thinks in unity with them. All 'Satanic Spirits deny God.

'Every Man as to his Spirit is associated with his like 'in the Spiritual World. I have been frequently permitted 'to see the Spirits of Persons now living upon Earth in the 'Heavenly and Infernal Societies to which they respectively 'belonged, and have conversed with them for days together. 'I have often wondered, that a Man while in the Body 'should be totally unacquainted with the state and place of 'his Spirit.'*

'VIII. *No doctrine or worship of the Church can be con-'sistent or coherent with those, who acknowledge not one God, 'but many.*'

This proposition is directed against 'those in the Church 'of the present day, who divide God into three Persons, 'and declare each Person by himself to be God, and 'attribute to each distinct qualities and offices, which they 'do not allow to the other. Hence not only is the unity of 'God divided, but theology and the Human Mind thrown 'into distraction.

'The truth is, the division of the Divine Essence into 'three Persons leads to a denial of God. It is as if a man 'should go to a temple to perform his devotions, and should 'there see painted over the altar one God as the Ancient of 'Days, another as a great High Priest, and a third as a 'flying Æolus, with this inscription, 'These three are one ''God;' or, as if he should see there the unity and trinity 'described as a Man with three Heads upon one Body, or 'with three Bodies under one Head, which is the form of a 'monster.

'Should any one enter Heaven with such an idea, he

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* No. 14: this may be taken for another view of Cuno's story, namely, that Swedenborg had conversed with Ernesti and the Queen of Sweden in the Spiritual World whilst they yet lived on Earth.

'would assuredly be cast out, however he might excuse 'himself by saying, that the Head or Heads signified 'Essence, and the Body or Bodies different Properties.'*

The Divine Esse, which is Jehovah, is next discussed—

'We shall first speak of the Divine Esse, and after-'wards of the Divine Essence. It appears as if they were 'one and the same, when nevertheless the term Esse is of 'more universal signification than Essence; for an Essence 'supposes an Esse, and an Esse is the cause of an Essence.

'The Esse of God, or the Divine Esse, cannot be 'described, since it transcends every idea of human 'thought. Human thought can comprehend nothing but 'what is created and finite, and not what is uncreate and 'infinite.'†

'I. *The one God is called Jehovah from His Esse because 'He alone is, was, and will be; and because He is the First 'and the Last, the Beginning and the End, the Alpha and the 'Omega.*'

'II. *The one God is Substance itself and Form itself; and 'Angels and Men are Substances and Forms by derivation from 'Him, and so far as they are in Him, and He in them, they 'are images and likenesses of Him.*'

'Unless an idea be formed of God as the primary 'Substance and Form, and of His Form as verily Human, 'the Mind will run into vain fantasies about Him, the Origin 'of Mankind, and the Creation of the World. Of God no 'other notion will be entertained, than as of Nature in her 'first principles, or as of a universal expanse, or as of a 'shadow or mere nothing; of the Origin of Man, as of a 'fortuitous conflux of the elements into humanity; of the 'Creation of the World, as of the origin of its substances 'and forms from points, and afterwards from geometrical 'lines, which as they are not predicated of any substance,

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* No. 15. † No. 18.

'are in fact mere nothings. To the Mind clouded with such 'notions, everything respecting the Church appears as dark 'and obscure as the river Styx or the gloom of Tartarus.'*

We have here his express renunciation of his own philosophical speculations.† In another place he writes—

'It is acknowledged by many, that there is one only 'substance, which is also the first, from which all things 'are; but it is not known what that substance is. It is 'thought to be so simple that nothing can be simpler, and 'that it may be compared to a point which has no dimen-'sions, and that from an infinite number of such points, the 'forms of dimension exist. This however is a fallacy 'originating from the idea of space; for from this idea 'there appears to be such a smallest particle, when never-'theless it is a truth, that in proportion as a thing is more 'simple and more pure, it is more full and complete. It is 'on this account, that the more interiorly any object is 'inspected, the more wonderful, perfect, and beautiful are 'the things seen in it; and consequently, that in the first 'substance are the most wonderful, perfect, and beautiful 'things of all. The reason of this is, that the first substance 'is from the Spiritual Sun, which is from the Lord.'‡

And again—

'It is a mere fallacy of the senses, that there are simple 'substances, such as monads and atoms, and that there is 'only one single atmosphere distinguished by the successive 'purity of its parts, and that where it ceases there is a 'vacuum.'§

'III. *The Divine Esse is Esse in itself, and at the same 'time Existere in itself.*'

'IV. *The Divine Esse and Existere in itself cannot produce*

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* No. 20. † See Vol. I. pp. 89-95 and 172-173 of present work.

‡ '*De Divina Providentia*,' No. 6. § '*Arcana Cœlestia*,' No. 5,084.

'*another Divine that is Esse and Existere in itself; consequently* '*there cannot be another God of the same essence.*

'The production of a God from a God is a thing 'impracticable, and not to be imagined. . . It is the same 'thing whether we use the terms begotten by God, or 'proceeding from Him: in both cases we must suppose a 'God to be produced by a God, and this differs little from 'the creation of a God. Therefore to introduce into the 'Church a belief that there are three Divine Persons, each 'of whom singly and by himself is God, and of the same 'essence, and one born from eternity, and the third pro- 'ceeding from eternity, is utterly to destroy the idea of 'God's unity, and thereby every just apprehension of the 'Godhead, and thus to banish all spirituality of reason 'from the mind.

'Hence, and hence alone, have arisen such enormously 'heretical opinions concerning God, and night and death 'have entered the Church.

'That an identity of three Divine Essences is an offence 'to Reason, appeared evident to me from the Angels. 'They declared they could not utter the expression of three 'equal Divinities; and that if any one came near them to 'utter it, he would be forced to turn his head away; and 'when he had given it utterance, he would become like a 'log, and be cast out, and would afterwards betake himself 'to those Spirits in Hell who acknowledge no God.

'He who worships one God in whom is the Divine 'Trinity, becomes more and more a living and angelic 'Man; but he who confirms himself in a plurality of Gods 'by a plurality of Persons, becomes by degrees like a 'jointed statue in the midst of which Satan stands, and 'speaks through its mouth.*

'V. *A plurality of Gods among the Ancients, and also*

* No. 23.

'*among the Moderns, had its rise solely in consequence of the* '*Divine Esse not being understood.*'

The Unity of God, as we have noted, 'is the centre of 'all Influxes from God into the Human Soul; but the 'reason why it has not been realized in the Human Under-'standing, is, because there has hitherto been a deficiency 'of Knowledge wherein to receive the Influx: it is every 'Man's duty to prepare a way for God, that is to pre-'pare himself for His reception, which must be done by 'Knowledges.'

The Knowledges hitherto wanting to enable the Human Understanding to receive the Influx of the Divine Unity, and to see that there can be only one Divine Esse, and that all things in the Universe are from that Esse, are the following—the Swedenborgian revelation—

'1. No one has hitherto known anything of the Spiritual 'World, where Spirits and Angels have their abodes, and 'into which every Man enters after death.

'2. Or, that in that World there is a Sun which is pure Love from Jehovah God, who is in its centre.

'3. Or, that from that Sun proceed Heat, which in 'its essence is Love—and Light, which in its essence is 'Wisdom.

'4. Or, that of consequence all things in that World 'are Spiritual and affect Man internally, and are the sub-'stances of his Will and Understanding.

'5. Or, that Jehovah God, out of His Sun, not only 'produced the Spiritual World and its contents, which are 'innumerable and substantial, but that He also produced 'the Natural World with all its contents, which are likewise 'innumerable but material.

'6. Hitherto no one has known the distinction between 'what is Spiritual and what is Natural, or even what the 'Spiritual Principle is in its essence.

'7. It has also been hitherto unknown, that there are

'three Degrees of Love and Wisdom, according to which 'the Angelic Heavens are arranged.

'8. That the Human Mind is divided into as many 'Degrees to the intent, that after death it may be exalted 'into one of the three Heavens, which exaltation is effected 'according to the Man's life and faith conjointly.

'9. And lastly, that not a single atom of all these 'things could have existed but from the Divine Esse, which 'in itself is the essential Self, and thus the First and the 'Beginning, from which are all things.

'These Knowledges have hitherto been wanting, which 'nevertheless are the necessary means to an apprehension 'of the Divine Esse.'*

Swedenborg, we again observe, is not shy about magnifying his office.

The Infinity of God, or His Immensity and Eternity, are illustrated under these heads—

'I. *God is Infinite because He is and exists in Himself, and 'all things in the Universe are and exist from Him.*

'Although the Human Mind may discover the first 'Entity, or the first Esse, to be Infinite, yet it cannot 'discover what is the quality of that Infinite, and therefore 'cannot define it otherwise than that it is the Infinite All, 'and that it subsists in Itself, and is thereby the very and 'the one only Substance; and since nothing is predicable 'of a Substance unless it be a Form, that It is also the very 'and the one only Form.

'Notwithstanding these conclusions, the true quality of 'the Infinite does not appear; for the Human Mind, how-'ever highly analytical and fitted for sublime speculations, 'is still finite, and cannot get rid of this necessity of its 'being: it cannot therefore ever comprehend the Infinity of 'God as to its true quality; consequently it can never see

* No. 24.

'God as He is in Himself and His real Esse; it may 'however behold Him obscurely, as it were behind; as it is 'written of Moses when he prayed to see God, that he was 'set in a cleft of the rock, and saw His back parts (Exod. 'xxxiii. 20-23): by the back parts of God are signified the 'visible objects of Creation, and in particular such things 'in the Word as come under human perception.

'Hence it appears how vain it is to desire to know what 'God is in His Esse, or in His Substance, and that it is 'enough to acknowledge Him from things finite, that is, 'from things created, in which He infinitely is. The Man 'who wishes to see more of God than this may be compared 'to a fish out of water, or to a bird under the receiver of 'an air-pump.*

'It is written in the Word, that Jehovah God dwells in 'Light inaccessible: Who then can approach Him unless 'He had come to dwell in Light accessible?—that is, unless 'He had descended and assumed Humanity, and in this 'made Himself the Light of the World? Who cannot see, 'that to approach Jehovah the Father in His Light is as 'impossible as to take the wings of the morning and fly to 'the sun, or to feed on sunshine, or as for a bird to fly in 'ether, or a stag to run in air?†

'II. *God is Infinite because He was before the World, con-* 'sequently before Spaces and Times had birth.

'III. *God, since the World was made, is in Space without* 'Space, and in Time without Time.

'That God is present in Space without Space, and in 'Time without Time, is a consequence of His being always 'the same from eternity to eternity, and therefore the same 'before the World was created, when Times and Spaces 'began, as after its creation.

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* No. 28. † No. 176.

'Thus it follows that Nature is separate from God; yet 'God is omnipresent in Nature.*

'IV. *The Infinity of God in relation to Spaces is called 'Immensity, and in relation to Times, Eternity; and yet, 'notwithstanding these relations, there is nothing of Space in 'His Immensity, and nothing of Time in His Eternity.*

'In God, as said, there is nothing of Space nor Time, 'and yet they have their beginnings from Him; hence it 'follows, that by Immensity is signified His Infinity in 'relation to Spaces, and by Eternity, His Infinity in 'relation to Times.

'The Angels by the Immensity of God have a percep- 'tion of His Love, and by Eternity, of His Wisdom: the 'reason is, that they abstract Spaces and Times from their 'thoughts of the Godhead, and this abstraction leads imme- 'diately to such perception.

'Since however human thought is bounded by ideas 'derived from objects in Time and Space, it is impossible 'for Man to have any distinct perception of the Immensity 'of God before the existence of Spaces, and of His Eternity 'before the existence of Times; nay, should he strive after 'such perception, he might fall into a delirium, and from 'this into a denial of God.

'I myself was once convinced of this by experience. I 'was considering what God was from Eternity, and what 'He did before Creation, whether He deliberated over His 'work, and whether such deliberation was possible in 'vacuum; with other vain conceits of the same kind. In 'order to prevent my falling into a delirium by such specu- 'lations, I was elevated by the Lord into the sphere and 'light of the interior Angels, when the ideas of Time and 'Space, which had before limited my conceptions, were a 'little removed, and then it was granted me to comprehend,

* No. 30.

'that the Eternity of God is not an Eternity of Time, and 'since there was no Time before the Creation of the World, 'it was altogether an idle folly to pursue such speculations 'about God.

'I was confirmed also in this truth, namely, that as the 'Divine has no connection with days, years, and ages, all 'such portions of Time with God being instant, therefore 'the World was created by God *not in Time*, but that *Time* '*began with the World.*

'I will add this memorable circumstance. Two statues 'appear at the extremity of the Spiritual World in a 'monstrous human form with their mouths wide open, by 'whom such persons as bewilder themselves with vain and 'foolish conceits about God in His eternal existence, seem 'to themselves to be devoured. The appearance results 'from the fantasy of the speculators.*

'V. *Enlightened Reason, from the very many objects in the* 'World, *may discover the Infinity of God the Creator.*

'VI. *Every created thing is finite, and the Infinite is in* 'finite things *as in its receptacles, and in Man as in its* 'Images.

'It is the common idea, that because what is finite is 'not capable of containing what is Infinite, therefore finite 'things cannot be the receptacles of the Infinite: but from 'my writings on Creation it appears evident, that God first 'bounded His Infinity by the substances emitted from 'Himself, whence the proximate sphere of His glory, 'which constitutes the Sun of the Spiritual World, exists, 'and that afterwards, by the instrumentality of that Sun, 'He perfected other ambient spheres even to the last, which 'consists of the quiescent or passive forms of Nature; and 'that thus by degrees He bounded the World more and 'more.

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* Nos. 31 and 280.

'That the Divine Infinite is in Men, as in its images, 'appears from the Word, where it is written, "And God ''said, let us make Man in our image, after our likeness: ''so God created Man into His own image, into the image ''of God created He him' (Gen. i. 26-27); from whence it 'follows, that a Man is an organ recipient of God, and that 'he is an organ according to the capacity of reception.'*

The next section, on 'the Divine Essence, which is 'Divine Love and Divine Wisdom,' consists of matter which may be found reviewed at length in our XXth Chapter. The heads of the disquisition are these—

'I. *God is Love itself and Wisdom itself, and these two 'constitute His Essence.*

'II. *God is Good itself and Truth itself, because Good is 'of Love, and Truth is of Wisdom.*'

Under this head we find this definition of the Human Mind—

'The Human Mind is an organized Form, consisting of 'Spiritual Substances within, and of Natural Substances 'without, and lastly of Material Substances. The Mind, 'the delights of whose love are good, consists interiorly of 'Spiritual Substances, such as exist in Heaven, but the 'Mind, the delights of whose love are evil, consists in-'teriorly of Spiritual Substances, such as exist in Hell; 'and the evils of the latter are bound into fascicles by 'falses, and the goods of the former into fascicles by 'truths.†

'III. *God, by reason of His being Love itself and Wisdom 'itself, is also Life itself, which is Life in itself.*

'IV. *Love and Wisdom in God make one.*

'V. *The essence of Love is to love others out of or without 'itself, to desire to be one with them, and from itself to make 'them happy.*

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* No. 33. † No. 38.

'VI. *These properties of the Divine Love were the cause of* '*the creation of the Universe, and are also the cause of its* '*preservation.*

'From these observations it is very evident, that the 'Universe is a consistent and coherent work from first to 'last, or from first principles to ultimates.'*

The chapter concludes with a section on the Omnipotence, Omniscience, and Omnipresence of God.

'I. *Omnipotence, Omniscience, and Omnipresence are pro-* '*perties of the Divine Wisdom derived from the Divine Love.*

'This is an arcanum from Heaven, which has never 'yet been clearly revealed to any Human Understanding, 'because it has never yet been known what Love is in its 'essence, or what Wisdom is in its essence, and still less 'what is the Law of Influx of the one into the other; and 'that according to that Law, Love enters by a universal 'and particular Influx into Wisdom, and resides therein 'like a king in his own kingdom, or a master in his 'own house, relinquishing to Wisdom all authority of 'judgement.†

'II. *The Omnipotence, Omniscience, and Omnipresence of* '*God cannot be known until it is known what is meant by* '*Order, and until it is ascertained that God is Order, and* '*that He introduced Order into the Universe and all its parts* '*at creation.*

'III. *The Omnipotence of God in the Universe and all its* '*parts proceeds and operates according to the Laws of His own* '*Order.*

'God is Omnipotent because He has all Power from 'Himself, and the Power of all other beings is derived 'from Him. His Power and Will are one; and since He 'wills nothing but what is good, He can therefore do 'nothing but what is good.‡

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* No. 47. † No. 50. ‡ No. 56.

'The Love of God extends not only to good persons 'and things, but to evil persons and things; not only to 'Heaven but also to Hell; not only to Michael and Gabriel, 'but to the Devil and Satan; for God is everywhere, and 'from eternity to eternity the same.*

'Hence may be seen the great folly of those who 'imagine, and more of those who believe, and still more of 'those who teach, that God can condemn, curse, or cast 'into Hell, that He can predestinate any Soul to eternal 'death, or can avenge injuries, be angry, and punish; for 'He cannot even turn away His Face from any one, or 'regard him with the least severity; these and like acts 'being contrary to His Essence, to His very Self.

'It is the prevalent opinion, that the Omnipotence of 'God is like the absolute power of an earthly monarch, who 'can do what he chooses, can absolve and condemn at 'pleasure, can make the innocent guilty, declare the faith-'less faithful, exalt the unworthy and undeserving above the 'deserving and worthy, and under the slightest pretences 'deprive his subjects of their estates, and condemn them to 'death, with other acts of the same arbitrary nature.

'From this infatuated opinion has arisen innumerable 'falsities, fallacies, and chimeras in the Church. Given the 'two words—*Omnipotence* and *Faith*, and what may not be 'conjured out of them?

'If the Omnipotence of God was absolute, and equally 'capable of effecting good and evil, Would it not be 'possible, yea would it not be easy, for God to exalt Hell 'to Heaven, change Devils to Angels, and purge every 'sinner in a moment from his sins?

'God cannot by His Omnipotence effect such trans-'formations, because they are contrary to the established 'Laws of His own Order.†

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* No. 43. † Nos. 57 and 58.

'IV. *God is Omniscient, that is, He perceives, sees, and* 'knows all and everything, *even to the most minute that is done* 'according to Order, *and by that means also whatever is done* 'contrary to Order.'

The point here set forth is, that God is present in Evil as Order striving with Disorder.

'Since God is in the Heavens by virtue of their Order, 'which Order He is, He is consequently familiar with their 'antagonistic Hells; and by their re-action is Master of all 'their evils and falses.*

'Where there is not Order, God is omnipresent in a 'continual struggle to produce Order.†

'Thus it is, that whoever is in good can perceive evil, 'and whoever is in truth can perceive what is false. The 'Angels can see what is doing in Hell, and what monsters 'are therein; but Devils cannot see the Angels nor what is 'doing in Heaven any more than if they were blind.‡

'V. *God is Omnipresent in all the gradations of His own* 'Order from first to last.

'The Omnipresence of God is effected by means of the 'Heat and Light of the Spiritual Sun, in the midst of 'which He dwells. By the instrumentality of this Sun, 'Order was first established, and there is a continual efflux 'of Heat and Light issuing thence, which pervades every 'part of the Universe, from first to last, producing life in 'men and animals and vegetation.§

'VI. *Man was created a Form of Divine Order*'—

In other words, in the image and likeness of God—the Human Form according to which the Heavens are organized—

'There is a plenary correspondence between Heaven 'and Man, insomuch there is not a single Society in 'Heaven which does not correspond with some member,

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* No. 62.. † No. 70 ‡ No. 61. § No. 63.

'viscus, or organ. It is therefore common in Heaven to 'say that such a Society is in the province of the liver, the 'pancreas, the spleen, the stomach, the eye, the ear, or the 'tongue, and so forth; the Angels also know in what 'district or jurisdiction they dwell.

'All things from the Spiritual Sun have a general 'tendency to the Human Form and are visible representa- 'tives of Man. Thus the Angels perceive their own 'thoughts and affections in the animals and plants of 'Heaven, and what is very wonderful, when their inmost 'sight is opened, they know their own image in each 'object.*

'VII. *A Man has power against Evil and the False from 'the Divine Omnipotence, he has Wisdom respecting Good and 'Truth from the Divine Omniscience, and he is in God by 'virtue of the Divine Omnipresence in proportion as he lives 'according to the Divine Order.*'

This aphorism owes its force to the truth, that all excellence in Man is God's presence in him. If therefore he resists Evil, the resistance is a communication from the Divine Omnipotence; 'for Man is born in Evil, and Evil 'cannot resist itself.'† If he is wise, his Wisdom is a manifestation of the Divine Omniscience. If his life is righteous, he lives in God, for God is Order; 'and as he 'suffers himself to be reduced to Order, God becomes 'omnipresent in him and he in God.' Not that any Man can escape from God: He abides in the inmost soul of all His creatures; His absence is as impossible as is the Sun's from the Earth; but Man, like the Earth, by aversion can exist in winter. 'It is a general canon in Heaven, that 'God is in every Man whether good or evil, but that Man 'is not in God unless his Will is conformed to the Divine 'Will.

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* Nos. 65-67. † No. 68.

'The life of God is present in all its fulness, not only 'with the Good and Pious, but also with the Wicked and 'Impious; the difference is, that the Wicked obstruct the 'way and shut the gate so that God is prevented from 'descending into the inferior regions of their minds from 'the highest regions where He continually dwells in His 'Essence.'*

On the matters here dealt with, our most convenient conduct perhaps is, that of silent readers. It will not be forgotten that in 1763, Swedenborg announced that 'by 'command of the Lord' he would publish a work on the Divine Omnipotence, Omnipresence, Omniscience, Infinity and Eternity. He subsequently excused his omission of the task on the ground that the themes were too elevated for ordinary comprehension.† Probably we have had as much in the present chapter as we are fit for.

II. The Lord the Redeemer.

There is little in this chapter which is not in the treatise on the Doctrine of the Lord of 1763, beyond sharp applications of its truths to the falsities of tri-personal theology.

'The reason why we say Lord, and not Jehovah, is, 'because Jehovah in the Old Testament is called the Lord 'in the New. By the Lord the Redeemer, we mean 'Jehovah in the Humanity.‡

'I. *Jehovah God descended, and assumed the Humanity, 'for the purpose of redeeming and saving Mankind.*'

Why did God assume Humanity to redeem Humanity?

'Because God, who is in inmost and thus in purest 'principles, could not otherwise descend to the lowest prin- 'ciples in which the Hells reside. The assumed Humanity 'was the arm wherewith He reached them. Without it,

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* Nos. 70 and 366. † See p. 101 present Vol. ‡ No. 81.

'He could no more have effected redemption than could 'Europeans subdue the Indies without ships and soldiers, 'or than trees could grow with heat and light but without 'air for their transmission, or than fishermen could catch 'fish by casting their nets in the air. Jehovah, as He is in 'Himself, cannot by all His Omnipotence approach any 'Devil in Hell or on Earth so as to curb his fury.*

'II. *Jehovah God descended as the Divine Truth, which is 'the Word; nevertheless He did not separate from it the Divine 'Good.*'

It is said, that Redemption—in other words, the subjection of the Hells, the re-ordering of the Heavens, and the restoration of the Church—was effected by the Divine Truth, and this because all Good has its power by means of Truth. 'The Divine Good, considered in itself, is like the 'round hilt of a sword, a piece of blunt wood, or a bow 'without an arrow; but the Divine Truth derived from the 'Divine Good is like a sharp-pointed sword, or like a piece 'of wood fashioned into a spear, or like a bow furnished 'with arrows. Swords, spears, and bows in the Word 'spiritually signify truths adapted to spiritual warfare.

'In the Spiritual World the power of Truth is particularly conspicuous; for a single Angel by Divine Truths 'from the Lord can put to flight, pursue, and confine in 'Hell a whole troop of Infernal Spirits, notwithstanding 'they appear like the Anakim and Nephilim. Men on 'Earth may have like power from the Lord over Evils and 'Falses.†

'III. *God assumed the Humanity according to His own 'Divine Order.*

'Since God is Order, it was necessary to His actually 'becoming a Man, that He should be conceived, born, 'educated, instructed in knowledge, and introduced thereby

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* No. 84. † Nos. 86 and 87.

'to intelligence and wisdom. With respect therefore to the 'Humanity, He was an infant like other infants, a child 'like other children, and so forth, with this difference only, 'that He advanced more rapidly, more fully, and more 'perfectly than others. All this process was accomplished 'because Divine Order requires, that a Man should prepare 'himself for the reception of God; and in proportion as he 'so prepares himself, God enters into him, as into His 'habitation. Thus the Lord proceeded according to Order 'even to union with His Father.'*

By reference to Order, Swedenborg disposes of many suggestions and questions as to why God did not do this, and why He does not do that. God, he asserts, is bound by His own character as Order, nor can He swerve from it.

'IV. *The Humanity by which God brought Himself into the 'World is the Son of God.*

'It is usual at this day to call the Lord our Saviour the 'Son of Mary, and seldom the Son of God, except in the 'sense of the Son born from eternity. The reason is, because 'the Roman Catholics have considered the Virgin Mary as 'the most holy of Saints, and have exalted her as their 'goddess or queen; and yet the Lord, when He glorified 'His humanity, put off all that He received from Mary, and 'put on all that belonged to His Father. . . . . The sad 'consequence of thus calling the Lord the Son of Mary, and 'not the Son of God is, that all notion of His Divinity 'is lost, and with it is lost all that is said in the Word con-'cerning Him as the Son of God. Hence arise Judaism, 'Arianism, Socinianism, Calvinism, according to its original 'principles, and at length Naturalism.†

'V. *The Lord by acts of Redemption made Himself Right-'eousness.*

'The acts of Redemption by which the Lord made Him-

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* No. 89. † No. 94.

'self Righteousness, consisted in this, that He accomplished 'a Last Judgement in the Spiritual World, and then sepa-'rated the Evil from the Good, and formed a New Heaven 'of such as were found worthy, and a New Hell of such as 'were found unworthy, and by degrees reduced all things in 'both to Order, and moreover established a New Church on 'Earth.

'These were the acts of Redemption by which the Lord 'made Himself Righteousness; for Righteousness consists in 'doing all things according to Divine Order, and reducing 'to Order whatever has departed from it; thus Righteous-'ness is Divine Order itself.*

'VI. *By the same acts the Lord united Himself to the 'Father, and the Father united Himself to Him.*

'VII. *Thus God was made Man, and Man was made God 'in one Person.*

'VIII. *The Progress towards union was His state of ex-'inanition, and the union itself is His state of glorification.*

'IX. *Henceforth no Christian can be admitted into Heaven 'unless he believes in the Lord God and Saviour, and approaches 'Him alone.*'

III. The Holy Spirit and the Divine Operation.

The Holy Spirit is not a Person, nor the Spirit of the infinite Jehovah, but the Divine Influence communicated *through* the Lord Jesus Christ—an Influence which commenced and resulted from the incarnation—'which proceeds 'from the Human and not immediately from the Divine of 'the Lord.†

'Hence we perceive the common error, that God the 'Father sends the Holy Spirit; and the error of the Greek 'Church, that God the Father communicates the Holy Spirit 'immediately from Himself.

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* No. 96. † '*Apocalypsis Explicata*,' No. 183.

'This truth, that the Holy Spirit is an effluence through 'the Lord from God the Father, is from Heaven, and the 'Angels call it an arcanum; for it was never before disclosed 'to the world.'*

The gift of the Holy Spirit is modified in the character of every recipient—

'It is well known, that the Apostles after they received 'the Holy Spirit from the Lord preached and published the 'Gospel over a great part of the world; and Peter taught 'and wrote in one manner, James in another, John in another, 'and Paul in another, each according to his particular intel-'ligence. The Lord filled them all with His Spirit, but 'each uttered the Spirit in his own way.

'All the Angels are filled with the Lord, but every one 'speaks and acts according to his capacity, some in simplicity 'and some in wisdom with an infinite variety.'†

His reference to the Apostolic Epistles, as evidences of the variation of the Holy Spirit in human character, is noteworthy. Holding that the Scriptures, which compose the Word, were 'dictated by God,'‡ he could not cite Samuel, Isaiah, and Luke as similar instances; yet diversity of character is as conspicuous in their writings as in those of James and Paul.

In setting forth the Doctrine of the Trinity, the popular notions about three Gods are pertinaciously and tediously exposed. Among his propositions, it is said—

'A Trinity of Persons was unknown in the Apostolic 'Church. The Doctrine was first broached by the Council 'of Nice, and thence received into the Roman Catholic 'Church, and thus propagated among the Reformed Churches. 'The Council of Nice devised, concluded, and determined, 'that three Divine Persons existed from eternity in order to

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* No. 153. † No. 154. ‡ No. 6; see also p. 119, of present volume.

'stop the damnable heresy of Arius.' The remedy was 'little better than the disease; 'for from that time an incre-'dible number of heresies concerning God and Christ sprung 'from the earth whereby the head of Antichrist was exalted, 'and the Church utterly devastated.'*

'In primitive times all Christians throughout the world 'acknowledged, that the Lord Jesus Christ was God, to 'whom all power was given in Heaven and Earth.

'The Apostolic Church may be compared to the Garden 'of God, and Arius to the serpent from Hell; and the 'Council of Nice to Eve who offered the fruit to Adam.

'If the Lord's Divinity be denied, the Christian Church 'expires, and becomes like a sepulchre with the epitaph, '*Here the Church lies buried.*'†

By the true Doctrine of the Trinity we acquire a right idea of God—

'And a right idea of God is to the Church what the inmost 'sanctuary and altar were to the Temple; for as a chain 'depends on the staple from which it hangs, so does the 'whole body of theology depend on a right idea of God as 'its head. If the reader is willing to credit it, every one has 'a place in Heaven according to his idea of God.'‡

IV. The Sacred Scripture, or the Word of God.

This chapter is a reprint of the treatise of 1763 on the Doctrine of the Sacred Scripture, with a few unimportant additions and omissions.

V. The Catechism or Decalogue explained as to its External and Internal Sense.

'There is no nation on Earth which does not know, 'that murder, adultery, theft, and false witness are evils;

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* No. 174. † Nos. 636-638. ‡ No. 163.

'and unless there were laws for their prevention no society 'could exist.

'Who therefore can suppose, that the Jews were so 'stupid as to be ignorant of what is thus universally con- 'fessed? Why then was the Decalogue miraculously given 'from Sinai by Jehovah Himself?

'Because the Commandments are not only Civil and 'Moral Laws, but also Divine Laws; to confer on them a 'religious obligation; to testify that their transgression 'was not only sin against Man, but sin against God.'*

The Ten Commandments are a summary of the Word and of all religion. Hence in the Jewish Church, the Decalogue was the holy of holies—the Law by eminence.

The Commandments, in common with the Word, contain a Spiritual and a Celestial Sense within the Literal Sense, and these Senses comprise an infinity of applications—

'Every word may be compared to a seed, which if sown 'may grow into a tree producing abundance of other seed. 'This is evident from the wisdom of the Angels, which is 'all derived from the Word, and which increases to eternity. 'As the Angels advance in wisdom, they see more and more 'clearly, that no limit can be set to wisdom, and that 'whatever be their acquirements, they are still in wisdom's 'outer court, and can never in the least particular exhaust 'the Divine Wisdom, which they call an abyss. Now since 'the Word is from that abyss, it is plain that in its every 'item there is a kind of infinity.'†

So much premised, he proceeds to give a cursory view of the Literal, the Spiritual, and the Celestial application of each Commandment.

VI. Faith.

Whilst the writing of this Chapter is in large part new,

* No. 282. † No. 339.

it contains little which we have not already discussed. Faith with Swedenborg is not such credence as may be induced by the study of Paley and Whately, but the affinity which exists between Goodness and Truth. Whoever will believe the Truth must be prepared to live according to the Truth, and as he so lives he will acquire Faith, and not otherwise. Thus it is, that the Righteous have Faith, and the Wicked have no Faith.

Jesus Christ is the perfect exhibition of Divine Truth under human conditions; and he who sees this and bows before Him as God, proves thereby, that he has attained a true and saving Faith. Such a Faith is not to be compassed by the ablest arguments; it is a Divine gift—a gift which accompanies obedience to the Divine Will as far as known. When Peter confessed, "*Thou art the Christ, the Son of the "Living God,*" the Lord replied, "*Blessed art thou, Simon "Bar-jona; for flesh and blood hath not revealed this unto thee, "but my Father who is in Heaven.*" Paul admitted the same condition of Faith when he assured the Corinthians, '*No 'man can say that Jesus is the Lord, but by the Holy Ghost.*' What volumes of dreary and useless ratiocination about Christ's divinity might be spared if His own testimony and Paul's were only accepted! The eternal recipe for Faith is obedience to Truth known; when what is known is practised, more will be given.

Following his illustration of the dogma, 'That a saving 'Faith is a Faith in the Lord God the Saviour Jesus 'Christ,' he observes—

'These statements were written in the presence of the 'Lord's twelve Apostles, who, while I was writing them, 'were sent to me by the Lord.'*

* No. 339.

VII. Charity, or Love towards our Neighbour, and Good Works.

With the principles of this Chapter we have likewise made acquaintance elsewhere though its composition is fresh.

Man is defined as constituted of three universal Loves—'the Love of Heaven, the Love of the World, and the Love 'of Self.

'The Love of Heaven means Love to the Lord and Love 'towards our Neighbour; and as each of these regards use-'fulness at its end, it may be called the Love of Uses.

'The Love of the World is the Love not only of riches 'and property, but also of all things which the world 'supplies for the delight of the bodily senses, as beauty for 'the eye, harmony for the ear, fragrance for the smell, deli-'cacies for the palate, blandishments for the touch, besides 'handsome apparel, convenient habitation, the pleasures of 'society, and all the satisfactions thence resulting.

'The Love of Self is the Love not only of honour and 'distinction, but of meriting and seeking after high posts 'and employments, and thus of bearing rule over others.'*

Unlike the ascetic and puritan, Swedenborg neither denounces nor vainly tries to extirpate the Loves of Self and the World: he grants that in themselves they are Hell: he only requires that they be held subordinate to the Love of Heaven—

'These three Loves are implanted in every Man from 'Creation, and consequently he inherits them by birth, and 'they tend to his perfection when they are rightly subordi-'nate to each other, but to his destruction when they are not 'rightly subordinate.'†

'The Man after God's own heart' loves himself and loves property, but loves them as means whereby he may be useful to his Neighbour: but who is his Neighbour?

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* No. 394. † No. 395.

His Neighbour is that Individual or Community in which God is manifest—

'Since the Lord ought to be loved above all things, it 'follows, that the degrees of Love towards our Neighbour 'ought to be regulated by Love towards the Lord, conse- 'quently by the proportion in which the Lord is received by 'our Neighbour, or in which he possesses anything from the 'Lord; for in that same proportion is he in possession of 'Good, all Good being from the Lord.'*

Thus 'to love our Neighbour, considered in itself, is not 'to love his Person, but the Good which is in it.'†

The Neighbour is therefore to be loved with discrimination. 'To bestow favour on a wicked person is like giving 'bread to a Devil, which he turns to poison.'‡ Our country is our Neighbour in an eminent sense; and the Church, in a sense most eminent.§

Charity is no exceptional virtue: 'it consists in acting 'justly and faithfully in whatever office, business, and em- 'ployment we are engaged, and with whomsoever we have 'any connection.'‖

You wish to please God: then do your duty wherever your lot is cast. As you cannot serve Society better than by fulfilling your natural vocation faithfully, so neither can you please God otherwise, for He has no interests apart from Society.

Swedenborg assigns quite a secondary rank to almsgiving and professional philanthropy—'to those aids and 'assistances which a Man lends to his Neighbour indepen- 'dent of the ordinary duties of his station—

'It is a prevailing notion, that Charity consists solely in 'giving to the poor, relieving the indigent, providing for 'widows and orphans, contributing towards the building of 'hospitals and other edifices for the reception of the sick, the

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* No. 410. † No. 417. ‡ No. 428. § Nos. 414-16. ‖ No. 422.

'stranger, and the fatherless, but particularly in the building, 'ornamenting, and endowing of churches: many things how-'ever of this sort have no proper connection with Charity, 'but are extraneous to it.

'Those who make Charity itself consist in such actions, 'must of necessity consider them meritorious; and although 'they may say they disclaim all regard to merit, yet in 'their hearts they cannot but entertain a belief that they 'are entitled to it. This is evident from what is observed 'of such persons after death; for they then begin to reckon 'up their works, and to demand salvation as a reward.'*

By the subordination of the Loves of Self and the World to the Love of Heaven in a diligent life of social usefulness, Man becomes an Angel, and finds himself in Heaven at death; but the works whereby his salvation has been effected are not felt by him to be meritorious—

'*In performing the exercises of Charity, a Man does not 'ascribe merit to works, so long as he believes that all Good is 'from the Lord.*

'It follows, that if a Man believes that all Good is from 'the Lord, he will ascribe no merit to works; and as this 'belief is rendered more pure and perfect, in the same 'degree every idea of merit is removed from him by the 'Lord.

'The delight of well-doing is his reward—a delight 'which he shares with the Angels, and which is spiritual, 'eternal, and infinitely superior to any natural delight. 'Those who are in this delight are unwilling to hear of 'merit, for they love to do good, and therein perceive true 'blessedness; and it grieves them to have it supposed, that 'they do good for the sake of recompense: they are like 'those who do good to their friends for the sake of friend-'ship; to a brother, because he is a brother; to a wife and

* No. 425.

'children, because they are wife and children; to their 'country, because it is their country; thus their actions 'are dictated by friendship and love.'*

If a Man does good to purchase an estate in Heaven, he acts from Self-Love—from a motive, which if predominant, is his qualification for the Infernal Kingdom.

VIII. Free Determination.

The same question is discussed in this Chapter as in the treatise on the Divine Providence, but less thoroughly and even less satisfactorily. Predestinarians are denounced in many vigorous epithets—

'From the Faith devised at the Council of Nice, and now 'prevalent in Christendom, it follows as a consequence, that 'God is the cause of Evil. Hence have sprung many dreadful 'heresies, and that most horrible one, the Doctrine of Predes-'tination espoused by the Council of Dort.'†

Then we have the plea *ad misericordiam*—

'What more pernicious Doctrine could have been de-'vised, or what more cruel notion of God could have been 'conceived, than that any of the Human Race are damned 'by a positive pre-determined decree? How cruel is a faith 'which maintains, that the Lord, who is love itself and 'mercy itself, can cause a multitude of men to be born, and 'devoted to Hell; or that thousands and tens of thousands 'are brought into the world with an inevitable curse on 'their heads, being in fact born Devils and Satans; and that 'in His Infinite Divine Wisdom, He never did and never 'does provide some method of deliverance for those who 'lead good lives, and acknowledge the being of a God, that 'they may escape everlasting fire and punishment! Is 'not the Lord the Creator of all, and the Saviour of all? 'and does He not guide and govern all His Creatures, not

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* Nos. 439 440, and 442. † Nos. 487 and 489.

'desiring the death of any? What then can be believed or 'conceived more inhuman, than that whole tribes and nations 'under His auspices should be delivered up by a positive 'pre-determined decree as a prey to the Devil, to glut 'his voracious appetite?'*

To Arminian rhetoric of this sort we have all listened, and felt how little it was to the purpose. The trouble to be disposed of is, the fact of Hell—the existence of Evil in the domain of an Almighty Creator; it is merely an aggravation of the difficulty to proclaim His infinite beneficence and unwilling toleration of eternal misery, to which legions of His Creatures are perpetually passing. We may reject the Calvinistic treatment of the difficulty as incredibly diabolic, but it has the merit of a logical solution, whilst the Arminian rhetoric about a good and impotent Deity suggests nothing but the profane similitude of the unhappy hen, which hatched ducks and could only screech and flutter as they took to the water.

Much has been elsewhere cited in illustration of Swedenborg's opinion about the Origin of Evil. Man is pronounced free: but when we press to know in what sense, we receive a very peculiar answer.

He is not free, if by freedom is meant independence—

'It is impossible for God to create Himself—thus to create 'Life; for what is Life, but the inmost activity of Love and 'Wisdom, which are in God, and which are God; which 'Life may be called the very essential Living Force.'†

Man is therefore a dead form vivified by the indwelling of God, whose independence and freedom are felt in Man as his own.

He is free then in the sense, that he *feels* free—that he *feels* that he lives of himself, that his thoughts and deeds are

* No. 186. † Nos. 170 and 171.

his own, that he merits praise in success, and blame in failure. He *feels* free, but his sensation is an illusion.

How then out of such relations have we Evil?

Man varies and mars the Divine Life in its efflux. That Life issues from the Angel as Social Love and as Self-Love subordinate to Social Love, and from the Devil as Self-Love alone. All the disorder and misery we know is attributed to this cause, namely, the transmutation of Divine Life into *ungoverned* Self-Love.

We have therefore Evil assigned to Man's manner of reception and effusion of the Divine—in fact, to the character of his organization. As the Phrenologists say, given such a Brain you can only have such a Life: note nevertheless, that however the Man is limited by his Brain, he always *feels* free and independent; he appropriates—that is to say, 'eats of the tree of the knowledge of good and evil.'

If this be true—if Man, whether Angel or Devil, merely *feels* free, and if the efflux of Life is governed by his organization—it is foolish to scold or moan over Hell.* We may be certain, that Creation contains no blunders, and that the prodigious Force which issues as Self-Love is neither lost, nor worse than lost in a limbo of eternal damnation.

Swedenborg frequently writes of Hell in the imbecile spirit of the Church, but at the same time he is happily inconsistent, and yields countless hints for its more rational treatment: these hints it is impossible here to pursue; let this observation suffice—

The Angel as he includes Self-Love includes the Devil, and as he subordinates the Devil in himself to social service, Why may not the same process be repeated on a universal

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* Hence Swedenborg counsels us to disown alike the responsibility of good and evil, and assures us that God imputes neither the one nor the other to any man. See present work, Vol. I. p. 307, and Vol. II. p. 291.

scale, and Hell be reduced to the service of Heaven? 'What is dirt?' asked Palmerston, and answered, 'Dirt is 'matter out of place.' What is Hell? we ask, and answer, Hell is Self-Love out of service.

Again, Swedenborg assigns Man's power of free determination to his position between Heaven and Hell, which exercising an equal pressure upon his Mind leave him in equilibrium. This is fanciful. In what Mind does there exist at any moment such a nice balance of Heavenly and Infernal Love?*

IX. Repentance.

Repentance is the first constituent of the Church in Man. The evidence of the regenerative Divine Presence is displayed in Man's discovery of his evils, in his sorrow over them, and in his resolution to refrain from them—

'How is Repentance to be performed? I answer, Actu-'ally: that is, by a Man's examining himself, knowing and 'acknowledging his sins, making supplication to the Lord, 'and beginning a new life.

'When a man says to himself, "This evil is a sin," and 'abstains from it through fear of eternal punishment, *then* 'from a Pagan he becomes a Christian.'†

Against this view of Repentance, he sets the Protestant notion. The Reformers, in order to break altogether from Rome and discredit the practice of Confession, came to this resolution, as expressed in the Formula Concordiæ of Augsburg—

'No man can ever know his sins, therefore they cannot 'be enumerated; they are besides hidden deep in the inner 'parts, therefore Confession would be false, uncertain, im-'perfect, and mutilated; but whoever confesses himself to 'be altogether mere sin, comprehends all sins, excludes

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* See present work, Vol. I. page 504. † Nos. 525 and 530.

'none, and forgets none. Still however the enumeration of 'sins, although it is not necessary, ought not to be for- 'bidden, for the sake of tender and timid consciences; but 'this is only a puerile and common form of Confession for 'the simple and ignorant.'*

This wholesale Confession of sin is called Contrition—

'It is a certain kind of anxiety, grief, and terror con- 'cerning the just wrath of God and eternal damnation on 'account of Adam's sin, which is said to precede Faith, 'and to be succeeded by evangelic consolation.'†

We have all read or heard this style of Confession in which some poor creature, vainly or hypocritically, accuses himself at hazard of any or every wickedness—

'Go into any of our ordinary revivalist prayer-meetings, 'and you will find even the youngest spokesman dealing out 'confessions of sin so rollicking and glib, as to denote a 'wholly unsubdued natural force within, and avouch them- 'selves a mere unprincipled parrotry of sacred utterances. 'The natural lust of distinction craves no sweeter pasturage, 'no subtler gratification, than is found oftentimes in these 'conventionally shaded and unsuspected places. The love 'of men's approbation is such an inveterate sly-boots, that 'it will drive us to deck ourselves in sackcloth and ashes, 'if the fashion only set in that direction, quite as gaily as in 'purple and fine linen.'‡

An experience akin to that of the prayer-meeting is related by Swedenborg—

'I once heard in the Spiritual World a certain person 'praying thus—

'"I am full of infection, leprous all over, and defiled '"from my birth; there is no part sound in me, from the '"crown of my head to the sole of my foot; I am not worthy '"to lift up my eyes towards God; death and eternal dam-

* No. 516. † No. 512. ‡ '*Substance and Shadow*,' p. 182.

'"nation are my deserved portion: have mercy on me for
'"the sake of thy Son; purify me by his blood: the salva-
'"tion of all is according to thy good pleasure; I implore
'"thy mercy."

'Those who stood by and heard him, asked—

'"How do you know, that you are such a one as you have
'"described yourself to be?"

'"I know it," he replied, "because I have been told so."

'He was then sent to the examining Angels, to whom
'he repeated the same declarations; and they, after investi-
'gation, reported, that all he had said of himself was true,
'but still that he had no lively knowledge of a single evil in
'himself, because he had never examined himself, and had
'fancied that evils after lip-confession were no longer evils in
'the sight of God, because He thereby turned away His
'eyes from them, and His wrath was appeased. On this
'account, he had never repented of any evil, although he
'was at heart a deliberate adulterer, a robber, a deceitful
'detractor, and one who burned with revenge against those
'who displeased him. When his real character was ascer-
'tained, sentence was pronounced, and he was cast into Hell
'among hypocrites.'*

True Repentance is painful; it is the scrutiny, the detection and the condemnation of particular faults of heart and habit. Repentance in gross is a sentimental luxury. The whole congregation prays, 'O God the Father of Heaven, 'have mercy upon us miserable sinners;' but how many would resent as slander the open imputation of any single sin!

'What is easier for a Man, who is in affliction and terror,
'than to pour forth sighs and groans, beat his breast, and
'proclaim himself guilty of every sin, when yet he is not
'conscious of a single sin in himself? Does the crowd of
'Devils, who reside in his Loves, depart with his outcry?

* No. 518.

'Not they! They mock at his profession, and establish their 'habitation.'*

Repentance is very difficult for Protestants; they have not formed the habit like Catholics of fixing their attention on their actual failings; and many of them hold it in mortal aversion—†

'Here however is an easy method. Let a Man when he 'is meditating any evil, say to himself, "I intend this, but as '"it is a sin, I will not do it." By this means the tempta- 'tion injected from Hell is expelled, and its further entrance 'prevented.

'Nevertheless inquiry was made in the Spiritual World 'as to how many could comply with this simple prescription; 'and they were so few, that they might be compared to 'doves in a wide wilderness.

'Yet all who do good from a religious motive, whether 'they be Christians or Heathen, are accepted by the Lord 'after death.'‡

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* No. 529.

† 'It is something extraordinary, that Protestants have a certain deep- 'rooted repugnance, abhorrence, and aversion to actual Repentance, which 'is so violent, that they cannot force themselves to self-examination, neither 'can they look at their sins, or confess them before God; for they are seized 'with horror at the bare thought of such a duty. . . . . An investigation 'was made into the cause of this in the Spiritual World, and it was dis- 'covered, that it was the Doctrine of Salvation by Faith alone which 'induced such an impenitent state of heart.' No. 567.

Whatever may be the theory of Protestants, and the custom of many, it is absurd to represent them in the gross as opposed to self-examination. We require to do no more than refer to the common biographies of Protestant Worthies (Jonathan Edwards for instance), to see how minute and excruciating was their scrutiny of their own hearts. Had Swedenborg been acquainted with such a popular book as Alleine's '*Alarm to Unconverted Sinners*' (not to name a score of others), he would have discovered how wide a gulf there was between an article in the Formula Concordiæ and the habit of Puritans. In fact, with many self-examination was a disease; in their very care for their spiritual health they lost it.

‡ Nos. 513, 535 and 536.

In his zeal for Repentance, he is even ready to tolerate Confession—

'It cannot be regarded as a hurtful practice for a person 'whose conscience is burdened to enumerate his sins before 'a minister of the Church, for the sake of absolution and to 'obtain ease of mind; for by this means a habit is formed 'of self-examination and reflection on daily evils; this sort 'of Confession however is natural, whilst that before the 'Lord is spiritual.'*

X. Reformation and Regeneration.

Repentance is followed by Reformation, and Reformation by Regeneration.

By Reformation is designated the state in which Man *strives* after goodness; and by Regeneration the state in which he *has attained* goodness. The one is a state of aspiration; the other, of fruition. In Reformation, the Will is controlled by the Understanding; in Regeneration, the Will has the Understanding for a servant.

At this day, we are all born with Self-Love supreme in our characters—

'The Natural Man is a Beast; indeed as to his Will, he 'is a Wild Beast, and, unless born anew, he would be a 'tiger, a panther, a leopard, a wild boar, a scorpion, a 'tarantula, a crocodile, etc.; and would end as a Devil 'among Devils in Hell.'†

His distinction from the Beasts is the possession of an Understanding, which is independent of his Will. By means of this Understanding, the revolution of his natural character is accomplished. Divine Truth from the Word enters the Understanding, and in its Light the evil lusts of the Will are made manifest; Repentance ensues, followed by the slow, hard, and bitter work of Reformation.

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* No. 559. † Nos. 574 and 588.

Reformation is so obviously the operation of the Understanding, that we are apt to assign the credit entirely to Truth, and to forget that Light without Heat is of little avail. Truth in the Understanding derives its power over the old brutal Will from the hidden influx of Divine or Human Love into a new Will; which Will is initiated in the innocence of childhood, and works in correspondence with the Truth in the Understanding.

'Between the new and the old Wills a combat arises, 'which is called spiritual Temptation, but this combat is not 'between the goods and evils of the Wills, but between 'their truths and falses in the Understanding; for Good 'itself cannot fight, but it fights by truths; neither can Evil 'itself fight, but by falses; the battle-field is the Under-'standing.

'A Man has no other sensation than that the combat is 'in himself and is his own, it being felt by him as distress of 'mind; but it is really the Lord and the Devil who fight in 'him, and contend for his possession.

'God alone acts; Man suffers himself to be acted on, 'and co-operates *as of himself*, though interiorly from God.'*

Then comes one of those wild sweeping assertions, frequent in Swedenborg's latter writings, into which he seems to have been betrayed by his animosity against the popular theology—

'People talk of Temptations now-a-days, but few know 'anything of their origin, nature, or purpose. The reason 'is, that the Church possesses no truths.

'Without truths, there can be no theology, and where 'there is no theology, there can be no Church. In this state 'is the mass of people who call themselves Christians, and 'who say they are in the light of the Gospel, when never-'theless they are in darkness itself; for truths lie hidden

* Nos. 588 and 596.

'under falses like gold, silver, and precious stones buried 'among the bones in the Valley of Hinnom.

'Since the Council of Nice, which introduced the faith 'in three Gods, no one has been admitted into any spiritual 'Temptation, for had he been, he would have instantly suc- 'cumbed, and sunk into a deeper Hell.'*

We read, and are amazed!

Reformation ends in Regeneration: the old Will is completely subjected to the new; and then begins the Sabbath when the Divine Will is done not only without struggle, but joyfully and with a perfect heart.

'Regeneration is not effected in a moment, but by suc- 'cessive degrees from the beginning to the end of life on 'Earth, and is continued and perfected to eternity.

'The several stages of Regeneration correspond to 'conception, gestation, birth, and education.'†

All, he holds, 'are capable of Regeneration, every one 'according to his state, and if any one is not regenerated 'and saved, it is his own fault, and not the Lord's.

'A difference of persons and circumstances requires 'different treatment. The Learned and the Unlearned, for 'instance, are regenerated differently. The same is true of 'persons engaged in diverse pursuits; of those who confine 'themselves to the Letter of the Word and of those who 'penetrate to its Spirit; of those who inherit a good 'natural disposition and those who inherit a bad; of those 'who from infancy have lived in the vanities of the world, 'and of those who have been secluded from them; in short, 'there is a different course of Regeneration pursued with 'those who constitute the Lord's Internal and External 'Church. The variety is infinite as the variety of human 'faces and characters.'‡

In a superficial sense it may be true, that each Man's

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* Nos. 597 and 619. † Nos. 599 and 610. ‡ Nos. 579 and 580.

lot in Heaven or Hell is his own election; wherever he may be, he is there because he loves to be there: yet over all we *know* that the Supreme Will is omnipotent whatever may be the Creature's sensation of responsibility. As Swedenborg elsewhere informs us, the place of every Angel and Devil is foreseen from eternity and provided for.*

XI. Imputation.

This chapter is wholly controversial—an exposure of the figment of righteousness imputed to the unrighteous, which originated in the Council of Nice, was altogether unknown in the Apostolic Church, and is neither declared nor signified in any part of the Word.

XII. Baptism.

'Without a knowledge of the Spiritual Sense of the 'Word, no one can know what the sacraments of Baptism 'and the Holy Supper involve and signify:'† yet any one conversant with the literature of these ceremonies will feel, that Swedenborg has little to say that is fresh: his merit, if any, is definition, not expansion.

His case in reference to Baptism may be stated thus—Water corresponds to Truth, and as Water cleanses the Body so does Truth cleanse the Soul. In Baptism it is promised or implied—*As this Water purifies thee outwardly, so will Truth purify thee inwardly.*‡

'Baptism is the sign of introduction to the Christian 'Church as is plain from these circumstances—

'1. The rite was instituted instead of Circumcision;' [proof wanted says the Anabaptist] 'and as Circumcision 'was the sign of admission to the Jewish Church so is 'Baptism to the Christian.' [If Baptism is instead of Circumcision, Why baptize females?]

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* '*De Divina Providentia*,' Nos. 203 and 333. † No. 667. ‡ No. 670.

'2. That it is only a sign of introduction to the Church 'is evident from the Baptism of Infants, who are as in- 'capable of receiving anything of Faith as the young 'shoots of a tree.' [Here again the question is begged. By what Scripture is the Baptism of Infants justified?]

'3. Not only Infants are baptized, but converts to 'Christianity whether young or old, and this before they 'have been instructed, if they do but confess themselves 'desirous of embracing the Faith.' [Again custom is invoked as authority, when authority is required for custom.]

'4. Hence John baptized in Jordan because Jordan 'was the entrance to Canaan, and Canaan represented the 'Church.'*

Baptism is thus reduced to a symbolic promise of something *to be done* in the Infant and the Convert.

'What man of sound reason cannot see, that the washing 'of face, hands, and feet, yea of the whole body in a bath, 'effects no more than the removal of dirt? who can 'suppose, that such washing cleanses the Spirit in common 'with the Body? A thief and a murderer might be washed, 'but would the washing remove their evil dispositions?'†

Baptism is practised in the Spiritual World—

'Infants are introduced to the Christian Heaven by 'Baptism, and assigned by the Lord to Angels, who take 'care of them until they grow up and can think and act for 'themselves, when they choose associates each in corres- 'pondence with his own peculiar character.'‡

One use of Baptism there is to preserve its tender subjects from the influence and wiles of Mahometan and Idolatrous Spirits;§ but how a drop of water on the forehead, or even a thorough good washing, should prove such a potent charm, we are left to imagine.

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* No. 677. † Nos. 672 and 673. ‡ No. 677. § No. 678.

XIII. The Holy Supper.

The promise of Baptism is fulfilled in the Holy Supper. In the one case the recipient is passive and in the other active.

The Bread corresponds to Divine Love and the Wine to Divine Truth: Bread and Wine are to the Body what Love and Wisdom are to the Soul.

The Bread and Wine of the Supper have, no more than the Water of Baptism, any spiritual efficacy. Eaten and drank thoughtlessly, they are but ordinary nutriment. Their worthy reception pre-supposes an internal qualification—*the Lord sups with His Disciples;* and the first evidence of the Disciple is penitence. He must have examined his heart, discovered himself a sinner, and longed for deliverance from its corruption. Such knowledge and such sorrow testify the presence of a new life within him—yea to the very advent of the Lord in his midst as the Love whereby he longs, and as the Light whereby he sees.

To the Holy Supper, the Disciple comes. He eats the Bread, he drinks the Wine, and thus outwardly repeats what has been inwardly transacted, and thereby ultimates, confirms, completes, and seals the deed. As his Regeneration advances, as he becomes more and more conformed to his Lord's image and likeness, he comes again and again to His Table, that he may perfect the inward in the outward; finding in the rite the same sort of satisfaction that he experiences when in the humiliation of prayer he prostrates himself on the ground.

For these reasons, Swedenborg assures us—

'That the Lord is present with the whole of His Redemption, and opens Heaven to those who approach the Holy Supper worthily: they are in Him and He in them, and the Supper completes their conjunction: and is a signature and seal, that they are the Sons of God.*

* Nos. 716, 719, 725, 727 and 728.

'The sacraments of Baptism and the Holy Supper are 'as two gates leading to eternal life. By Baptism every 'Christian is initiated into the truths which the Church 'teaches from the Word, and which lead to Heaven. By 'the Holy Supper, every one, who has suffered himself to 'be prepared and led by the Lord, is introduced and ad-'mitted to Heaven.'*

XIV. The Consummation of the Age, the Coming of the Lord, and the New Heaven and the New Church.

Over again we have the story of the Four Churches—the Most Ancient, the Ancient, the Jewish, and the Christian, which, viewing Mankind as an Individual, are likened to the four stages of infancy, youth, manhood, and old age.'†

The birth of those Churches in Goodness, and their death in Evil are treated in quite a matter-of-course fashion; as accordant with Divine Order, and as requisite for the sake of variety—

'Who cannot see, for instance, that the True receives its 'quality from the False, and the Good from the Evil, even as 'does Light from Darkness, and Heat from Cold? What 'would become of Colour, supposing White existed without 'Black? Are not the perceptions of the Senses awakened by 'Opposites? Are not the eyes blinded by White alone, and 'relieved by tints in which there is something of blackness, 'as is the case with Green? Are not the ears deafened by 'monotone, and charmed by the varied relations of har-'monious and discordant notes? What is beauty without 'reference to ugliness? and hence painters set off grace to 'the greatest advantage alongside deformity. What are 'pleasure and prosperity apart from what is unpleasant and

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* No. 721. † No. 762.

'unprosperous? How hurtful it is for the Mind to brood 'over one idea!'*

We have met this argument before, and have observed that Swedenborg was not equal to its consequences.†

The Christian Church had come to its end—consummated in the Last Judgement of 1757—

'Its existence was divided into two: one extending 'from the advent of the Lord to the Council of Nice; the 'other from the Council of Nice to the eighteenth century. 'In the progress of the latter epoch, it was split into 'three branches—the Greek, the Roman Catholic, and the 'Reformed.'‡

The end of the Christian Church 'was foretold and de-'scribed by the Lord in the Gospels and the Apocalypse.' The consummation of the age [the end of the world] spoken of by the Lord in the Gospels, and commonly supposed to relate to the close of the Jewish Dispensation, is referred by Swedenborg to the events of his own century, 'for the 'particulars foretold by the Lord did not at all come to pass 'at the destruction of Jerusalem.'§ In the '*Apocalypsis* '*Revelata*,' it was shewn, that the Revelation of John was a prophecy of the events of 1757, 'which I solemnly aver I 'saw with my own eyes when broad awake.'‖

The Church at an end, the hour of the Lord's second advent had arrived, but He could not appear in person. Why?

'Because since His ascension into Heaven, He is in His 'glorified Humanity, and He cannot appear in that Humanity 'to any Man unless the eyes of his Spirit be first opened,

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* No. 763.

† See Vol. I. p. 486 of present work.—Hobbes observed—'It is almost' [he should have said altogether] 'all one, for a man to be always sensible of 'one and the same thing, and not to be sensible of any at all.'

‡ No. 760. § No. 757. ‖ Nos. 758 and 772.

'and this opening cannot be effected in any who are in evils 'and falses derived from evil.'*

His promise was, that He would come in the Clouds of Heaven. What are the Clouds of Heaven?

'By the Clouds of Heaven, is meant the Word in its 'Literal Sense; and by the Power and Glory in which the 'Lord is to come, is meant the Word in its Spiritual 'Sense.'†

In the revelation therefore of the Spiritual Sense, the Lord makes His second advent—makes it by Swedenborg, who solemnly attests—

'From the first day of my call to this office, I have 'never received anything relating to the Doctrines of the 'New Church from any Angel, but from the Lord alone 'while I was reading the Word.'‡

The New Church, commenced in Swedenborg, 'is the 'crown of all the Churches which have been on Earth.' Why?

Because none of the former Churches knew God aright. 'The Most Ancient Church worshipped the invisible God 'with whom there can be no conjunction; so likewise did 'the Ancient Church. The Israelitish Church worshipped 'Jehovah, who in Himself is the invisible God, but under 'a human form, which Jehovah God put on by means of 'an Angel, and in which form He was seen by Abraham, 'Sarah, Moses, Hagar, Gideon, Joshua, and sometimes by 'the Prophets. The fourth Church, which was called 'Christian, did indeed acknowledge one God with the lips, 'but in three persons, each whereof singly and by himself 'was God—thus three Gods.

'The reason why this New Church is the crown of all 'the Churches is, because it will worship one visible God, 'in whom is the invisible God, as the Soul is in the Body;

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* No. 777. † No. 776. ‡ No. 779.

'for thus and no otherwise can conjunction be effected 'between God and Man.'*

The former Churches corresponded to infancy, youth, manhood and old age, but the New Church corresponds to immortal life—

'It will endure for ages and ages, as was foreseen by 'Daniel in the night visions when 'one like the Son of Man ''came with the clouds of heaven, and to Him was given ''dominion and glory, and a kingdom, that all people, ''nations, and languages should serve Him: His dominion ''is an everlasting dominion, which shall not pass away, ''and His kingdom that shall not be destroyed:' the same 'likewise is testified in many passages by the other Pro-'phets: and the like is said in the Revelation: 'The seventh ''Angel sounded, and there were great Voices in Heaven, ''saying, The kingdoms of this world are become the ''kingdoms of our Lord and of His Christ; and He shall ''reign for ever and ever.' '†

How the Church, initiated in the revelation of the Lord in the Spiritual Sense of the Word, was to be extended and established, is a question on which Swedenborg throws little light. He seems to have forgotten the Gentiles, to whom in earlier days he asserted, the Church was in process of transfer; and now his hopes actually extend to the Clergy of the old devastated ecclesiasticism!—

'The New Church comes down from Heaven in pro-'portion as the falses of the former Church are removed; 'for what is new cannot gain admission until what is old 'is rooted out; and this must first take place among the 'Clergy, and by their means among the Laity.'‡

One cause for delay on Earth, is the time requisite for the organisation of the New Heavens—

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* Nos. 786 and 787.

† Nos. 788 to 790, and '*Coronis*,' No. 24, and 'Con.' lix. ‡ No. 784.

'It is agreeable to Divine Order, that a New Heaven 'be formed before a New Church on Earth; for the Church 'is both internal and external, and the internal Church 'forms one with Heaven; and that the internal must be 'formed before the external, and afterwards the external 'by the internal, is a truth known and acknowledged by the 'Clergy.'*

The work ends with this strange document—

'*Memorandum.*

'After this work was finished, the Lord called together 'His twelve Disciples, who followed Him in the world, and 'the next day He sent them throughout the whole Spiritual 'World to preach the Gospel, that the Lord God Jesus 'Christ reigns, whose kingdom shall endure for ever and 'ever, according to the prophecy in Daniel (vii. 13, 14); 'and in the Revelation (xi. 15); and that 'Blessed are ''those who are called to the marriage-supper of the Lamb.' (Rev. xix. 9).

'This was done on the 19th day of June, in the year '1770. This is understood by the Lord's words: 'He shall ''send His Angels, and they shall gather together His ''Elect from one end of Heaven to the other.'' (Matt. xxiv. 31).†

The Memorandum appears here for the third time!‡ Its contents are somewhat surprising inasmuch as elsewhere he seems to regard the Apostles as representative rather than real characters, 'and no better than others.'§ We wish he had said whether Matthias took the place of Judas Iscariot.

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* No. 784. † No. 791. ‡ See Nos. 4 and 108.

§ '*Apocalypsis Revelata*,' No. 790.

A Supplement follows composed of descriptions of Luther, Melancthon and Calvin, the Dutch, the English, the Germans, the Papists, the Romish Saints, the Mahometans, the Africans, and the Jews in the Spiritual World: the substance of which we have cited elsewhere.

There is a novel peculiarity in the style of the '*Vera* '*Christiana Religio*'—a prodigious efflorescence of imagery. If anything good or bad is described, it is said to be like this and like that through line after line; indeed if the comparisons were struck out, the big book would be sensibly diminished, and not disadvantageously; for most of them are forced, far-fetched, or grotesque, and do little to illustrate the text. Take for example one of the best—

'The quality of the Unregenerate Man, who assumes 'the appearance of a moral member of society and a good 'Christian, may be compared to a dead body wrapt up with 'spices, which nevertheless spreads around a noisome stench, 'tainting the perfume of the spices, and insinuating itself 'into the nostrils, and so injuring the brain. He may also 'be compared to a mummy gilded, or laid up in a silver 'coffin, on looking into which the eyes are shocked at the 'sight of a black corpse. He may also be compared with 'bones and skeletons lying in a sepulchre built of *lapis* '*lazuli*, and adorned with other costly ornaments. He may 'be compared too with the rich man, who was clothed with 'purple and fine linen, whose internal nevertheless was 'infernal, Luke xvi. He may further be compared with 'poison so sweetened as to taste like sugar; or with 'hemlock when in bloom; or with fruits which have shining 'and beautiful rinds, but whose kernels are eaten up by 'worms; or with a sore covered over with a plaster, and 'afterwards with a thin skin, beneath which there is nothing 'but corrupt matter.'*

* No. 595.

Again, having stated that a New Heaven is in process of formation consisting only of such as believe on the Lord God the Saviour and approach Him immediately in worship, he goes on to say—

'Henceforth the prayers of every Man, who lives in a 'Christian country and does not believe on the Lord, are 'not attended to, but are in Heaven like evil odours, or 'like eructations from diseased lungs; and although he may 'fancy that his prayer is like the perfume of incense, yet 'in its ascent to the Angelic Heaven, it is as the smoke of 'a chimney, which, by the violence of the wind, is driven 'down into the eyes of men below; or like incense from a 'censer under a monk's cloak. This is the case from hence-'forward with all worship which is directed towards a 'Trinity of distinct Persons, and not towards a Trinity 'conjoined in one person'—*

Words these, not of truth and soberness, but of intimidation out of disappointment and rancour.

The Memorabilia of adventures and discussions in the Spiritual World (many of them tedious 'yarns' indeed), gave offence to some who otherwise approved of the work. Amongst these was Count Höpken, who in a letter to General Tuxen relates—

'*Schenninge*, 11*th May*, 1772.

'In a rather serious manner, I once represented to the 'venerable man, that I thought he would do better not to 'mix his beautiful writings with so many Memorabilia, of 'which ignorance makes a jest and derision. He answered 'me, *that their insertion did not depend upon him; that he was 'too old to sport with spiritual things; that he was too much 'concerned about his eternal happiness to give way to foolish 'notions; and assured me on his hope of salvation, that he had*

* No. 108.

'*truly seen and heard whatever he had described.* It may be 'so: the Church cannot judge of mysteries, nor can I.'

He likewise told Höpken '*he had orders from the Lord to* '*publish them.*'

Swedenborg had exhausted his message, copious though it was, but he lacked the discretion which knows when to leave off. Probably a habit of writing for publication had been formed and could not be broken, and he had to die pen in hand. He commenced a '*Coronis*,'* to his last work—

'Because no one has hitherto known the meaning of the 'Consummation of the Age, or why the second advent of 'the Lord should take place, or that a New Church must 'be raised up . . . . Hence the Word is as it were closed; 'nor can anything but Knowledges open it, for these are 'like keys, which open the gate and introduce. When this is 'effected with the Word, then the treasures, which lie hid 'therein as at the bottom of the sea, will be revealed; for 'the Word interiorly contains nothing but treasures.'†

Thence he proceeds to a recital of the history of the rise and fall of the Adamic, the Noahtic, the Israelitish, and the Christian Churches, and ceases in a fragmentary programme of the desolation and judgement of the Old Christian Church, and the birth and fortunes of the New.

Nor was the '*Coronis*,' a solitary project. There was

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* '*Coronis seu Appendix ad Veram Christianam Religionem in qua de* '*Quatuor Ecclesiis in hac Tellure a Creatione Mundi, deque illarum periodis* '*et consummatione; et deinde de Nova Ecclesia quatuor illis successura, quæ* '*futura corona illarum; deque adventu Domini ad illam hodie, et de Divino* '*Auspicio ipsius in illa æternum: et porro de Mysterio Redemptionis. Ab* '*Em. Swedenborg, Domini Jesu Christi Servo.*' Edited and printed by Dr. Tafel, in 1846.

† No. 1.

an '*Invitatio ad Novam Ecclesiam*,'* which, judging from the fragments, was also to be a re-assertion of former matter. The strain in which the Invitation was to be given may be discovered from these two notes.

I. '*There is not a single genuine truth remaining in the Church.*'

II. '*The New Church is established not by miracles, but by the revelation of the Spiritual Sense of the Word, and by my introduction to the Spiritual World, where I was instructed in the nature of Heaven and Hell, and received immediately from the Lord those truths whereby Mankind is to be led to eternal life.*'†

Meeting the orthodox notion, that the Holy Spirit is an arbitrary gift made to certain saints after the fashion of a Christmas box, he argues—

'The fallacy of this appears when it is shewn, that the 'Holy Spirit, or the Divine Proceeding from the Lord, or 'the Lord Himself, is perpetually present with every Man 'whether good or evil; that without His Presence no one 'could live; and that the Lord continually acts, urges, and 'operates to effect His reception by Man: wherefore the 'Holy Spirit is a perpetual presence.

'In the Spiritual World, the question was once put to 'the test. The Divine presence was as it were removed from 'a certain Devil, and he instantly fell prostrate like a corpse. 'The experiment was witnessed by thousands of Spirits, 'and among them some Clergy, who were greatly astonished. 'Melancthon and Luther were present, and could not open 'their mouths in view of the fact.

'From the Lord's presence it is, that a Man is able to 'think and will. Without His instant influx, he would be 'less than a beast, or even than a stock or stone. To fancy

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* Printed by Dr. Tafel in the same volume with the '*Coronis*.'

† No. 22.

'therefore that the Holy Spirit can be given or lost is an 'idle conceit.

'The origin of all the errors of the Church has been, '*that men live of themselves.*'*

On the cover of a copy of the '*Vera Christiana Religio*' in the possession of G. E. Klemming of Stockholm, there is in Swedenborg's autograph in Swedish the following mysterious inventory.

'1. *A pretty red chest in* 5 *rows—*5 *drawers in each.*

'2. *A beautiful dress—a nice cap.*

'3. *A little crown with* 5 *diamonds, which in Heaven is* 'worn *on one side of the head.*

'4. *A lovely little rose with a sparkling diamond in it,* 'which *was afterwards set in a gold ring.*

'5. *A caraph, or head ornament of jewels.*

'6. *A diamond necklace—a pendent one in gold with a* 'diamond.

'7. *A diamond bracelet.*

'8. *Earrings with* 3 *diamonds in the side of each.*

'9. *A box in a drawer with light-flashing crystals, signi-* 'fying *eternal regeneration.*

'10. *Something precious in the hand, which was laid in a* 'pretty *box,* 28 *Nov.* 1770.

'11. *A pendent jewel with a beautiful diamond.*

'12. *A nice hat for me.*

'13. *A precious ornament invisible to Spirits, but visible to* 'Angels, 28 *May,* 1771.

'*A cane with beautiful gold head,* 13 *Aug.* 1771.

Many of these might serve to furnish a casket for his bride—the Countess Gyllenborg.

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* Nos. 23, 50, and 57.

CHAPTER XXXV.

DEATH IN LONDON.

SWEDENBORG occupied lodgings in various parts of London, but only the sites of some are known to us. Where he dwelt in 1710, when as a young man 'he tarried about a 'year in London and Oxford,' is not on record. When the great convulsion of his life was in progress, 1744-45, he was with Brockmer in Fetter Lane. He lodged for ten weeks at the King's Arms in Wellclose Square; also at a house in the Minories. Latterly he settled in Cold Bath Fields, Clerkenwell.* After an absence, he returned to his apartments there, but the people had removed, and he was recommended to Richard Shearsmith, a wig-maker, in the neighbourhood—26, Cold Bath Fields.† Into Shearsmith's house he was received, and was well satisfied with his quarters.

'Cold Bath Fields,' writes Noorthouck in 1773, 'consist 'of some streets which form the extremity of this part of 'the town. These surround a Square of the same name, 'consisting of small neat houses; in the centre of which is 'a handsome old house with a small garden, and containing 'a good cold bath, which gives name to the neighbour-

* To him a familiar neighbourhood. He was removed from Brockmer's to apartments in Warner Street, Cold Bath Fields, when placed under the care of Dr. Smith for mental derangement. See present work, Vol. I. p. 224.

† Known at this day as Great Bath Street. Shearsmith's house was taken down some years ago and replaced by what is now No. 16, occupied by Collins, a butcher.

'hood. The north side of the Square is as yet open to 'the fields.'*

Cold Bath Fields are now deep in the heart of London and frowzy with its grime, and the Square is built over. When Swedenborg strolled abroad, he stocked a pocket with gingerbread, and shared it among the children who played there. To children he was ever gracious. The most devilish, like wolves and vultures, may be kind to their own offspring, but in tenderness to children in common, we discern a heavenly nature, yea the presence of the Father Himself.

Swedenborg arrived in London from Amsterdam about the beginning of August, 1771, and taking a hackney-coach, directed the driver to Shearsmith's. As the coach reached Cold Bath Fields, Shearsmith chanced to be in the street, and hearing a cry behind him—"Dat be he! Dat be he!" —turned and recognized his former lodger at the coach-window. His rooms were let, but the inmates were willing to give up possession, and the same evening Swedenborg was comfortably installed over the barber's shop.†

Shearsmith did not belong to any religious body, and had no prejudice against his lodger; on the contrary, he regarded his presence as a blessing to the house: his wife said, that whilst he was with them they had harmony and good business. When Shearsmith presented his bills, Swedenborg used to send him to his drawer to pay himself. A certain sour sectary told him, that his lodger could be no Christian inasmuch as he did not go to church on Sundays, when the barber replied—"To a good man like Swedenborg "every day is a Sabbath." In after years when his customers were not so numerous, he would say—"If I have

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* '*A New History of London*,' by John Noorthouck. London, 1773: p. 752.

† Hindmarsh's '*Rise and Progress of the New Jerusalem Church*,' p. 19.

"not a friend in this world, I know I have one in the other" —referring to his old lodger.

From the accounts of several who inquired minutely of Shearsmith concerning the habits of his lodger, we gather the following details, which also serve to establish the accuracy of similar reports from Stockholm and Amsterdam.

At first, Shearsmith was frightened with Swedenborg's solitary talks. Sometimes he would stand with his back to the door of his room, and hold forth as if in discussion. As he did not speak in English, Shearsmith could not make out what was going on.

He paid little regard to day and night, but slept at irregular intervals.

His chief sustenance was cakes with tea or coffee made very sweet.* His drink was water: of wine, he would take one or two glasses when in company. He ate animal food very rarely; sometimes eels, and once pigeon pie.

Practically he was a vegetarian, and, apart from his delicate stomach, attached much importance to diet. In one of his physiological papers, he remarks—

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* Mrs. Lewis, his publisher's wife, who knew him at an earlier date than Shearsmith, told Provo, that 'Swedenborg was very abstemious and lived 'chiefly on almonds and raisins.'

Springer, Swedish Consul in London, in a letter to the Abbé Pernetti observes—'Swedenborg's common food was bread and butter and milk-coffee; 'yet at times he was wont to eat a little fish, but ate very seldom any meat, 'or drank above two glasses of wine.'

In the '*Intellectual Repository*,' p. 365, April, 1817, we find this testimony—

'*Hulme, near Manchester*, 17*th Feb.* 1817.

'Being in London on the 27th Nov. 1811, I had an interview with Mr. 'Shearsmith. He told me, that when some of Swedenborg's friends were 'over from Sweden, he inquired of them respecting his mode of living, and 'they uniformly bore testimony, that he never ate animal food.

'He also stated, that he never knew him drink any intoxicating liquor 'excepting once when on a visit he drank one or two glasses of wine, 'which disordered him for two or three days.

'JAMES CLARKE.'

'Those who eat gross and impure food have impure 'Animal Spirits and sink their Minds in an earthy sphere.'*

One of the first commands which he received on the assumption of his prophetic office was—"*Eat not so much ;*"† and in his Diary about the same time he had to write—

'*The Stink of Intemperance.*

'In the evening, I took a great deal of bread and milk, 'more than the Spirits thought good for me, and they dwelt 'on intemperance, and accused me of it.'

He found that spiritual association was largely controlled by food—that certain conditions of the intestines induce the presence of certain Spirits. When Celestial Angels were with him, butter was savoury ; when Spiritual Angels were with him, he luxuriated in milk, and butter was odious.‡ 'It has been granted me,' he writes, 'to know the origin of 'melancholy. There are Spirits who love malignant sub-'stances, as food when it lies corrupting in the stomach. 'Spirits who delight in such corruption are then present, 'and if the character of the Man is in unison with theirs, 'he is made gay and cheerful, but if the reverse, he is made 'sad and anxious.'§ The same law of association prevails over all food and circumstances : every outward condition tends to union with correspondent Spirits.

He further tells us, that the wise Adamites—

'Never on any account ate the flesh of beast or fowl, 'but fed solely on corn, fruits, pulse, herbs, milk and 'butter. To them it was unlawful to kill animals and eat 'their flesh ; they regarded it as something bestial ; but in 'succeeding times when men began to grow fierce as beasts, 'yea fiercer, then first they commenced to kill and to eat

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* '*Posthumous Tracts : The Animal Spirit*,' Section XV.

† See Vol. I. p. 243 present work. ‡ Ib. p. 296.

§ '*De Cœlo et de Inferno*,' No. 299.

'flesh. Because of their fierceness, flesh-eating was per-'mitted; and so far as any one eats flesh conscientiously, 'so far he eats lawfully; for conscience is formed of what-'ever is thought to be right: hence at this day no one is 'condemned because he eats flesh.'*

Swedenborg took snuff profusely and carelessly, strewing it over his papers and the carpet. His manuscripts bear its traces to this day. His carpet set those sneezing who shook it. One Sunday he desired to have it taken up and beaten. Shearsmith objected—"Better wait till to-morrow." "Dat "be good! Dat be good!" was his answer.

Shearsmith guessed his stature at 5 feet 9 inches: he was rather thin, and of a brown complexion. He described his eyes as 'of a brownish grey, nearly hazel, and rather 'small:' Swedenborg's portrait at Stockholm represents his eyes as blue and large, and we trust the portrait. He used spectacles.

He generally wore a dark brown coat and waistcoat and black velvet breeches. When he went abroad in full dress, he appeared in a suit of black velvet made after an old fashion; long ruffles at his wrists; a cocked hat; a sword with a curious hilt and a silver scabbard at his side; and a gold-headed cane in his hand.†

He was never seen to laugh, but a cheerful smile was almost perpetual with him. Mrs. Shearsmith, who waited on him could usually divine the character of his company; there was a dreary expression in his countenance when with Evil Spirits, and a superhuman radiance of light when with Good.

Henry Servanté passing along St. John Street met an

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* '*Arcana Cœlestia*,' No. 1,002.

† Two of these sticks are extant. One is a painted thorn with a copper head, once probably gilt, and the letters E. S. engraved on it. The other is a genuine Malacca with a pinchbeck head and the initials J. L.—supposed to be a present from John Lewis, his London publisher.

old gentleman with a thoughtful and kindly countenance and dignified and venerable mien. Something unusual in his air attracted his attention so that when he had passed he turned round to have another view; the old gentleman also turned and looked at Servanté. It was Swedenborg. Some years afterwards, Servanté became a reader of the Heavenly Writings, and seeing a copy of the Author's portrait was delighted to recognise the same visage which he had encountered in a street in Clerkenwell.

Swedenborg brought no books to Shearsmith's save his Bible.

To Ferelius, Swedish chaplain in London, we owe some interesting particulars of Swedenborg's latter days. He relates—

'On one occasion when I visited him, I heard him, as I 'was ascending the stair, speaking with great energy as if 'addressing a considerable company. I asked the servant, 'that was sitting in the ante-chamber, who was with the 'Assessor; she replied, that no one was with him, and that 'he had been talking in this manner for three days and 'nights. He greeted me very tranquilly as I entered, and 'requested me to be seated. He then told me, that he had 'been tempted and plagued for ten days by Evil Spirits, 'which the Lord had sent to him, and that he had never 'been afflicted by such wicked ones before; but that now he 'was again favoured with the company of Good Spirits.

'When he was in health, I once paid him a visit in com-'pany with a Danish clergyman. We found him sitting in 'the middle of the room, at a round table, writing. A 'Hebrew Bible, which appeared to constitute his whole 'library, was lying before him.

'Salutations being over, he pointed across the table and 'said—

'"Just now the Apostle Peter was here, and stood there:

'"it is not long since all the Apostles were with me: indeed,
'"they often visit me."

'Thus he spoke without reserve; but he never sought
'to make proselytes.

'He told us, that he contemplated writing a book in
'which he would prove from the writings of the Apostles,
'that the Lord is the true and only God, and that there is
'none besides Him.

'To the question, How it was that nobody besides him-
'self enjoyed such revelations and intercourse with Spirits?
'he replied, that anybody might at the present day enjoy
'such intercourse as well as in Old Testament times: the
'hindrance was the sensual condition into which mankind
'had sunk.'*

Ferelius received news by post, that the widow Lundstedt, Swedenborg's sister Margaret, was dead. Meier, a Swede who was present, went off to inform Swedenborg.

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* Swedenborg's testimony on this head seems to have been variable. A Baron Hazel of Rotterdam wrote to him in 1760, begging that he would teach him how to open intercourse with the Spiritual World. He did not answer Hazel's letter directly, but through a common friend, Count Bonde. In the first place he objected to be known—

'I would reply to Hazel's letter as he desires, but I must not engage in
'correspondence with a foreigner about writings published anonymously in
'England, and thereby announce myself as their Author. *The bookseller is*
'*also forbidden to make me known.* Nevertheless present my respects to
'Hazel, and assure him that I rejoice very much, that he has found pleasure
'and light in reading my writings. It is a token that he has been illustrated
'from Heaven.

As to intercourse with Spirits, he refers him to the treatise '*De Cœlo et de Inferno*,' and adds—

'The Lord provides that Spirits and Men should seldom converse together.
'Their open intercourse would be more dangerous than can be imagined.
'Unless the Lord Himself introduces a Man to the Spiritual World, and
'especially preserves and protects him (as He has done in my case), he may
'endanger his soul and imperil his life. The Lord Himself guards me from
'the many and malicious devices and temptations of Spirits. I therefore
'dissuade from all desire to possess this intercourse. The Lord Himself has
'been pleased to introduce me to the conversation and society of Spirits and
'Angels for great ends, which are set forth in my writings.'

When Meier returned he said, he could have little faith in his intercourse with the Dead for he knew nothing of the decease of his sister. Next time Ferelius was with Swedenborg, he mentioned Meier's incredulity, when he replied—

"Of such cases I have no knowledge, since I do not "desire to know them."

As we have seen, he sometimes had knowledge of such cases. Hart, the printer of the '*Arcana Cœlestia*,' died whilst Swedenborg was in Amsterdam. On his return to London, he went to Poppin's Court to spend an evening, when he was told, his old friend was dead. He answered—

"I know that very well, for I saw him in the Spiritual "World whilst I was in Holland, also whilst coming over "to England in the packet. He is not yet in Heaven, but "is coming round, and is in a good way to do well."

Mrs. Hart and her son were much surprised with this information, for they had perfect confidence in Swendenborg's truthfulness. Their house was his frequent resort in an evening; and Hart the younger had a little daughter, whom it was his pleasure to fondle.*

Ferelius continues—

'Although Swedenborg went sometimes to the Swedish 'Church, and afterwards dined with me or some other 'Swede, he told us that he had no peace there on account 'of Spirits, who contradicted what the preacher said, espe-'cially when he spoke of three persons in the Godhead, 'which amounted, in reality, to three gods.

'Many may suppose that Assessor Swedenborg was a 'very singular and eccentric person; this was by no means 'the case. On the contrary he was very agreeable and com-'plaisant in company; he entered into conversation on every 'subject; and accommodated himself to the ideas of his 'acquaintance. He never spoke of his own writings and

* Provo saw her in 1779: she was then about ten years old.

'doctrines except when inquired concerning them, when he 'always spoke as freely as he had written. If however he 'observed, that any one desired to ask impertinent questions, 'or to ridicule him, he immediately gave an answer which 'silenced the aggressor without making him any wiser.'

Burkhardt, clerk to the Swedish Chapel, knew Swedenborg, and was present when he dined with some Swedish Clergy in London. An argument sprung up concerning the Lord and Man's duty to Him 'when Swedenborg over-'threw his opponent, who appeared but a child to him in 'knowledge.'

Burkhardt considered Swedenborg 'a good and holy 'man: much given to abstraction of mind: even when 'walking he sometimes seemed absorbed in prayer: latterly 'he took but little notice of things and people in the 'streets.'*

The Rev. Francis Okely, a Moravian minister and author of a life of Jacob Behmen,† visited Swedenborg, and in a letter to John Wesley gives some particulars of the interview—

'*Upton*, 10*th December*, 1772.

'Rev. Sir,

'Baron Swedenborg is to me a riddle. Certainly, 'as you say, he speaks many great and important truths; 'and as certainly seems to me to contradict Scripture in 'other places. But, as he told me, I could not understand 'his '*Vera Christiana Religio*' without a Divine illumination; 'and I am obliged to confess, that I have not yet a sufficiency 'of it for that purpose. I am thankful my present course 'does not seem absolutely to require it.

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* Communicated by Burkhardt to Provo in 1783.

† See present work, Vol. I. pp. 227-228, where Okely renders an important testimony.

'We conversed in High Dutch, and notwithstanding the 'impediment in his speech, I understood him well. He 'spoke with all the coolness and deliberation you might 'expect from any, the most sober and rational man. Yet 'what he said was out of my sphere of intelligence, when 'he related his sight of, and daily conversation in, the 'World of Spirits, with which he declared himself better 'acquainted than with this. . . .

'F. Okely.'*

Hartley, the clergyman, and Cookworthy, the Quaker preacher, visited Swedenborg together and invited him to come and dine with them. He excused himself as his own dinner of bread and milk was ready.

Unless they conversed with him in Latin, their intercourse could scarcely have been easy; for Swedenborg was unable to maintain a complex conversation in English.

At another time when Cookworthy was with him, some one present argued a point too persistently, when Swedenborg cut the discussion with—"I receive information from "the Angels on such things."

One feels curious to know what was Swedenborg's inward attitude towards Cookworthy—a leader in that pernicious sect, which had 'gone on from bad to worse.'† What would Cookworthy have thought had he been allowed a few hours' range in his master's Diary?

Hartley at this time proposed nine questions chiefly relating to the Lord, the Trinity, and the Holy Spirit, which Swedenborg answered. We detect no novelty in the catechism, which is usually printed as an appendix to the English editions of the '*Doctrine of the Lord.*'

On Christmas Eve (1771), a stroke of apoplexy deprived

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* Printed by Wesley in his '*Arminian Magazine*,' Vol. VIII. p. 533: 1785.

† See Vol. I. pp. 385-388 present work.

Swedenborg of his speech, and lamed one side. He lay in a lethargic state for more than three weeks, taking no sustenance beyond a little tea without milk, and cold water occasionally, and once a little currant jelly. At the end of that time, he recovered his speech and health somewhat, and ate and drank as usual. It does not appear that he had any medical advice in his sickness.

Hartley now again visited him in company with Dr. Messiter. They inquired if he was comforted with the society of Angels as before, and he answered that he was. They then asked him to declare whether all that he had written was strictly true, or whether any part or parts were to be excepted. He replied with some warmth—

"I have written nothing but the truth, as you will have "more and more confirmed to you all the days of your life, "provided you keep close to the Lord, and faithfully serve "Him alone, by shunning Evils of all kinds as Sins against "Him, and diligently searching His Word, which from "beginning to end bears incontestible witness to the truths "of the doctrines I have delivered to the world."

His mind at this time was drawn to Wesley: he had sent him a copy of his '*Vera Christiana Religio*,'* and towards the end of February addressed him to this effect—

Sir,—I have been informed in the World of Spirits, that you have a strong desire to converse with me. I shall be happy to see you, if you will favour me with a visit.

EMANUEL SWEDENBORG.

Wesley received the note whilst in conclave with his preachers arranging circuits. He perused it with manifest astonishment, and after a pause read it aloud; and went on

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* 'The Baron himself presented me with a copy of the '*True Christian* '*Religion*' a little before he died.'—Wesley in his '*Arminian Magazine*,' for 1783, p. 439.

to confess, that he had cherished a strong desire to see and converse with Swedenborg, but had mentioned his wish to no one.

Wesley was a slave of the clock—a remorseless devotee to method. Dr. Johnson said, "John Wesley's conversation "is good, but he is never at leisure. He is always obliged "to go at a certain hour. This is very disagreeable to a "man who loves to fold his legs and have out his talk, as I "do." Wesley might burn with desire to see Swedenborg, but he must be faithful to his engagements. He therefore wrote, that he was closely occupied in preparing for a six months' journey, but would wait upon him on his return to London. Swedenborg answered, that the proposed visit would be too late, as he should enter the Spiritual World on the 29th of the next month, March, never more to return. Wesley remained unmoved: he fulfilled his programme,* and Swedenborg his; consequently they never met.

For this curious tale, we are indebted to Samuel Smith, one of the preachers present when Wesley received Swedenborg's note. The incident so stirred his curiosity, that he was tempted to read Swedenborg's writings, and ended in their public advocacy. There is no reason to question Smith's veracity, unless on account of the very trimness of his tale.

As the end drew near, Swedenborg saw little company. His old friend Springer, the Swedish Consul in London, called upon him two or three weeks before his decease. He asked him when he believed the New Jerusalem would be established upon Earth. His answer was—

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* Wesley left London on the 1st of March, 1772; reached Bristol on the 3rd, Worcester on the 14th, and was at Chester on the 29th, the day of Swedenborg's death. After a long circuit, he returned to London on the 10th of October.

"No mortal can declare the time—no, not even the "Celestial Angels: it is known to the Lord alone. Read "the Revelation xxi. 2, and Zechariah xiv. 9, and you will "find, that it is not to be doubted that the New Jerusalem, "which denotes a new and purer state of the Christian "Church than has hitherto existed, *will* manifest itself to "all the Earth."

About this time, says Springer, Swedenborg told him that his spiritual sight was withdrawn, after he had been favoured with it for so long a course of years. He could not endure the blindness, but cried out repeatedly—"O! "my God, hast thou then forsaken thy servant at last?" He continued for several days in this condition, but it was the last of his trials: he recovered his precious sight, and was happy.

He expressed a desire to see Hartley, who was living at East Malling in Kent, about a day's journey from London, but Hartley did not come. 'Some hindrances happening 'at the time,' he writes, 'I did not embrace the opportunity 'as I should have done; for those hindrances might have 'been surmounted. My neglect on this occasion appears to 'me without excuse, and lies very heavy on my mind to 'this day.'

Bergstrom, the landlord of the King's Arms in Wellclose Square, dropped in. Swedenborg said, that since it had pleased the Lord to take away the use of his arm by palsy, his body was good for nothing but the grave. Bergstrom asked, whether he would not take the sacrament. Some one present suggested sending for Mathesius—assistant to Ferelius at the Swedish Church.* Swedenborg objected to Mathesius—he had set abroad a report that he was out of his senses; and Ferelius, with whom he was on cordial terms, was preferred.

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* See Vol. I. p. 220 of present work.

Ferelius had already visited him several times in his illness, and had on each occasion inquired if he thought himself dying, and was always answered in the affirmative. On this occasion, writes Ferelius—

'I observed, that as many persons thought that he had 'endeavoured only to make himself a name by his New 'Theological System (which object he had indeed attained), 'he would do well now to publish the truth to the world, 'and to recant either the whole or a part of what he had 'advanced, since he had now nothing to expect from the 'world, which he was so soon about to leave for ever!'

Upon hearing these words, Swedenborg raised himself half upright in bed, and placing his sound hand upon his breast, said with great zeal and emphasis—

"As true as you see me before you, so true is everything "I have written. I could have said more had I been per- "mitted. When you come into eternity, you will see all "things as I have stated and described them, and we shall "have much to say concerning them to each other."

Ferelius then asked whether he would take the Lord's Holy Supper. He replied—

"Thank you; you mean well, but I, being a member of "the other world, do not need it. However, to shew the "connection and union between the Church in Heaven and "the Church on Earth, I will gladly take it;" and asked whether he had read his views on the sacrament.

'Before administering the sacrament,' writes Ferelius, 'I inquired, whether he confessed himself to be a sinner; 'he answered—

'"Certainly, so long as I carry about with me this '"sinful body."

'With deep and affecting devotion, with folded hands, 'and with head uncovered, he confessed his own unworthi- 'ness, and received the Holy Supper. After which he 'presented me in gratitude with a copy of his great work,

'the '*Arcana Cœlestia*,' of which only nine copies remained 'unsold, and which were to be sent to Holland.'

He told the Shearsmiths on what day he should die; and the servant remarked—

"He was as pleased as I should have been, if I was "going to have a holiday, or going to some merry-making."

His faculties were clear to the last. On Sunday afternoon, the 29th day of March, 1772, hearing the clock strike, he asked his landlady and her maid, who were both sitting at his bed-side, what o'clock it was; and upon being answered it was five o'clock, he said—

"*It is well; I thank you; God bless you*"—and then, in a little moment after, he gently departed.

Charles Lindegren, a Swedish merchant settled in the City, directed the obsequies. He found in Swedenborg's pocket-book a bill for £400 drawn on Hope of Amsterdam. He had the corpse conveyed to the shop of Robinson, an undertaker, in Ratcliffe Highway, and there 'laid in state.'*

The funeral took place on the 5th of April with all the ceremonies of the Lutheran religion. Ferelius officiated—the last service he performed previous to his return to Sweden. The body was deposited in the vault of the Swedish Church in Prince's Square, a short way to the east of the Tower of London. In 1782, Dr. Solander was laid by his side.

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* Provo says the corpse was taken to Burkhardt's house (the clerk to the Swedish Chapel), and from thence was buried. Probably after lying in state at Robinson's, the coffin was conveyed to Burkhardt's preparatory to interment.

The custom of lying in state was common a hundred years ago. The corpse or coffin was surrounded with black velvet hangings, day-light was excluded and wax candles lit, and the doors were thrown open for the public to enter and view. When it was not convenient to have this dismal ceremony at home, it came off at the undertaker's. The funeral usually took place in the evening by torch-light.

The House of Clergy in Sweden requested Ferelius to render an account of his experience of Swedenborg. He did so 'in three sheets,' but unfortunately the document is missing. M. Sandel, Counsellor of the Board of Mines, pronounced his eulogium in the Hall of the House of Nobles, on the 7th of October, 1772, in the name of the Royal Academy of Sciences of Stockholm. Sandel was no Swedenborgian, and delivered himself in a stream of colourless adulation.

In 1790, Swedenborg's remains suffered an almost incredible violation. A Rosicrucian in debate with a party of Swedenborgians maintained, that Swedenborg must have possessed the elixir of life, that he was not dead, and that his funeral was a sham. To settle the question, they set off for Prince's Square and with the sexton descended into the vault, raised the lid of the outer coffin, and sawed the leaden one across the breast. The corpse was exposed, and the Rosicrucian confuted.

A few days after a second party of Swedenborgians visited the vault. The features of Swedenborg were perfect, and answered to his portrait. Various relics were carried off: Dr. Spurgin told me he possessed the cartilage of an ear. Exposed to the air, the flesh quickly fell to dust, and a skeleton was all that remained for subsequent visitors.

Even worse was to follow. At a funeral in 1817, Granholm, an officer in the Swedish Navy, seeing the lid of Swedenborg's coffin loose, abstracted the skull, and hawked it about amongst London Swedenborgians, but none would buy. Dr. Wählin, pastor of the Swedish Church, recovered what he supposed to be the stolen skull, had a cast of it taken, and placed it in the coffin in 1819. The cast, which is sometimes seen in phrenological collections, is obviously not Swedenborg's: it is thought to be that of a small female skull.

In 1857, a marble slab was fixed in the south wall of the Church in Prince's Square with this inscription—

IN THE VAULT BENEATH THIS CHURCH
ARE DEPOSITED THE MORTAL REMAINS OF
EMANUEL SWEDENBORG,
THE SWEDISH PHILOSOPHER AND THEOLOGIAN.
HE WAS BORN AT STOCKHOLM, JANY. 29TH, 1688.
AND DIED IN LONDON, MARCH 29TH, 1772.

THIS TABLET IS ERECTED BY ONE OF HIS ENGLISH ADMIRERS
IN THE YEAR 1857
BY SPECIAL PERMISSION.

On a smaller slab is repeated in Swedish—

UTI DENNA KYRKAS GRAFHVALF, UNDER ALTARET
FÖRVARAS
DE JORDISKA LEMNINGARNA
AF
PHILOSOPHEN OCH THEOSOPHEN
EMANUEL SWEDENBORG.

CHAPTER XXXVI.

PROGRESS OF SWEDENBORGIANISM.

A BRIEF estimate of our Author's character and work might now conclude my task; but perhaps I may advance some useful details towards such an estimate in an account of the progress of Swedenborgianism.

It is odd that Swedenborg should have been so thoroughly excluded from the gossip of his English contemporaries. I am not aware that even his name is once mentioned by Johnson or Walpole, Lowth or Warburton, Cowper or Gray, Hume or Burke.*

For two or three years after his death, little movement was made. Visitors would sometimes appear at Shearsmith's and ask to see the rooms where the Seer lived and died. One gentleman from St. Croix begged to be placed on the very spot where he used to stand and converse with Spirits. Shearsmith complied—

"Am I now exactly in the position, and on the very spot "where you observed Swedenborg stand?"

"You are, sir," replied Shearsmith.

"Then here is half a guinea for you. I am abundantly

* In a volume entitled '*Your Life*' by the Author of '*My Life*,' by an Ex-Dissenter (James Fraser, London, 1841), p. 250, Swedenborg is described as having 'breakfasted with Dr. Short at Cambridge in 1770,' and discussed theology with him. '*Your Life*' is a cross between a novel and a biography, and whether Swedenborg's visit belongs to fiction or fact, I cannot tell, but should like to know. He sent a set of his works to the Universities of Oxford and Cambridge in 1769.

"satisfied with the honour of having for once trod in the "footsteps of so great a man."

Cookworthy made a translation into English of the '*De Cœlo et de Inferno*,' which his friend Hartley revised, and wrote a preface. It was published in 1778 at Cookworthy's expense, in quarto, by James Phillips, the Quaker bookseller, of George Yard, Lombard Street, London—to the amazement probably of some Friends.

Cookworthy's Swedenborgianism subjected him to no molestation, and he seems never to have dreamed of forsaking his place in the Society of Friends, though he was delivered from many scruples by the truths he had received. He was one of the first to notice John Opie, and had him to paint his portrait. He was also familiar with Wolcott (Peter Pindar), who, when pushing his jokes too far before the women, would check himself at Cookworthy's approach with —"Hullo! here comes Will Swedenborg."

He died at his house in Nut Street, Plymouth, in 1780, aged 75. On his death-bed the Quaker broke down. Having lain still some time, he raised himself and said—"I will eat a "bit of bread, and drink a glass of wine in commemoration of "our Lord Jesus Christ." Two of his daughters joined him in the simple ceremony. "It has long stuck with me," he observed: "My friends may be righter than I, but I pay "great reverence to Scripture."*

Hartley died in 1784, aged 77—'a man of unaffected 'piety, great sincerity, and exquisite sensibility. . . He lived 'some years in Hartford, and left a sweet savour behind him, 'both among the rich and poor.'†

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* '*Memoir of Wm. Cookworthy, formerly of Plymouth, Devonshire.*' By his Grandson [George Harrison]. London: 1854.

† So testifies Samuel Scott in his Diary. Scott was a Minister in the Society of Friends, and his testimony has the more value as rendered by one whose profession would tempt him to hold a clergyman as 'a hireling' in aversion.

Hartley was the means of introducing Swedenborg's writings to Richard Houghton, a gentleman of fortune, resident in Liverpool, a lover of theology, pious, and a friend of saints. John Wesley was habitually his guest when in Liverpool.

Wesley was naturally impressed with Swedenborg's death according to prediction, and when in Liverpool in April, 1772, said to Houghton in his profuse and enthusiastic way—

"We may now burn all our books of theology. God has "sent us a teacher from Heaven, and in the Doctrines of "Swedenborg we may learn all that it is necessary for us to "know."

This of course meant very little—simply that he was excited over a new marvel. It is hard to imagine what service Swedenborg could have rendered Wesley short of the reconstruction of his life and work. Moreover the bulk of his writings placed them beyond the exact acquaintance of Wesley with the business of a great and growing corporation on his hands: "If Angels were our Authors," he wrote, "we "should have few folios." Besides, there was much in Swedenborg in which he had no interest, and much which probably he was without capacity to understand: his mind was strong and agile, but singularly simple, and many questions started in the '*Arcana Cœlestia*' were quite beyond its range.

Wesley's favour for Swedenborg terminated when one after another of his preachers came to think the New Church superior to Methodism: amongst the deserters were Samuel Smith, James Hindmarsh, Isaac Hawkins, Robert Jackson, Joseph W. Salmon, and Thomas Parker. Such perverse self-will was intolerable to Wesley, and he opened fire on the New Jerusalem in the '*Arminian Magazine*,' inventing an outrageous tale about Swedenborg's madness, and selecting bits of his books for ridicule in a mode as characteristic as discreditable.*

* See present work, Vol. I. p. 228.

Of a different temper was Fletcher, the saintly Vicar of Madely. He read '*Heaven and Hell*,' and used to declare, that he regarded Swedenborg's writings 'as a magnificent 'feast, set out with many dainties, but that he had not an 'appetite for every dish.' Whether prompted by Swedenborg, he always addressed himself in prayer to the Lord, commencing with "Dear Lord Jesus." When asked why he did not introduce the New Doctrines openly, he answered —"Because my congregation is not in fit states to receive "them."

Mrs. Fletcher was also a reader of Swedenborg, and seems to have been established by him in the certain faith, that at death she would be openly re-united to her deceased husband, with whom she knew she was inwardly conjoined.*

The chief Apostle of Swedenborgianism in England was John Clowes.

He was the son of a barrister in practice in Manchester, where he was born in 1743. At the age of eighteen he was sent to Cambridge and admitted a pensioner of Trinity College. In 1766, he took his degree of B.A. with honours, obtained a fellowship, and served as tutor for two or three years. In 1769, he accepted the Rectory of St. John's, Manchester, an office he was destined to occupy for the extraordinary term of two and sixty years.

In his thirtieth year, in the spring of 1773, he was in Liverpool and made the acquaintance of Richard Houghton, who commended Swedenborg to his attention and advised him to commence with the '*Vera Christiana Religio.*' He eagerly accepted the advice and sent to London for the book, but its size and style repelled him, and neglected and forgotten it lay on a shelf all the summer. In the autumn

* In Noble's '*Appeal*,' pp. 250-254 and 299 there is an interesting account of the Swedenborgianism of the Fletchers.

he paid an annual visit to an old pupil, the Right Hon. John Smyth, of Heath, in Yorkshire, and on the evening before his departure he chanced to turn over the volume recommended by Houghton, and cast his eye upon the term *Divinum Humanum*, which seemed new and strange. The remainder of the story we shall give in his own words, modestly expressed in the third person—

'On awaking early one morning, not many days after 'his arrival at his friend's house, his mind was suddenly 'and powerfully drawn into a state of inward recollection, 'attended with an inexpressible calm and composure, into 'which was instilled a tranquillity of peace and heavenly 'joy, such as he had never before experienced. Whilst he 'lay musing on this strange, and to him most delightful 'harmony in the interiors of his mind, instantly there was 'made manifest, in the same recesses of his spirit, what he 'can call by no other name than a Divine Glory, surpassing 'all description, and exciting the most profound adoration. 'But what seemed to him the most singular circumstance 'on this occassion was, that he was strongly impressed at 'the time by a kind of internal dictate, that the Glory was 'in close connection with that *Divinum Humanum*, or Divine 'Humanity above mentioned, and proceeded from it as from 'its proper divine source.

'The Glory continued during a full hour, allowing the 'Author sufficient time both to view and analyze it. Some-'times he closed his bodily eyes, and then opened them 'again, but the Glory remained the same. It is however 'to be clearly understood, that there was no appearance 'presented of any visible form, but only a strong persuasion 'that the Glory proceeded from a visible form, and that this 'form was no other than the Divine Humanity of Jesus 'Christ. When the Glory disappeared, as it did by degrees, 'the Author quitted his bed, but the recollection of what 'had happened attended him during the whole of the day,

'whether he was in company or alone; and what is still 'more remarkable, the next morning on his first awaking, 'the Glory was again manifested, but, if possible, with in- 'creased splendour. Now too a singular effect was produced 'by it on the Author's mind, convincing him of the spirit- 'ual and providential origin of what he had seen, by the 'important end to which it pointed, and was designed to 'conduct him. The effect was no other than the excitement 'of a strong and almost irresistible desire to return home 'immediately, in order to enter upon a serious and attentive 'perusal of the neglected volume, which he had left behind 'him. And such was the powerful impulse of this desire, 'that although he had intended to remain with his friend a 'week or a fortnight longer, yet he made some excuse for 'quitting his house the next day, and hastened back to 'Manchester rather with the impetuosity of a lover than 'with the sedateness of a man who had no other object of 'pursuit but to consult the pages of an unknown and here- 'tofore slighted book.'*

The result of course was, that Clowes read and believed, and became possessed with a strong desire to diffuse what he had received. He made no secret of his discovery, and his name was soon blazed about Manchester as a Swedenborgian. Great curiosity was excited, and his house in Greenheys was thronged with people seeking information. The labour thus induced became so vast that he was compelled to limit his audiences to two evenings a week, Monday and Thursday, but the assemblies proved too numerous for conversation, and he had to deal with them in formal lectures.

Nor was this all. Societies began to be formed about 1780 in the neighbouring towns and villages for the study of the new doctrines; likewise in London, Bath, Bristol,

* '*Memoir of the late Rev. John Clowes, A.M., written by himself,*' pp. 19-20.

Stroud, Birmingham, Liverpool, Hull, etc.; and by them the assistance of Clowes was earnestly invoked, and cheerfully rendered. 'What was at first a duty,' he writes, 'presently became a delight, and he can truly say, that 'some of the happiest hours of his life have been passed in 'these heavenly assemblies of simple and sincere minds.'

Translations of Swedenborg were in request. Cookworthy and Hartley supplied '*Heaven and Hell*' in 1778. Clowes followed with the '*True Christian Religion*' in 1781, with '*Earths in the Universe*' in 1787, and with '*Conjugial 'Love*' in 1794; but the crown of his labours was the production of the '*Arcana Cœlestia*,' commenced in 1784, and issued in sixpenny numbers, and completed in twelve volumes in 1806. To bear the cost of these publications a 'Manchester Printing Society' was instituted in 1782; and other translators set to work. Dr. Tucker of Hull produced the '*Divine Love and Wisdom*' in 1788, the '*Divine Providence*' in 1790, and the '*Apocalypse Revealed*' in 1791. The posthumous '*Apocalypsis Explicata*' was translated by the Rev. William Hill, revised by Clowes, and issued in six volumes between 1811 and 1815.

Nor was the literary activity of Clowes confined to translations. He wrote abundantly in illustration and defence of his opinions—sermons and volumes of sermons, tracts and controversial pamphlets, compilations from Swedenborg, and books for the young. One of his tracts was widely circulated—'*An Affectionate Address to the Clergy of 'the United Kingdom on the Theological Writings of Emanuel 'Swedenborg.*'

A course of action extraordinary in itself, but still more so in a clergyman of the Church of England, did not pass uncensured. A complaint was laid before his Bishop, then Dr. Beilby Porteous, charging him with the denial of the Trinity and the Atonement, and with the propagation of heresies about the country. The Bishop summoned him

to Chester, 'read to him the several charges, heard patiently 'his reply to each, made his remarks (which discovered 'plainly that he was by no means dissatisfied or displeased 'with his opinions), and dismissed him with a friendly 'caution to be on his guard against his adversaries, who 'seemed disposed to do him mischief.'*

Thus ended ecclesiastical interference with Clowes. Bishop after Bishop succeeded Porteous in the diocese, but none sought to molest John Clowes, 'holy, visionary, 'apostolic,' as his townsman De Quincey describes him. Many will assure us that the Church of England has gained in catholicity in our day, but I question whether there is a Bishop now on the bench who would tolerate a Clowes in his fold, or who would be permitted to suffer him even if disposed.

A very different character was Robert Hindmarsh, the founder of the sect of Swedenborgians, or as they style themselves, 'the New Church signified by the New Jeru- 'salem in the Revelation.'

Hindmarsh was a printer in Clerkenwell Close. His father was a Wesleyan preacher. In 1782, at the age of twenty-three, he met with some of Swedenborg's writings, and, as he assures us, 'I read them with the utmost avidity, 'and instantly perceived their contents to be of heavenly 'origin.' Straightway he began to search out other readers of the same 'in order to form a Society for the purpose of 'spreading the knowledge of the great truths contained in 'them.' Small at first was his success—'I was absolutely 'laughed at, and set down as a mere simpleton, an infatuated 'youth, and little better than a madman, led away by the 'reveries of an old enthusiast and impostor.'

On Sunday mornings, in 1783, he held meetings at his

* '*Memoir of Clowes*,' p. 27.

house in Clerkenwell Close, but the company was limited to three, namely himself—

Peter Provo, Apothecary, Minories, and

William Bonington, Clockcase Maker, Clerkenwell.

Some time afterwards a fourth turned up—a gentleman of fortune—

John Augustus Tulk, Kennington Lane, Vauxhall.

After a variety of moves and an increase of numbers, in 1784, chambers were rented in New Court, Middle Temple, and the title assumed—'*The Theosophical Society, instituted* '*for the purpose of promoting the Heavenly Doctrines of the* '*New Jerusalem by translating, printing, and publishing the* '*Theological Writings of Emanuel Swedenborg.*' Meetings were held on Sundays and Thursdays, at which portions of Swedenborg were read and discussed. Amongst those who either joined the Society or sympathised with its object, we find the names of—

John Flaxman, Sculptor, Wardour Street.

William Sharp, Engraver, Bartholomew Lane, City.

P. J. Loutherbourg, Painter, Stratford Place, Piccadilly.

Emes, Engraver, Poland Street.

J. Sanders, Miniature Painter, Great Russell Street.

Daniel Richardson, Artist, Clerkenwell.

F. H. Barthelemon, Musician.

Benedict Chastanier, French Surgeon, 62, Tottenham Court Road.

William Spence, Surgeon, 17, Great Marylebone Street.

Henry Peckitt, retired Apothecary, 50, Old Compton Street, Soho.

J. J. Prichard, Proctor, Doctors' Commons.

Thomas Parker, Barrister, Red Lion Square.

Lieut.-Gen. Rainsford, Soho Square, afterwards Governor of Gibraltar.

George Adams, Mathematical Instrument Maker, Fleet Street.

Thomas Wright, Watchmaker, Poultry.

Richard Thompson, Floor Cloth Manufacturer, Snow Hill.

Thomas Young, Silversmith, Little Britain.

Henry Servanté, Gentleman, Upper Marylebone Street.

Manoah Sibly, Bookseller, Goswell Street.

Benjamin Hutton, Merchant, Friday Street.

J. R. Needham, Wholesale Druggist, Wilderness Row.

James Glen, a Scotsman, about to settle in Demerara.

Rev. Jacob Duché, Chaplain to the Orphan Asylum, St. George's Fields.

Rev. Joshua Gilpin, Curate to Fletcher of Madely.

Rev. James Hindmarsh, converted by his son and left the Methodists in 1785.

The Theosophical Society prospered, but too slowly for Robert Hindmarsh, who had another scheme in his head. A motion was made on the 19th of April, 1787, for opening a place of worship, but was negatived by the majority. Clowes came expressly from Manchester to discourage the project. With great good sense he shrank from the creation of a new schism. He was ready to promote social meetings for reading Swedenborg, but held, 'that every measure 'ought to be avoided that had a tendency to form the 'readers into a sect.'* Hindmarsh however was not to be diverted from his end. He and his party resolved to open a chapel as soon as one could be found, and in the meanwhile met for worship at each other's houses. On the 31st of July a company of sixteen assembled at Thomas Wright's in the Poultry, and James Hindmarsh was chosen by lot to administer the sacraments. Ten received the Holy Supper from his hands, and five (amongst them Robert Hindmarsh) were baptized into the New Church then formed upon Earth.

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* '*Memoir of Clowes*,' p. 184.

A chapel was discovered in Great Eastcheap at a rent of 30*l.* a year, where on Sunday, 27th January, 1788, divine service was publicly performed—the elder Hindmarsh preaching the sermon.

The sacred comedy moved apace. Ecclesiastical lust burned with no gentle flame in the breast of the Clerkenwell printer. The New Church must have a Priesthood, but how were the Priests to be made? Wesley was willing to receive unction for his preachers from a Bishop of Arcadia, but Hindmarsh and his friends were at once more scrupulous and self-sufficient; they 'unanimously decided, 'that it was impossible for a Priest of the New Jerusalem 'to derive his authority from any existing Priesthood.' To an ordinary mind such a conviction might seem to raise an insuperable difficulty; to the genius of Hindmarsh it was merely an index to an easy solution. First, it was determined, that James Hindmarsh and Samuel Smith should be Priests—both recruits from Wesley's camp: next, that twelve, selected by lot out of the sixteen males in the Eastcheap congregation, should lay their right hands on the heads of the said James Hindmarsh and Samuel Smith; and that such process should be their ordination and consecration.

Where however was Robert Hindmarsh in this arrangement? Strange that he should be overlooked! Patience: let us be sure merit *will* come uppermost. Happily we can give the story in his own artless words. The date is Sunday, 1st of June, 1788—

'Being secretary to the Society, it was my office to 'prepare the tickets for the lot. I accordingly made six-'teen tickets, answering to the number of male persons 'present, members of the Church, and marked twelve of 'them with a cross. Being desirous, for my own private 'satisfaction, to ascertain which of the twelve to be selected 'by lot, it might please the Lord to appoint to read or 'perform the ceremony, I wrote, unknown to the rest of

'the Society, upon one of the twelve tickets, thus marked 'with a cross, the word *Ordain*. I then put the sixteen 'tickets into a receiver, when a prayer went up from my 'heart, that the Lord would shew whom He had chosen 'for the office of ordination. The members being properly 'arranged, I went round to them all, and each one took a 'ticket out of the receiver, leaving me the last ticket, on 'which was written, as before stated, the word *Ordain*. 'Still the other members of the Society were not aware of 'what I had done; and when the twelve were separated 'from the rest, after consulting together a few moments, 'they unanimously requested, that I would read and per-'form the ceremony of ordination. Whereupon James 'Hindmarsh was first ordained by me, and immediately 'afterwards Samuel Smith.'*

Thus we see how merit did indeed come uppermost, and quite spontaneously too. No hands were laid on the head of Robert Hindmarsh; he was consecrated by the ticket; and the New Jerusalem Church to this day gives him the lead in her list of Priests, and with equal simplicity and modesty asserts his ordination 'under the Divine Auspices 'of the Lord.'† As the editor of the '*New Jerusalem Magazine*' exclaims, 'How could we otherwise describe an 'appointment which had the evident sanction both of God

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* Hindmarsh's '*Rise and Progress of the New Jerusalem Church*,' pp. 70-71.

† It would not be correct to credit every Swedenborgian Priest with faith in his apostolic descent from Hindmarsh. The late Rev. William Mason, of Derby, had not words strong enough for his contempt of the transaction. He writes—'I personally knew four of the lot-selected twelve, and I do not 'believe they were, from the simplicity of their character, at all fitted to 'decide whether the proceeding was proper or not. One of them was actually 'a night street watchman, and not a moral man by any means, who used to 'call his wife his 'tin-pot.' Was this man selected, 'under the Divine '' Auspices of the Lord,' to originate the ministry of the New Church signi-'fied by the Holy City New Jerusalem? Alas! alas! Save me from my 'friends!'—Bush's '*New Church Repository*,' January, 1853.

'and Man!' Evidently this editor would agree with John P. Robinson, that—

'They didn't know everythin' down in Judee.'

If merit has its triumph, it has also its desolation. Ere a year elapsed Robert Hindmarsh was turned out of the Jerusalem he had builded. In the words of Manoah Sibly, one of its inhabitants—

'A very sorrowful occurrence befel the infant New Church 'in 1789, whereby the floods of immorality were in danger 'of being thrown open to her inevitable destruction. The 'Church had many solemn meetings on the occasion, which 'ended in her withdrawing herself from six of her members, 'namely, Robert Hindmarsh, Henry Servanté, Charles Berns 'Wadstrom, Augustus Nordenskjold, George Robinson, and 'Alexander Wilderspin. On the Church coming to this 'conclusion Hindmarsh remarked—'*That he would never put 'it into the power of any Society again to cut him off, as he 'never more would be a member of one;* and I believe, not-'withstanding his eminent services in the cause of the New 'Church, that to his dying day he kept his word.'*

What was the nature of the 'very sorrowful occurrence?' We have an authentic answer from two quarters. First, from John Isaac Hawkins—

'It was a perverted view of Swedenborg's doctrine of 'concubinage in his work on '*Conjugial Love*,' whereby some 'held, that if a husband and wife did not agree, they might 'separate, and the man take a concubine. I forget whether 'the wife was to have the same privilege.'†

Second, from Mr. Henry Bateman, Surgeon, Islington—

'The evil was no other than an erroneous view of 'Swedenborg's teachings in the treatise on Scortatory Love

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* '*An Address to the Society meeting in Friar Street, Ludgate Hill.* 'London, 1839.'

† Bush's '*New Church Repository*,' March, 1853.

'—a work which was viewed from an unchaste ground, and 'abused to the shame of those bodies which were intended 'to be temples of the Holy Spirit.'*

Thus rejected, Hindmarsh did not forsake Eastcheap: he hung about and waited his time. Annual Conferences were held of Swedenborgians in general, and in the deliberations he took part. At the Conference of 1792, it was determined that the People should have a voice in the election of their Ministers. Hindmarsh with six others dissented: they held, that the Priesthood should govern the Church alone.

Renewedly mortified, he contrived a *coup d'etat*. He persuaded the landlord of the chapel to accept him as his sole tenant, and at the next monthly meeting in the vestry demanded of the astonished company whether they were ready to conduct the New Jerusalem on his principles. If not, they must quit the premises. The society was too self-willed to be thus constrained, and abandoned Eastcheap for quarters in Store Street, Tottenham Court Road.

Hindmarsh was now free to work out his will. He kept the chapel open, and next year had a Conference in it (consisting of seven members) before which he laid his scheme for the government of the New Jerusalem. The innocent audacity of the three tailors of Tooley Street pales before that of the seven of Great Eastcheap. A wonderful hierarchy of three orders was devised, and England, Wales and Scotland divided into twenty-four dioceses. A form for legacies to the New Jerusalem was drawn up; but the masterpiece was the order for the consecration of a Priest. Having made due declaration of fealty to the Lord, as revealed by Swedenborg—

'Then let him lay his right hand upon the Holy Word 'while open, and take therefrom a roll of parchment, or

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* Bush's '*New Church Repository*,' March, 1853.

'piece of paper, sealed with seven seals, and whereon shall 'have been previously written the following words:

'*Thou hast been faithful over a few things, I will make 'thee ruler over many things*, Matt. xxv. 21. *Thou* [naming 'him] *art hereby consecrated first Priest, or Minister of the 'third degree, in the service of the New Jerusalem. Have thou 'authority to superintend the whole of the ecclesiastical affairs 'of the New Church in Great Britain, and remember that thou 'art only a servant and minister chosen in Divine Providence 'to execute the will of*

'THE LORD. (L. S. S.)

'Witnessed by.....

The Divine Name is often and in many ways taken in vain, but probably its literal forgery was never before or since contemplated.*

Hindmarsh had over-reached himself: the chapel in East-cheap was too heavy a burden, and, ere twelve months were over, he was compelled to close it. Defeated, he was not subdued, as we shall presently see.

Ralph Mather, a Methodist and then a Quaker, and Joseph Whittingham Salmon, a Methodist preacher, received Swedenborg's doctrines and went through the country preaching them, often to large audiences in the open air. With their activity, Hindmarsh was not pleased—they did not trot in his harness. Joseph Proud, a popular

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* The fact, scarce otherwise credible, is preserved in—

'*Minutes of a General Conference of the Members of the New Church, 'signified by the New Jerusalem in the Revelation: Held in Great East Cheap, 'London, in Easter Week*, 1793—37.† London: printed by R. Hindmarsh, 'Printer to his Royal Highness the Prince of Wales, No. 32, Clerkenwell 'Close. 1793.' pp. 56.

† Thus the early Swedenborgians wrote their dates—the second number standing for the year since the Last Judgement of 1757. The present generation has discontinued the practice.

Baptist preacher at Norwich came in contact with them, and was converted to the new faith.

Swedenborgians in Birmingham built 'a temple' for public worship, and secured Proud as its minister. The new sect excited considerable attention in the town; Dr. Priestley was present at the opening of the temple in 1791, and was acquainted with the leading members. He read their books, and addressed them in a series of letters.* He was delighted to find men who ridiculed the notion of three gods, but that merit was nullified by their adoration of Jesus Christ as the one God. As for Swedenborg's visions—

'His Spiritual World bears some resemblance to the 'Ideal World of Plato. Both however are equally the 'work of imagination; and it is remarkable, that, as in 'dreams, Mr. Swedenborg had no real new ideas communi-'cated to him in the different worlds that he visited, but 'only such combinations of old ideas as commonly occur in 'dreams.'

He professed himself willing to believe had Swedenborg wrought miracles or foretold events. These were the evidences with which God certified His messengers; yet—

'Should any being, in the complete form of an Angel, 'tell me that God had the form of a man, that this God was 'Jesus Christ, that He was not to return to this world to 'raise the dead and judge all mankind, that there are 'marriages in Heaven, etc. etc. etc., I should tell him that 'he was a *lying Spirit*, and that what he told me could not 'be true, since both reason and the Scriptures, much better 'authorities than an Angel, told me the contrary.'

The spirit of Priestley's letters—their simplicity, sincerity, and generosity—was truly admirable: verily he was a good man: but in their intellectual shallowness we find

* '*Letters to the Members of the New Jerusalem Church, formed by Baron 'Swedenborg.* Birmingham, 1791.'

fresh reason for wonder that he should ever have been reckoned amongst mental philosophers. Hindmarsh replied with some smartness, and with about equal shallowness;* and as Priestley did not rejoin, he assumed that he had silenced him. The fact probably was, that Priestley discovered, that in his good-natured zeal he had inadvertently lent his influence to advertise a parcel of adventurers.

Proud flourished in Birmingham; the temple was one of the 'lions' of the town, and crowds were sometimes turned from its doors.

Proud's success stirred Hindmarsh. The Society, from which he had been expelled, was content to worship in obscure corners of London; the New Jerusalem ought surely to have a grander manifestation. With this thought, two of his friends purchased a site in Cross Street, Hatton Garden, and built a temple at a cost of 3,000*l.* Proud was engaged, and commenced preaching on the 30th July, 1797: the enterprise was indeed a speculation based on his oratory, and it answered. Arrayed in a purple silk vest, a golden girdle, and a white linen gown, overflowing audiences sat under the 'Swedenborgian Orator,' as he was publicly styled. The summer of prosperity was however brief. Proud differed with the owners of the temple about the rent and about the liturgy, and as they would not yield, he moved in 1799 to a chapel in York Street, St. James's Square, taking with him nearly the whole congregation.

John Flaxman was a member of Proud's committee in Cross Street. Sorely tried was his gentle spirit with their brawls, and gladly did he make his escape from the litigious

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* '*Letters to Dr. Priestley containing Proofs of the Sole, Supreme, and Exclusive Divinity of Jesus Christ, whom the Scriptures declare to be the only God of Heaven and Earth; likewise of the Divine Mission of Emanuel Swedenborg: being a Defence of the New Church signified by the New Jerusalem in the Apocalypse.* By Robert Hindmarsh. London, 1792—36.'

crew. Faithful he remained to Swedenborg, but his two years' experience of the 'New Jerusalem Church' was sufficient. He rarely attended public worship of any kind afterwards.

Other preachers were hired by Hindmarsh's friends to replace Proud, but they did not 'draw,' and at last the temple was let to whoever chose to hire it. About 1812, it was sold to the managers of the Caledonian Asylum, and London was once more beguiled within its unlovely walls to its intolerable pews by the eloquence of Edward Irving.* In 1827, it was repurchased by the Swedenborgians in whose hands it remains.

Proud's popularity continued for a time unabated in St. James's. That enlightened pagan Sidney Smith coveted his pulpit and pleaded in piteous tones with the rector of the parish for leave to occupy it, but in vain—

'You would rather that the worship of the Church of 'England were carried on there, than that it should belong 'to such sectaries as the Christians of the New Jerusalem '(as they entitle themselves).'

Again—'I beg you to recollect, that the question before 'you for your decision, is a choice between fanaticism and 'the worship of the Church of England in your parish; 'one or the other must exist.'

And again—'I ask you to give me the preference over a 'low and contemptible fanatic.'†

A rise in the rent of the chapel drove Proud from York Street in 1813 to a room in Lisle Street, Leicester Square.

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* Irving's success seems to have been little more than a repetition of Proud's—I mean as to mere numbers. S. Noble asserts—'We can state, 'for we continually witnessed it, that the crowds which pressed to hear 'Mr. Proud were not fewer than those which afterwards flocked to hear 'Mr. Irving.' '*Intellectual Repository*,' 1826-27, p. 349.

† '*Memoir of the Rev. Sidney Smith.* By his Daughter, Lady Holland. 'London: 1855.' Vol. I. pp. 69 and 75.

With increase of years—he was 68—he had ceased to charm; his hearers melted away, and he returned to Birmingham in 1814, where, neglected and obscure, he died in 1826.

What evidence we have of Proud's eloquence exhibits a mind ordinary to meanness, but we are well aware that we must not seek the secret of oratorical success in printed sentences. The veriest commonplace, yea utter rubbish, delivered with enthusiasm and sustained by certain physical powers will always command the applause of multitudes.

In his retreat at Birmingham he composed a '*Last 'Legacy to the New Church*'*— a volume of advices pervaded with acrid sectarianism, bigotted, ignorant, sour, and narrow-minded. With special bitterness he attacked those who, whilst they read and approved Swedenborg, remained in communion with the Church of England. This attack drew forth a reply from Clowes.† He contended, that he and his friends were far too few and feeble to leave the Church. Moreover it was not proved to be their duty. Neither the Lord nor His Apostles deserted the temple or the synagogues. Why then should they? There is not a word in Swedenborg to encourage separation from the Old Church. He never advised his dear friend Hartley to quit his rectory of Winwick; and Hartley 'to the end of his 'life most earnestly importuned me' to abide in the Church

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* '*The Aged Minister's Last Legacy to the New Church signified by the 'New Jerusalem in the Apocalypse; and affectionately presented to all Ministers, 'Leaders, Societies, Members, and individual Recipients of the Heavenly 'Doctrines of the Lord's New Church, throughout the United Kingdom; 'designed as a Lamp in the hand of each Member to guide his steps and direct 'his conduct in life as to every circumstance, situation and state while passing 'through this World to the Heavens.* By their Aged Brother and Minister, 'the Rev. J. Proud. Birmingham, 1818.'

† '*A Letter to the Rev. J. Proud in reply to his Remarks on Separation 'from the Old Church.* By the Rev. J. Clowes. Manchester, 1818.'

of England. Besides if they did secede, they would cut themselves off from influence over their fellows—

'Was it ever known that any fowler, who intended to 'catch a bird, first began with *scaring* it? Can it further be 'wise and prudent in a Clergyman of the Established 'Church, who has received the Doctrines of the New 'Church, to quit his congregation immediately, and thus 'leave them to perish in false persuasions, instead of teach-'ing them the truth, by still continuing his ministry amongst 'them?'

What however of the bold builder of Jerusalem—Robert Hindmarsh?

After Proud's retreat from Cross Street he seems to have sunk into a state of indifference. He was very willing to govern, but unfortunately there were very few disposed to be his subjects. He left his types in Clerkenwell Close and turned stockjobber. So immersed in money-seeking did he become, that it was supposed he had forgotten New Jerusalem. As a speculator in the funds, he was not successful; he quitted the City a poor man.*

Clowes had a curate named William Cowherd—a strange fellow indeed, as erratic as overbearing. From Clowes he broke loose, and set up an independent society in Salford with a code of doctrine, only slightly Swedenborgian, full of odd notions, and with abstinence from animal food and intoxicating drinks as a condition of membership. We may add the society still survives in Salford—perhaps the

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* James Glen wrote to Henry Servanté inquiring—'Has Robert Hindmarsh 'totally renounced?' Servanté answers—'I cannot positively answer this 'question, though I apprehend he is in a very cold state towards the northern 'quarter; his profession at present is that of a stockbroker, and I have been 'told he had acquired considerable sums by speculating in the public funds. 'The *amor sui mundique* seem to absorb his whole attention.'—From a letter, dated 1805, printed in '*Monthly Observer*,' for 1857, p. 312.

smallest sect in England. The late Joseph Brotherton, long M.P. for the borough, belonged to it, and was for years its minister.

Cowherd proposed to establish a printing-office for the production of cheap editions of Swedenborg's philosophical and theological works, and applied to Hindmarsh for his practical assistance. The broken-down stockbroker went to his aid in 1811, but it very soon became plain that they could not draw together. To a thorough-bred Cockney like Hindmarsh, a man who thought beef and beer wicked was an object of constant offence. True, Swedenborg was a vegetarian, but he being 'the Lord's servant' was no rule for common people. After a short and irritating connection, Cowherd and Hindmarsh parted. Cowherd died in 1816 in his 54th year—a victim, Hindmarsh fondly believed, to his awful delusion about beef and beer. On his tomb, by his own direction, was inscribed—

'*All feared, none loved, and few understood.*'

Clowes made many Swedenborgians, but he could not restrain them from dissent. A party begged Hindmarsh to remain in Manchester and preach to them. He was very unwilling: as he writes—'For a considerable time I declined 'the proposal, having no desire whatever, but on the con-'trary an almost insuperable reluctance at my age (being 'then in my 52nd year), to undertake the office of a 'Preacher.'* At last his aversion was overcome, a 'New 'Jerusalem Temple' built for him in Salford, and opened in 1813. On the front of the building was inscribed '*Nunc 'Licet*'—words which Swedenborg says he saw written over a gate in the Spiritual World, signifying, that now it was allowable to enter intellectually into the mysteries of faith.†

* '*Rise and Progress of the New Jerusalem Church*,' p. 204.

† '*Vera Christiana Religio*,' No. 508. The motto had a fascination for Hindmarsh. '*Now it is allowable*' was written over the entrance of the chapel in Eastcheap.

Such an explanation of the legend could never occur to the passers-by; the Salford folk said it meant, "Now it is lawful "to eat meat;" and the holy place became vulgarly known as "the Beef-steak Chapel."

There Hindmarsh ministered until 1824, when he retired from regular public duty. He employed his latter years in writing a history of the New Jerusalem Church, which owed to him its being.* He died in 1835 at Gravesend, aged seventy-six.

Of Swedenborg's higher philosophy, Hindmarsh had no appreciation—I might almost say, no knowledge. He merely prolonged Swedenborg's ignoble and ineffectual wrangle with Protestantism in its most debased forms.

He was a Cockney to the finger-tips—a Cockney in intelligence, impudence and ignorance. His portrait is an effigy of good-humoured impregnable conceit—of in short the Founder 'under the Divine Auspices of the Lord, of the 'New Jerusalem Church.' Of reverence and ideality—the inmost and rarest of human feelings—he was nearly destitute. To him the New Jerusalem was no mystic city, but a sort of New Clerkenwell. It was a shop for the sale of theological notions warranted fresh from Heaven. With the contents of the celestial warehouse he was familiar from basement to ceiling. For rival establishments he had all the contempt of a crack salesman. '*The Church of England* '*weighed in the Balance of God's Word and found wanting*' is the title of one of his feats; of another, '*A Seal upon the* '*Lips of Unitarians, Trinitarians, and all others who refuse* '*to acknowledge the sole, supreme, and exclusive Divinity of* '*our Lord and Saviour Jesus Christ.*' He had an eye on the foreign market. He sent samples of his wares to the Dey

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* '*Rise and Progress of the New Jerusalem Church in England, America,* '*and other Parts: particularly in reference to its External Manifestation by* '*Public Worship, Preaching, and the Administration of the Sacraments, with* '*other Ordinances of the Church.* London, 1861.' pp. 504.

of Algiers, and by the first ship of convicts to Botany Bay. The Holy Alliance raised in him exceeding expectations. Some phrases of the imperial Pecksniffs convinced him, that they were ready to confess 'the sole, supreme, and exclusive 'Divinity,' and forthwith he addressed letters to the Emperors of Russia and Austria and the King of Prussia as possible omnipotent Apostles of the Clerkenwell Gospel. As little as Swedenborg himself had he any sense of the misery of the world born of its anarchy.* The New Jerusalem conveyed to him no promise of a society revolutionized by Jesus Christ. The prophecy from God by Burns, that 'Sense and worth should rule the earth,' and that 'Man to man the world o'er shall brothers be,' never perhaps entered his mind. He adopted Swedenborg's bitterest words against those who trust in faith alone, but in his own confidence in notions, he was as thorough a Solifidian as ever ran after Luther or Calvin.

Amongst Proud's hearers was Samuel Noble—a young man, an engraver. Proud detected ability in the youth, and presaged, that "my dear young friend will yet become "eminent in the Church." He began to preach and with such acceptance, that he was often requested to devote himself to the ministry, but he was earning a good income and distrusted himself. In the end however, in 1819, when in his 40th year, he was persuaded to assume the care of the remnant of Proud's congregation, which ultimately returned to its original quarters in Cross Street, Hatton Garden. There he remained till his death in 1853, in his 75th year.

Noble could not be called a good preacher—his utterance

* 'For is not Anarchy, or the Rule of what is Baser over what is Nobler, 'the one life's misery worth complaining of; and, in fact, the abomination of 'abominations, springing from and producing all others whatsoever?' Carlyle's '*Frederick the Great*,' Vol. VI. p. 697.

was marred by some defect in his palate; but his matter was of a very different quality from that of Hindmarsh or Proud, and bore reading better than hearing. Alike in learning and intellect, he was by far the superior of the motley company of Swedenborgian Priests. He was proud; he delighted in rule; he knew his own value; and his contempt must often have risen as he considered his comrades, whose ignorance was too dense to appreciate his knowledge, and who were by no means disposed to submit to his dictation. Nevertheless they had sense enough to recognize their ablest soldier at a pinch.

A book entitled '*Anti-Swedenborg*,' by a Rev. G. Beaumont was published at Norwich in 1824, and Noble was deputed to answer it in a course of lectures in that city. Out of these lectures grew the work by which he is best known—'*An Appeal in behalf of the Views of the Eternal* '*World and State, and the Doctrines of Faith and Life, held* '*by the Body of Christians who believe that a New Church is* '*signified by the New Jerusalem: embracing Answers to all* '*principal Objections*,' published in 1826. The '*Appeal*' is to the Swedenborgians what Barclay's '*Apology*' is to the Quakers. Coleridge read the book, and his notes upon it are preserved in his '*Literary Remains*.'* He observes—'How natural it is to mistake the weakness of an adver-'sary's arguments for the strength of our own cause! This 'is especially applicable to Noble's '*Appeal*.' Assuredly as 'far as Mr. Beaumont is concerned, his victory is complete.' After complaining of the confusion of its contents, he concludes with the verdict, 'Noble's '*Appeal*' 'is a work of 'great merit.'

Whilst the ability of the '*Appeal*' is obvious, it is the ability of a barrister. A work of more heart and much less skill would be a more effective instrument of conviction.

* Vol. IV. London, 1839: pp. 415-424.

If in a court of law you are defended by some masterly advocate your gratitude is sadly tempered by the reflection, that if the other side had retained him, the same shot and shell would have been showered upon you. Even so with the '*Appeal:*' we feel as if the Author might contrive as good arguments for the other side. In saying so, we impute not a shadow of insincerity, but simply indicate the distrust which must ever pertain to mere dialectic fence.

Nor, unless you have a strong taste for controversy, is the '*Appeal*' very readable. Many a Swedenborgian distributes the volume as a sound statement of his case, who has never had the patience to force his way through it himself.*

William Mason was an early friend of Noble's—afterwards his intellectual antagonist. He too was a Londoner; born in 1790; educated at Christ's Hospital; converted to Swedenborgianism at eighteen; for fourteen years clerk at the Horse Guards; compelled to resign on a pension in 1825 in consequence of an affection of the eyes; entered the Swedenborgian ministry; and died at Derby in 1863.

Mason's labours in defence of his faith were multifarious and incessant: sermons and lectures, books and tracts, hymns and prayers, articles in magazines and letters in newspapers streamed from him. He was an eager and fierce controversialist—pitiless in word, but very tender and merciful in deed; a terrific barker, willing to bite, but, when the chance was given, couldn't. His love of order and accuracy was painfully intense, and passed into a mania for hair-splitting. You would write to him and make some incautious statement; forthwith you would receive a long letter in a clear, clerkly hand, dissecting and correcting

* Since Noble's death a Monumental Edition of his '*Appeal*' has been printed by the London New Church Missionary and Tract Society. It forms a goodly volume of 508 pages, well printed and bound, and is sold for 3*s*., or ten copies for 20*s*.

your mistake. His intellect was a wonderful logic-mill driven by passions of more than ordinary strength. He had an unwarrantable confidence in the efficacy of argument. He forgot that we can only recognize as true what is congruous with our character, and consequently fretted himself perpetually in trying to force nature, which will not be forced.

Another man of note was Charles Augustus Tulk—son of John Augustus Tulk who was the fourth to join Hindmarsh in 1783. He was born in 1786, educated at Westminster School and Cambridge, and designed for the bar, but the large fortune he inherited rendered professional exertion unnecessary. He entered Parliament in 1821, where he sat for many years, first for Sudbury and then for Poole. He shared the political opinions of his intimate friend Joseph Hume.

Tulk was an ardent student of Swedenborg. He neither conformed to the Church of England, nor entered Hindmarsh's Jerusalem. For chapel-going he substituted family worship, for which he prepared expositions of the Spiritual Sense of the Word with as much care as for a public pulpit.

With Coleridge, Tulk was well acquainted, and many were their talks over Swedenborg. "If your friends will "pay me £200, I will write a Life of the Mind of Sweden-"borg," was an offer made by Coleridge, but Tulk's friends had neither the sense nor the courage to accept it. Tulk had a philosophic mind, and as his rational powers developed he revolted at the hash of notions which filled (and fills) the heads of Swedenborgians. He commenced to systematize. He argued that one law of creation pervaded the universe, and therefore the Natural World in common with the Spiritual World is created by God through the Human Mind, and has no existence independently of that Mind. In fine, he united Berkeley with Swedenborg—with the

important proviso, that whilst Berkeley supposed the vision of an External World to be a perpetual arbitrary creation of God, he referred its phenomena to Divine Action modified by states of the Human Mind; thus, that what a Man sees is not the perfect work of God, but God's work distorted by descent through his disorderly nature.

Tulk's most startling application of this theory was to the appearance of God as Jesus Christ. Jesus was God, but God as depicted through the Minds of base Jews and simple-hearted Disciples. It was incredible that the Infinite and Unchangeable should be born, undergo all manner of vicissitudes, suffer crucifixion, and rise from the dead.

With great pains he worked out his theory and tried to foist it on Swedenborg. He made it very plain, that some doctrine was requisite for the interpretation of Swedenborg, and that for lack of Doctrine his readers lived in intellectual muddle; but the fault lay with Swedenborg as much as with his readers: in Tulk's sense Swedenborg had probably no system, and Tulk added enormously to his own difficulties by assuming that he had one. It is possible that Tulk's theory may bring a greater number of Swedenborg's parts into harmony than any other: I think not, but nevertheless allow him great credit for his attempt to evolve order from his confusion.

Tulk, as we shall see, encountered much enmity because of his speculations. He died in 1849, whilst busy over '*Spiritual Christianity*'—an extensive work in which Swedenborg's writings were collated from end to end in support of his views.*

Space fails for much further gossip over particular

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* So noxious was he to the Swedenborgians, that his death was not even mentioned in their magazines. His disciple, and the daughter of his political friend—Miss Mary C. Hume—repaired the neglect in '*A Brief Sketch of the Life, Character, and Religious Opinions of the late Charles Augustus Tulk. Addressed to Members of the New Church.* Boston, U.S.A., 1850.'

Swedenborgians. Fain would I write of Flaxman and his admirable wife. Blake is sometimes reckoned amongst Swedenborgians, but mistakenly. When Cary objected in conversation with Flaxman—"But Blake is a wild enthu-"siast, isn't he?"—the sculptor, ever loyal to his friend, drew himself up, half offended, saying—"Some think me "an enthusiast." Blake was a visionary on his own account and recognized Swedenborg only to abuse him. 'Any man 'of mechanical talents,' he wrote, 'may from the writings 'of Paracelsus or Jacob Behmen produce ten thousand 'volumes of equal value with Swedenborg's, and from those 'of Dante or Shakspere an infinite number;' and again, 'Swedenborg boasts that what he writes is new, though it 'is only the contents or index of already published books.'* A copy of the '*Divine Providence*' which belonged to him, is annotated with protests, that Swedenborg is as strong a predestinarian as Calvin; and 'cursed folly' is written against the statement, that 'if Evil be not removed in the 'World, it cannot be removed afterwards.'

William Sharp and Loutherbourg were both attracted to Swedenborg by their love of the marvellous; and by the same love were diverted from him to Richard Brothers and Joanna Southcott.

Samuel Crompton, the inventor of the Mule, was an earnest Swedenborgian. He advanced 100*l.* towards the erection of a chapel in Bolton where an odd character, Samuel Dawson, herbalist and maker of a famous poultice, preached. He led the choir until Dawson's death, when he was displaced by a preacher, who was jealous of the charms of his melody over his eloquence. Crompton was noted for his abstraction of mind. He would hold his tea-cup within an inch of his face, poised on his three fingers,

* '*Life of William Blake.* By Alexander Gilchrist. London, 1863.' Vol. I. pp. 86 and 246.

and remain immoveable for a minute or two. He held a firm faith in spiritual manifestations, and averred that on his return from his wife's funeral, she met him on the threshold with extended hands as if to welcome him.

A kindred genius of the same faith was Highs, of Leigh, by whose skill Arkwright profited. He would stand in meditation with his eyes half closed and his back to the wall for an hour or two at a stretch.

An eccentric of another kind was James Glen. He passed the greater part of his time in solitude in a hut in the interior of Demerara. He was disposed to think well of the Gentiles (as Swedenborg had said the New Church was to be established among them), and especially of the Africans, but experience rudely dispelled his dreams. 'Few 'men,' he wrote, 'have ever inquired by questions into the 'thoughts, ideas, and affections of Negroes and Indians as 'I have; and though they have seen me most desirous to 'pump up all the knowledge I could out of them, yet I 'never yet found one who had the least desire to inquire 'after any knowledge of any kind by a single question put 'to me. Yea I am certain there is no Negro or Indian 'here, man or woman, who would not ten times rather 'choose a hand of tobacco, or a bottle of new rum, or five 'or six bits in dry money, than any kind of knowledge I 'could communicate; and as to spiritual knowledges of any 'kind, they are totally averse to them; money and sensual 'pleasures and fine clothes are seated in the inmost chamber 'of their affections.'

Again, he testifies—'It may be urged, Instruct the 'Negroes when young, and you will make them real 'Christians. I answer from the bottom of my heart, I 'believe a Negro or any kind of Indian child at six or 'seven years old to be so full of hereditary evil, of pride 'and greed, of self and the world, of sensual and corporeal 'affections, that it would be as easy to turn a young dog

'into a young sheep, or a lime into a mango-tree as to 'make them real internal Christians . . . The love of 'polygamy is the inmost delight of all Negroes, and for 'this very reason it is against the laws of Divine Order 'that they should become Christians. A large majority of 'the women are in the still worse lust of polyandria.'

To the abolition of Slavery he opposed his experience of thirty-six years in the colony, and prophesied anarchy and ruin throughout the West Indies—'If Negroes become 'free people, then all the laws of civil life are at an end, 'and murders, conflagrations and desolation march forth in 'infernal triumph here.' He admitted, 'that every man 'must allow, that Slavery is not the will of the Divine 'Father of Mankind, but—' we know the rest *ad nauseam.**

A match for Glen in oddity was Mrs. French, who lived in London on an income of £50 a year, and out of that sum contrived to subscribe liberally to the Swedenborgian propaganda, and to distribute large numbers of books and tracts. Her conversation constantly ran on the Heavenly Doctrines. She disregarded dress, and was at all points a female Diogenes. At her lodgings in Lisson Grove, she died in 1826, aged 78.

There has always been a thin line of Swedenborgians among the Quakers since Cookworthy. George Harrison, a grandson of Cookworthy's and his biographer, was in many ways a remarkable man. According to '*The Jurist*' 'he was called to the bar in 1818, and soon acquired great 'reputation for the vigour, perspicuity, and (according to 'the standard of the time) conciseness of drawing as well 'as the sound learning of his opinions. His practice was 'for several years large and his school of pupils numerous, 'some of whom became eminent as real property lawyers.

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* '*Intellectual Repository*,' Vol. I. 1812-13, p. 341 and Vol. II. 1814-15, p. 446.

'The delicacy of his health, and also inclination, led him to 'follow his professional labours at his residence on High-'gate Hill, only attending his chambers in Lincoln's Inn 'for consultations.'*

Having acquired a handsome competence, he retired to Newton-in-Cartmel, North Lancashire, and devoted the liesure of many years to a new translation of the chief part of Swedenborg's theological works. He considered the current translations diffuse, obscure, and disfigured with Latinisms, and set himself to reproduce the original in terse, idiomatic English, testing his work at times against the intelligence of his servants. The result was the publication between 1857 and 1861 of sixteen volumes including the '*Arcana Cœlestia*.' Whilst the printing of his manuscript was in process, he died, 11th Oct. 1859, in his 70th year.

George Harrison made no secret of his opinions, and suffered nothing on account of them, until late in life he issued a pamphlet† in which he pointed out how the theology of Fox and Penn and Barclay had been displaced by the semi-Calvinism of the courtly Gurneys of Norwich; so that beyond external observances nothing at this day divides a Quaker from a Low Churchman or a Baptist. George Harrison might harbour any number of heresies and for a life-time pass for a sound Member of the Society of Friends, but a straight thrust like this from the sword of truth was unendurable; forthwith he was disowned—lynched ecclesiastically by his brethren of Kendal. He was too old and too busy for resistance: in his younger days, his execution might not have been accomplished so quietly.

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* '*The Jurist*,' 1859, pp. 391 and 408.

† '*A Few Thoughts on the Present State of the Society of Friends.* By George Harrison. London, 1856.'

John Clowes died in 1831, and Manchester mourned for him. People who thought nothing of his opinions confessed and reverenced his goodness. Much more by his life than by his logic did he commend Swedenborg to public acceptance. His many writings are enlivened by neither force of argument, nor eloquence, nor wit; they are wordy in the extreme, but through all there runs a spirit of gentle wisdom, which wins your respect in spite of the interminable prose.*

Clowes dearly loved a clerical convert, but few rewarded his zeal. 'I am sorry to say,' he wrote, 'that the blessed 'truths of the New Kingdom are almost entirely rejected 'by the Clergy of the Established Church, who, in this 'particular, incur the terrible sentence pronounced against 'the Scribes and Pharisees of old, by neither going in 'themselves, nor suffering them that are entering to go 'in. There are not wanting, however, some exceptions; 'and I am happy to be acquainted myself with seven very 'respectable worthy Clergymen, who cordially receive the 'New Doctrines. Two of them are Rectors of Churches in 'this County, and three are Vicars in the County of York; 'but as I am not sure whether it would be agreeable to 'them that their names should be made public, you will 'excuse my saying more about them at present.'†

The numbers during Clowes's long life varied: sometimes he spoke of corresponding with more than forty:‡ rumour exaggerated them to hundreds; but beyond Clowes not one exercised any obvious influence. Since his death the number has diminished, and at this day probably the Clergy

* A Life of Clowes by George Harrison exists in manuscript, and we hope may be printed. There is much about Clowes worth knowing, and his correspondence is far preferable to his more studied compositions.

† '*Memoir of Clowes*,' p. 171.

‡ So he stated to Manoah Sibly in 1817. See Letter of Sibly to Hargrove in Boston '*New Jerusalem Magazine*,' Jan. 1842, p. 173.

who would answer to the designation of Swedenborgian might be counted on the fingers of one hand.

It would be idle to tax Clowes with dishonesty for holding his living together with Swedenborgian Doctrine. He openly professed his faith, and if Bishop following Bishop of Chester saw no cause for interference, he might well conclude that he was lawfully extending the area of liberty. Moreover it was his sober conviction, that the Church would be gradually converted to the New Jerusalem by Clergyman after Clergyman receiving its Doctrine.

There is much to be said for a Clergyman holding peculiar opinions in the Church of England—if he holds them frankly. The Church is the Church of the People of England. In the eye of the law all Englishmen are its members, whether conformists or nonconformists: dissent is merely tolerated. Its creed and ritual owe their authority to Parliament, and by Parliament have been changed and will be changed. Now if an Englishman has many and even radical faults to find with the Constitution of his country, he does not cease to be an Englishman. He submits to what he thinks wrong or absurd, and agitates for improvement; and if he is a statesman rejoices when called to power, that he may sweep away what is offensive. Why then should not an English Clergyman pursue the same policy in the Church (which is merely a section of the State), as in the State itself?

Again, a Clergyman of peculiar opinions may consider the Articles as partial or imperfect expressions of the truth: every heresy represents a truth exaggerated or incomplete. If therefore any one can mentally supplement the missing portion of the truth, it is hard to say what creed he might not subscribe. Indeed a theologian of very catholic temper stated his willingness to yield his unfeigned assent and consent to any and every creed. Possibly if this catholic art of subscription became prevalent the bigots who trust

in creeds, as in muzzles and manacles would be driven to despair when they found their best hemp and iron transmuted to sand.

The difficulty is to decide whether it is worth while taking these casuistical pains—whether the Church is to be accepted by the People, or is to be disendowed and split into sects. If we could be sure which was the winning side we should find it easy to shape our course. There is much to be said in favour of the triumph of the Church, and much in favour of the triumph of Dissent. By a few concessions the Church might practically win the Nation; many ancient enmities are softened and ready to melt away: but Dissent—the system of free and independent Churches is established in the United States and our Colonies (and in all likelihood ere long in Ireland and Scotland), and the force of their powerful example will re-act destructively on the singular anomaly of our Parliamentary Church. The idea of the English People included in one Church by good-will as well as by law is a pleasant, but too probably 'a devout imagination.'

Whilst Clowes was adverse to separation from the Church, true to his own gentle nature, he held friendly relations with those who saw fit to act otherwise, and who in the great majority of cases, were drawn to Swedenborgianism from the ranks of Dissent. He could not as an officer of the Established Church preach from the pulpits of the New Jerusalem Temples, which kept rising in the chief towns of Lancashire, but occasionally he could strain a point and deliver a discourse from his seat in a pew.

The new sect was a mystery to the world, and many absurdities were imputed to its members. Not unfrequently it was asserted, that they pretended to converse with Angels as did their master; and Crabbe gave currency to the mistake in his verse—

'Some Swedenborgians in our streets are found,
'Those wandering walkers on enchanted ground,
'Who in our world can other worlds survey,
'And speak with Spirits though confined in clay:
'Of Bible-mysteries they the keys possess,
'Assured themselves where wiser men but guess:
''Tis theirs to see around, about, above—
'How Spirits mingle thoughts, and Angels move;
'Those whom our grosser views from us exclude,
'To them appear—a heavenly multitude;
'While the dark sayings, sealed to men like us,
'Their priests interpret, and their flocks discuss.'*

Lackington, the Finsbury bookseller, wrote of the Swedenborgians in 1791 as 'gaining ground very fast' at the cost of the Methodists. 'They are, it seems, *beyond* 'a *doubt*,' the only true Church of God;' by them the '*true* '*science of the language of correspondence*' is discovered, so 'that mankind are no longer left in the dark; the divine 'arcana are now laid open, and mysteries are no longer 'mysteries. 'God in me speaks to God in you;' so that 'I can talk to you of feasting on chariots and horses, and 'be perfectly understood. Although they read any chapter 'in the Bible without exception publicly in their congre-'gations, yet this excites no blush in the most prudish 'lady or the most delicate virgin,—they being quite 'spiritual, and acquainted with the true language of corres-'pondence. They never notice indelicate expressions, being 'wholly occupied in applying the spiritual corresponding 'words.'†

Southey took Espriella, his imaginary Spaniard, to Proud's chapel in St. James's—

'It is singularly handsome, and its gallery fitted up like 'boxes at a theatre. Few or none of the congregation

* '*The Borough*,' published in 1810.

† '*Memoirs of the Life of James Lackington, written by himself.* Seventh 'edition. London, 1794.' p. 180.

'belonged to the lower classes, they seemed to be chiefly 'respectable tradesmen. The service was decorous, and 'the singing remarkably good: but I have never in any 'other heretical meeting heard heresy so loudly insisted 'upon.'

He then gives an account of their doctrines, of Swedenborg and his Visions, and has a good deal of sport out of a very natural misconception of his statement, that Universal Humanity is a Grand Man: he concludes—

'One word more—they who have loved infants with 'most tenderness are in the province of the neck of 'the uterus and of the ovaries. By some unaccountable 'oversight the inference has been overlooked. There is 'therefore a Grand Woman also! It is not good for man 'to be alone, not even for the Grand Man. I have found 'a wife for him! The discovery—for it is a discovery—is 'at least equal in importance to any in the eight quarto 'volumes of the *Arcana Cœlestia*, and entitles me to be 'ranked with Swedenborg himself; if indeed, I modestly 'beg leave to hint, the honour of having perfected his 'discoveries and finished his system, be not fairly my 'due.'*

Another writer classed New Churchmen with Infidels, and inquired, 'What must we think of a sect which explains 'away the Atonement, the Resurrection, and the Day of 'Judgement? and which excludes the Epistles from the 'New Testament as private letters?' and went on to observe, that 'the chief article of the New Church faith is 'just as old as Muggleton and Reeves, who first published,

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'* *Letters from England by Don Manuel Alvarez Espriella. Translated 'from the Spanish.* In three volumes. Second edition. London, 1808.' Vol. III. pp. 113-140.

† '*The Rise and Dissolution of the Infidel Societies in this Metropolis.* By 'William Hamilton Reid. London, 1800.' p. 53.

'that the whole godhead is circumscribed in the person of 'Jesus Christ, and retains the human form in Heaven.'†

Attacks like these, and the difficulty experienced in making their position quickly intelligible, convinced the more thoughtful Swedenborgians, that conversions were not to be effected by public wrangling. Hence one of their most earnest preachers wrote—

'I am fully persuaded in my own mind, that contro-'versy can never strengthen the cause of the Lord's New 'Church. The truths of the New Church become manifest 'in intellectual light, far elevated above the apprehension 'or perception of the controvertist.'*

As the leaders among the early Swedenborgians were converts from Methodism, one of their first aims was the establishment of a Conference which should govern the New Church. Five annual conferences were held in London between 1789 and 1793, but were little more than assemblies of Hindmarsh and his friends: that of 1793, as we have seen, consisted of seven members. Fourteen years elapsed ere another was held. It came off in 1807 in Proud's chapel in London, and consisted of five Ministers and seven Delegates. Ecclesiastical order was their theme: they decreed that no one should act as Minister who had not received their ordination, and recommended all who would enter the New Jerusalem to receive baptism at their hands. About the quality of their priestly authority, they were a little nervous: Robert Hindmarsh, its sacred source, was stock-jobbing and had forsaken his holy office; but they re-assured themselves by passing a resolution that his procedure in 1788 'was under the circumstances, 'most consistent, proper, and expedient.' Nevertheless, the ghost was not laid. At a Conference held in Birmingham

* Manoah Sibly to John Hargrove in 1805: letter printed in Boston '*New 'Jerusalem Magazine*,' Jan. 1842, p. 172.

the following year, 1808, the lottery of 1788 was again reviewed, and again 'approved and confirmed.' Seven years intervened: the next Conference was held in Manchester in 1815, consisting of four Ministers and sixteen Delegates; and again ecclesiastical order was the theme: it was decided that the Priesthood should be a hierarchy of three orders. At a Conference in Derby, in 1818, Robert Hindmarsh, who had resumed his sacerdotal character, occupied the chair. Some still felt squeamish about his ticket trick, whereby he was consecrated first Priest of the New Jerusalem without imposition of hands, and whose holy touch was presumed to confer Priesthood on others. He was requested to leave the room, and a long discussion ensued. His conduct was certainly questionable, but matters had gone too far to beat a retreat; better put a bold face on the transaction; and when the chairman was recalled he gratefully learnt, 'that it was Resolved unanimously, *That* '*in consequence of Mr. Robert Hindmarsh having been called* '*by lot, to ordain the first Minister in the New Church, this* '*Conference considers it as the most orderly method which* '*could then be adopted, and that Mr. Robert Hindmarsh was* '*virtually ordained by the Divine Auspices of Heaven; in* '*consequence of which this Conference considers Mr. Robert* '*Hindmarsh as one of the Regular Ordaining Ministers.*' There is a proverb which asserts, that one may as well be hanged for a sheep as a lamb, and it probably applies to profanity as well as to sheep-lifting. Plainly this Derby Conference was not disposed to stick at trifles.

Conferences have been held regularly every year since 1815, moving from town to town as invited. The Swedenborgians, as represented by Conference, form a corporation of 3,605 members divided into 55 Societies. The distribution of these Societies is not without interest. No fewer than 26 of the 54 are in Lancashire and Yorkshire, and have Manchester for a centre. Here is the list—

Place.	No. of Members.
LANCASHIRE.	
Accrington	336
Ashton	no return.
Blackburn	48
Bolton	91
Bury	29
Failsworth	35
Haslingden	18
Heywood	107
Kersley	123
Liverpool	72
Ditto	41
Manchester	142
Middleton	74
Oswaldwistle	30
Preston	84
Radcliffe	150
Ramsbottom	43
Rhodes	30
Salford	190
Wigan	26
YORKSHIRE.	
Dalton	50
Embsay	50
Keighley ...	no return.
Leeds	11
Sheffield	35
York	30
Total	1,845

Thus full half of the 3,605 are comprised in these two counties—we might almost say in Lancashire, for Yorkshire claims no more than 176.

Other Societies to the number of 22 are distributed as follows—

Newcastle	82
Carlisle	14
Longton, Staffordshire ...	25
Derby	95
Melbourne	24
Nottingham	51
Ditto	37
Norwich	28
Northampton ...	no return.
Chatteris, Cambs. ...	25
St. Ives, Hunts ...	27
Ipswich	16
Brightlingsea, Essex	116
St. Osyth	20
Snodland, Kent ...	31
Birmingham	127
Hockley	44
Bath	58
Twerton ...	no return.
Bristol	41
Brighton	15
Jersey	31
Total	907

In London are 4 Societies, containing 566 members—

Argyle Square, King's Cross	321
Cross Street, Hatton Garden	157
Islington	70
Hammersmith	18

In Scotland, there are three set down—

Edinburgh	50
Glasgow	200
Paisley	37
Total	287

There is also a Society in Dunfermline led by Mr. Joseph Noel Paton (father of the well-known painters), and another in Alloa led by Mr. Allan Drysdale; but neither will have anything to do with a Conference, 'which assuming to be 'the New Jerusalem has all the notes of Babylon.'

Wales and Ireland are free from Swedenborgianism. There was once a Society in Dublin, but it has long ceased to exist.

When two thirds of a Society request Conference to ordain a preacher who has officiated for two years, Conference complies and directs an Ordaining Minister to perform the ceremony, whereby he is converted into a reverend brother. 54 ordinations have been performed since 1788. The supply of Ministers falling low, Conference in 1860, appealed to leaders of Societies to be ordained, even if they were shopkeepers, or otherwise engaged in business; and the invitation has been accepted. Conference has at present 19 Ministers on its list, of whom 7 are out of employment.

The fancy for a trine in the Ministry, answering to the three orders of Angels, is thus carried out. The Highest Heaven is composed of 5 Ordaining Ministers—archbishops in short, who have unfortunately only a Middle Heaven of 14 Ministers to supervise, or not 3 a-piece. The Outmost Heaven is constructed of Licentiates—that is Leaders of Societies who are docile enough to accept licenses to administer the sacraments; of these there are 13.

It would be wrong to infer that all connected with Conference sanction its priestly pretensions: there is a considerable party who regard them with appropriate contempt; but there seems no limit to the follies of the ecclesiastical mind when left to itself, whether its sphere be wide as Rome or narrow as a single meeting-house. A preacher is usually a vain creature; he got into a pulpit to display himself; and if there is only a handful of

people to sympathise and applaud there are no antics too absurd for him: the bounds of his pretensions exist only in their common sense.*

Here we may note that Clowes and his adherents used to hold a conference every summer in Hawkstone Park, Shropshire, and there read essays, discuss theology, and enjoy themselves. They passed resolutions declaratory of their opinions, and advertised them in the newspapers, and printed a report of their proceedings. These friendly gatherings commenced in 1806 and continued under the presidency of Clowes until his death. George Harrison then assumed their direction: since his decease their course has been broken, and there seems no chance of their revival: the constituents of the old assemblies have ceased to exist.

Conference has for its organ '*The Intellectual Repository and New Jerusalem Magazine.*' It was started as a quarterly in 1812; was adopted by Conference in 1830 and changed to a bi-monthly, and in 1840 to a monthly. Its price is 6*d*, it contains 52 pages, and about 1,300 copies are sold of each number. Contributors supply matter gratis, and the editor is paid 50*l*. a year. The magazine is neither better nor worse than the run of religious periodicals, though some of its sarcastic readers amuse themselves by calling it '*The Unintellectual*': there is the ordinary forcible-feeble amateur essay, the ordinary extraordinary controversial logic, the ordinary small beer of chapel news, the ordinary obituaries of the faithful, and, seasoning all, the ordinary spiteful sectarian piety. Since there is no longer a Clowes to fear or conciliate, the Established Church receives hard measure. The Editor 'would tell Ernestine that having

* The futility of priestly claims has nowhere met more thorough exposure than at the hands of individual Swedenborgians. As an instance I need only cite Mr. Adam Haworth, whose papers—'*The Priesthood of the New Jerusalem*, London, 1860'—prove, that wherever the Priest may seek his sanction, he need not resort to Swedenborg.

'received the Doctrines of the New Church, she cannot 'in consistency with truth, and with her own spiritual 'progress in the heavenly life, remain a member of the 'Church of England, still less can she be confirmed by 'any of its Bishops. Her own conscience will plainly tell 'her this, if she has received the truth in any degree of 'love for its spiritual and heavenly tendency. . . The image 'of iron and clay seen by Daniel could not be less con-'gruous, and less cohesive in its parts, than the Anglican 'Church. It is a house divided against itself, which cannot 'long stand, and which is now evidently only kept together 'by the external emoluments and dignities which, as it 'were, embalm the carcase, and prevent even its votaries 'from becoming sensible of the sphere of its putrescence. 'Quite contrary is the counsel which Divine Truth itself 'gives to all such as have received the pure Truths of the 'Word, as made known in the Doctrines of the New 'Jerusalem. That counsel is—"Come out of her, my '"people, that ye be not partakers of her sins, and that '"ye receive not of her plagues." And this is the counsel 'we would give to Ernestine.'*

There have been many attempts to start other Swedenborgian magazines, but all have ended in failure. Last century there were four ventures made—

'*The New Jerusalem Magazine*,' 1790, 6 Nos.†

'*The Magazine of Knowledge concerning Heaven and Hell*,' 1790-91, 20 Nos. Hindmarsh's.

'*The New Jerusalem Journal*', 1792, 10 Nos. Also Hindmarsh's.

'*The Aurora, or Dawn of Genuine Truth*,' 1799-1801, 28 Nos.

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* '*Intellectual Repository*,' 1850, p. 356.

† To this Magazine we owe the preservation of much valuable information concerning Swedenborg. It was set on foot by a few gentlemen who met at the house of Henry Servanté.

In 1847 a '*New Church Quarterly Review*' was born, and in 1849 died. There were also a '*Novitiate's Preceptor*,' a '*New Church Advocate*,' a '*New and Old Evangelical Review*,' an '*Ethical Reformer*,' a '*Newchurchman*,' and a '*Dawn*.' A '*Monthly Observer and New Church Record*' contrived to exist from 1857 to 1865, and, in its little way, did its best to rival its well-known namesake—'*The Record*.'

There are two Societies for the production of Swedenborgian tracts—one in London and the other in Manchester. The London 'Missionary and Tract Society of the New 'Church' had in 1865 an income of 209*l*. and circulated 32,000 tracts. The Manchester 'New Jerusalem Church 'Tract Society' had the same year an income of 154*l*. and circulated 100,000 tracts. No one expects much in tracts, but the tracts of these Societies are of unequalled saplessness; they are not uncommonly foolish, but, with a few exceptions, simply unreadable save by excruciating exertion; viewed as food, they are as sticks to bread. It would be questionable whether the whole host of 130,000 distributed in 1865 made thirteen proselytes.

There is also a 'National Missionary Institution' designed to convert Great Britain and Ireland to the New Church by sermons and lectures. The Institution had an income of 200*l*. in 1865 wherewith to fulfil its magnificent programme.

'The Society for Printing and Publishing the Writings 'of Emanuel Swedenborg instituted in London in the 'year 1810' is of true importance. For half a century this Society was the happy meeting place of all who had any lively interest in Swedenborg, whether citizens of Hindmarsh's Jerusalem, or Churchmen like Clowes, or Quakers like Harrison, or unattached like Tulk. Flaxman served on its committee in 1811, 1815, and 1817, subscribed two guineas yearly to its funds, and made speeches at its annual dinners. In 1854 it was thought advisable that

the Society should do its own book-selling, and the Rev. Augustus Clissold of Stoke Newington subscribed 3,000*l.* for the purchase of suitable premises. A house was taken in Bloomsbury Street, and the publications of the Society were offered to the public at the mere cost of production. The movement proved a costly mistake: few more books were sold, and no other advantage was gained. There were 3,016 volumes disposed of in 1865, valued at 217*l.*; and the income of the Society from subscriptions and donations was 205*l.*

The Society since its foundation has done a good work. Swedenborg's works have been kept in print, and have been bestowed on libraries and persons of eminence at home and abroad with a liberality only measured by willingness to receive. A painful dispute arose among the members of the Society in 1860, which was taken to the Court of Chancery, and ended in the transfer of the Society to the Conference Swedenborgians. As long as Swedenborg's writings are printed and advertised, it is of little consequence by whom the work is done, but there is cause for sentimental regret, that the more catholic constitution of the Society should have been lost.

Some efforts have been made at separate Swedenborgian education. A boarding-school for the education of boys and girls in the principles of the New Jerusalem was projected by Mr. William Malins in 1827. A house and grounds were obtained at Woodford in Essex at a cost of 12,000*l.* but the requisite boys and girls did not make their appearance, and, though an able manager, Mr. Malins had to throw up the enterprise as a bad job. Sundry attempts followed to proselytize by means of schools for poor children where reading, writing, and ciphering were used as vehicles for Swedenborgian catechism, and copy-heads set to New Jerusalem Doctrine. Of course the proselytism failed, but several excellent secular schools survived. On the testimony

of H.M.'s inspectors, there are no better schools of their class in England than those maintained by the Swedenborgians of Manchester and Salford, in which about 1,400 children are educated. May they persevere and prosper in such truly heavenly business! A College for the education of young men for the Swedenborgian ministry is a scheme of Mr. Henry Bateman's, a surgeon practising in Islington. Roger Crompton, a Lancashire paper-maker who died in 1860, left 12,000*l.* for its furtherance. A site has been secured in Islington, and a building commenced, and some poor students have made their appearance.

The Swedenborgian sect—the New Jerusalem Church long ago attained its majority in England, and, if it has not retrogressed, has remained stationary since Clowes's death in 1831. In former years statistics were not so carefully collected as now, and there was less money to spend in fussy demonstrations, but Manoah Sibly in 1805, reporting the state of affairs in the metropolis, wrote—

'We opened the first place in London with about 30 'members; now in our Society alone there are about 100. 'Two other Societies, Mr. Proud's and Mr. Hodson's, are 'labouring in the same cause, and Mr. Proud's congregation 'sometimes amounts to a thousand and more.'*

Sixty years have intervened, and now we see four Societies in London muster only 566 members—and this a rack number. Birmingham and Manchester would have to render similar accounts, and beyond these centres, the sect may be said to exist rather than live. Of its extinction there is as little danger as of its extension—those who have tasted and relish the waters of Swedenborg will never forsake them; but invariable failure attends its propaganda—planting and watering are lost as in a desert.

* Manoah Sibly to John Hargrove in 1805.

Something of this non-success is to be attributed to the new spirit of our times. It is not only Swedenborgians who find their walls vanish as fast as they build them. The air of the world grows every year less genial to sectaries. There is a general dissolution of religious prejudices, and we find it impossible to abhor one another as we ought. A red-hot bigot does not offend—he amuses as a most piquant anachronism. If I ask a man to come over to my church, assure him—

> ' We are a garden wall'd around,
> ' Chosen and made peculiar ground,
> ' A little spot enclosed by grace
> ' Out of the world's wide wilderness——'

that our creed is *the* Truth, which if he will receive, and let our priest mark his forehead with water, he will enter into special Divine favour, and be posted on the way to Heaven, he will laugh in my face, if I have not already smiled in his. Once upon a time men did not laugh at such communications, but seriously withstood them; nor have they ceased to be made, but, except in the case of the red-hot bigot, they are advanced in such polite circumlocutions, and with such rational accommodations, that we can scarcely recognize the core of the matter—Submit or be——. Whence this changed temper? We may ascribe it to various causes; but, whatever its origin, its increasing prevalence is certain; and this temper it is which renders sects after the old fashion (and among them Hindmarsh's Jerusalem) impossible.

Furthermore the class of mind which finds Swedenborg credible is not numerous. Students of physiognomy are well aware, that there is a Catholic face, a Quaker face, a Unitarian face, a Methodist face, a Mormon face, and so on —not that everyone who chances to be attached to those bodies has the appropriate visage, but only their stedfast, because natural, adherents. Now there is a well-marked

Swedenborgian breed beyond which it is vain to recruit. My own opinion is, that as soon as a sect has absorbed its breed in a nation, from that hour its propaganda is ineffective.

The old school of Swedenborgians is passing rapidly away. They were a curious race, many being highly eccentric and rich in character. They were well read in 'our Author,' reading little else indeed, and regarding other theological literature as beneath consideration; and were bold in the assertion of their identity with the New Jerusalem. The modern school has sadly degenerated from the ancient standard. On their shelves are neatly ranged rows of Swedenborg's works (they are so cheap that they are worth having as furniture), but newspapers and novels absorb the hours given by their predecessors to the '*Arcana Cœlestia*.' They have been baptized into the New Jerusalem, but their faith in their citizenship is subject to many unworthy qualifications, and is not much talked about.

The world supposes the Swedenborgian to be a dreamy fellow. In many cases he is a shrewd pushing shopkeeper. It is not Swedenborg's Angels which take his fancy, but his negations of the popular theology—there aren't three gods, you aren't saved by faith alone, there is no resurrection of the body, there is no Devil, and so forth. There is quite as little romance about him as about a Unitarian; indeed if the Unitarian would only say Christ was God, they might join forces and go to battle together.* He is

* Apart from other reasons, we should discover sufficient cause for the deadness of Swedenborgianism in this exclusive presentation of the person of Christ. There can be no perfect spiritual life except in the acknowledgement and worship of the Trinity—of God in His three aspects of Father, Son, and Holy Spirit. Three sects represent three heresies concerning God, and exhibit a maimed existence accordingly: Unitarians worship the Creator alone and gasp in His Infinity; Quakers regard the Holy Spirit alone, and recognize Him as a pious sensation; Swedenborgians proclaim the Son alone, but alas! not as *the* Man, but as a picture of a Man with the true humanity obliterated in a spurious ideal of Deity.

aggressive (often coarsely so), delights in debate, and conceives himself invincible.

A Swedenborgian congregation is generally composed of shop-keepers, clerks, and mechanics; any wealthy man in it has earned his fortune by his own industry; a surgeon is usually the only professional presence—surgeons have always been common among the Swedenborgians. The members are intelligent, but their intelligence is marred by their narrow education, and still further by their conceit that with them abides the light of the world. For what they call the Old Church, they entertain supreme contempt —it is dead and done for, extinguished in 1757. If you observe it lives and thrives, you are assured it is only an illusion—it is undermined and the day of destruction is near, when their Jerusalem will be revealed in its glory. The smartest among them know everything and explain everything in heaven above and earth beneath. Reverence is not their distinction: piety is not among their graces. Nearly all have to tell how they were sceptics, and were only delivered from unbelief by acquaintance with Swedenborg—an experience you can readily credit as you detect how much of the old character survives under the new vesture.

The preacher or leader is one of the abler members, who may possibly develope into an ordained minister, and as such, his lines will not be laid in pleasant places. His culture is rarely in advance of the chief personages of his flock; he is subject to their pitiless criticism, and not unlikely, two or three consider themselves quite his match in or out of the pulpit. His salary is a pittance, which in the wealthiest congregation will not exceed 300*l.* a-year. Mrs. Oliphant's '*Salem Chapel*' with its Tozers, Pigeons and Browns, and their time-serving Tufton or worried Vincent, may be accepted as a very accurate picture of life in a New Jerusalem Temple.

Conference has published a liturgy and hymn-book, which are used in most congregations. The sermon is controversial or exegetical. Some Old Church dogma is dissected and refuted, or the Spiritual Sense of some portion of Scripture unveiled. The favourite texts for this treatment are those which are obscure, or have a trivial meaning. The obscurity or triviality is duly set forth, followed by the consideration, that inasmuch as the words are the Lord's they cannot be unworthy of Him. After sufficient ado in this style, Hey presto! the box is opened. The inner meaning of the outwardly dark or shabby words is given, and all are elated and edified.

After this fashion Scripture is converted into sacred conundrums. The preacher and his hearers forget, that the science of Correspondences is not identical with the perception of the Spiritual Sense of the Word. What they call the Spiritual Sense may be to them not a whit more divine than the letter. If for example, I read *Love* for *Gold* or *Truth* for *Silver* by what am I profited? The metaphysical word, as a word, is no more alive than the physical. He who reads the Bible and by it has his imagination excited, or his understanding enlightened, or his heart enlarged, he, and he alone is moved by its inner spirits, though he may never have heard of their existence; whilst he who has all the correspondences of the '*Arcana* '*Cœlestia*' at his tongue's end may be deaf as a post to the heavenly voices. Indeed there is for Man no access to the Heaven of the Word save though the hearty enjoyment of its Earth: the one is given through the other.

Under such drear conditions it is no wonder that Swedenborgian Societies drag on an uncertain existence from year to year. As for quarrelling and splitting, they are probably unequalled among sects. The discord Hindmarsh initiated in Eastcheap has run through the history of his Jerusalem. Noble's Society in Cross Street was rent in

twain by scandal in which Noble was active and malicious as any old harridan, and he seceded from Conference because Conference declined to take his side in the brawl. I should be accused of exaggeration if I tried to relate the multiplicity of these dissensions and their absurdity.* Much of this litigiousness is to be accounted for by the vigour and restlessness of character which Swedenborgianism absorbs. A Swedenborgian minister used to observe, that his dear brethren were by nature, not better, but worse than other men, and that the Lord in His mercy had brought them to the New Jerusalem, for by its truths alone could they be saved from perdition. Yet a remark of this sort must not be too widely generalized. Amongst Swedenborgians there have been not a few of a temper of the gentlest heavenliness. Of these Flaxman was one, Francis Finch another, and Edward Brotherton another.† Others I cannot name, whose acquaintance I regard as amongst the choicest privileges of life. The mischief is, that whilst such angels

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* There is an account given of some of them, amusing by reason of its innocent simplicity, in '*A Concise History of the New Jerusalem Church; with a Critical Account of her Defenders; and an Abstract of her Doctrines; together with a Biographical Sketch of the Life of her Acknowledged Apostle, the Hon. Emanuel Swedenborg.* By the Rev. David George Goyder. London: Thomas Goyder: 1827-71.'

A book of a different order, but equally illustrative of what men may say and do whilst they maintain that Charity is the first principle of the Church, is '*A Remembrancer and Recorder of Facts and Documents illustrative of the Genius of the New Jerusalem Dispensation. Selected, Arranged, and Commented upon.* By Thomas Robinson, Hulme's Road, Newton Heath, Manchester; 1864.'

† Francis Oliver Finch, of the old Society of Painters in Water Colours, died in 1862. There is a pleasing notice of him in Gilchrist's '*Life of William Blake,*' pp. 298-300.

Edward Brotherton died in 1866. He was well known in Lancashire by his indefatigable labours in the extension of education among the poor, in the midst of which he was suddenly cut off by an attack of typhoid fever. Brotherton seceded from the Conference Swedenborgians in 1860 and set forth his reasons in a pamphlet entitled—'*Spiritualism, Swedenborg and the New Church: an Examination of Claims.* London, 1860.'

are the salvation of sects as of cities, their goodness is used to consecrate and palliate the corporate badness, and the corporate policy is shaped by the pushing, overbearing, and vulgar As in the world so in churches, it is the coarse capable fellow who thrusts forward and is seen uppermost.

There are few Swedenborgians whose names ever reach the public ear. Their literature is profuse enough, but absolutely without significance. Since Mr. Richard Malins, Q.C. lost his seat for Wallingford, Swedenborganism has had no representative in Parliament. Dr. Garth Wilkinson, whose editorship of Swedenborg's philosophical works gave them what little life they had, would disown any partnership in the community. The Rev. Augustus Clissold, formerly of Exeter College, Oxford, might pass for the successor of Clowes if he only held a cure of souls. Mrs. Elizabeth Strutt is the authoress of a multitude of books, once known at the circulating libraries. Mrs. M. C. Hume Rothery has published a novel and several poems, which have been favourably received by the reviewers. Mr. Leo Hartley Grindon is a name well known in popular botanical literature. Mr. Isaac Pitman has in phonography produced a system of shorthand so easy that boys and girls write it, and so efficient that it is driving all other stenography out of use. Mr. Edward Sonstadt has shewn us how to get at magnesium, perhaps the most abundant metal in Nature. Mr. Henry Butter (at the prompting of Conference, of which he was for many years secretary), has compiled the most popular of spelling-books, to the diffusion of which a critic attributes the fine English in which British Philistines indulge. Mr. E. W. Brayley, F.R.S. and librarian of the London Institution, is familiar to all habitual frequenters of scientific lecture-rooms. Mr. Hiram Powers, the American sculptor, is a zealous missionary of the Swedenborgian faith. Two or three others of a similar order might be mentioned, but possibly not without offence.

The doctrinal dissensions of the Swedenborgians have not been trifling, but all sink in importance before the grand difference concerning the person of Christ. Tulk was a radical disturber on this question, and his endeavours to frame a systematic and rational doctrine were observed with suspicion and finally condemned with merciless severity. Noble denounced his 'awful opinions'* with equal solemnity and malignity, and Tulk was excluded from the community as a most dangerous infidel. Had he cared for revenge, he lived to enjoy it.

The question was sprung, Since Jesus Christ is God in what body does He exist? Noble answered, that the body He had from Mary was dissipated in the sepulchre, and that He arose in a Divine Natural Body. This opinion he tried to substantiate from Swedenborg, but in its complete developement it was his own: as I have heard one of his most intimate associates assert, he perfected Swedenborg's doctrine by Divine assistance.

Noble had no sooner stated his view than he was accused of heresy. Clowes and Hindmarsh disowned it; but William Mason was its most pertinacious and vigourous assailant.

Mason staked his case on our Saviour's declaration to His disciples after His resurrection—"*Behold my hands "and my feet, that it is I myself: handle me and see; for a "spirit hath not flesh and bones, as ye see me have.*" His aim, he said, was to defend 'a most important and funda-'mental portion of the Word from violation, a portion he 'must ever regard as the peculiar basis of Christianity, 'being fully persuaded with the Apostle Paul, that 'if ''Christ be not raised, our faith is vain;' if His body, ''fully glorified in the world,' and which the Apostle 'believed was raised, was dissipated in the sepulchre, the

* '*Intellectual Repository*,' 1828-29, p. 186.

'doctrines of the Gospel have no firm resting place—'nothing but a sandy foundation!'* Noble's opinion was a denial of the resurrection. The two leaders divided their Jerusalem between them. Some of Noble's section would have, that the division of opinion was of little moment; not so replied Mason—the difference between us Resuscitationists and you Dissipationists is wide as any that ever parted sects in Christendom: there is no use crying Peace! Peace! where there is no unity: 'we are a divided body 'on the most essential point of the doctrine of the New 'Church—the idea entertained of the Visible God, and I 'cannot see that any honest purpose is answered by con-'cealing it, or endeavouring to make less of it than it 'deserves.'†

The war extended over many years, and is as far from settlement as ever. It ceased as those died who were qualified to carry it on. A combat between two such Titans as Noble and Mason, who could pitch the numbers of the '*Arcana Cœlestia*' from 1 to 10,857 at each other's head like stones, is not to be enjoyed by a race of smatterers who seldom get beyond '*Heaven and Hell*' and '*Conjugial Love.*'

Whatever benefits Swedenborg may have conferred on his followers, neither unity of faith, nor charity to endure differences has been among them. When controversy is brisk in the Church of England and a crisis seems imminent, Mr. Clissold usually proffers the advice in speech or pamphlet—Come to Swedenborg and receive his Doctrines;

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* '*An Earnest Address to the Members of the New Church in Great 'Britain and America on a Subject of Paramount Importance connected with 'the Projected Centenary Celebration in* 1857. By the Rev. W. Mason. 'London, 1856.'

† '*Difficulties Obviated and the Doctrine of the Lord's Resurrection firmly 'based on Luke* xxiv. 39: *containing a full vindication of Emanuel Swedenborg 'from the groundless charge of denying the Resuscitation of the Crucified Body 'of the Lord Jesus Christ as narrated in the Gospels.* By the Rev. W. Mason. 'London, 1856.'

Reason and Faith will be reconciled, all your perplexities will be resolved, and the reign of love will begin. In reply, he might be referred to the history of the Hindmarsh Jerusalem, and asked, How does your prescription agree with experience? If Swedenborg settles some controversies, he starts others, and starts more than he settles. In saying so, I do not censure but praise him. As our acquaintance with truth widens, our inquiries multiply: every piece of knowledge begets an appetite for more. Unity is desirable, but vain indeed is the search for unity through truth! Elevate doctrine to the first place, and you will wrangle and divide to eternity. No two Angels, says Swedenborg, are perfectly agreed touching any matter of opinion. Unity must be sought in love 'which beareth 'all things,' which regards belief as altogether secondary, and achieves practical unity of faith by this very subordination without compulsion and without effort.

The relation of Swedenborgianism to Spiritualism is a story for a humourist: stolid should he be who would not chuckle over its details well told.

Years ago when familiarity with Spirits was rare, Swedenborgians used to snap up and treasure every scrap of supernatural intelligence. The grand common objection to Swedenborg was his asserted acquaintance with Angels and Devils—it seemed an insuperable obstacle to faith. For its reduction, his followers maintained, that open intercourse with Heaven was Man's ancient privilege, that he lost it by degradation into worldliness and sensualism, and that he would recover it by regeneration: moreover they would urge, even in his present low estate he is not altogether left without sensible evidence of a world beyond the tomb, and straightway a budget of modern proofs of supernatural existence would be opened. Many of the early Swedenborgians had wonderful private experiences to relate. Hindmarsh could have contributed many an anecdote to

Mrs. Crowe. Spirits rapped in Noble's study. Clowes professed himself an amanuensis of Angels, and that many of his sermons were dictated to him throughout by Spirits in the night.*

A people in such a case, we might fancy were ready to run wild after mesmerism or spiritual manifestations; but had we so conjectured, we should have proved greatly mistaken. Clairvoyants and mediums confirmed *in general* Swedenborg's other world revelations, but contradicted him in many particulars. This was intolerable—Contradict our Heavenly Messenger! Quickly the old line of argument was abandoned. Nothing was wickeder than converse with Spirits. Spirits are liars; intercourse with them is dangerous and disorderly, and forbidden by the Word. True, Swedenborg did talk with Spirits—but he held a special license from the Lord; he warned us of its perils; and his example is no rule for all and sundry.

It is told of Thackeray, that passing along a street and seeing oysters displayed in one window at 7*d.* a dozen, and in another at 6*d*, he remarked to his companion—"How "these shopkeepers must hate each other!" The anecdote is a fine illustration of Swedenborgianism *versus* Spiritualism with the proviso, that whatever the hatred of 7*d.* might be to 6*d.*, 6*d.* had no obvious cause to hate 7*d.* Whilst the Spiritualists offer wide and easy access to the other world, the Swedenborgians would have all acquaintance with it confined to the reports of their Author. If you presume to any knowledge better or beyond his, woe unto you! The great black horrid beast of the Swedenborgian is the Spiritualist.

In return, the Spiritualists have no animosity to the Swedenborgians, who occupy but a corner in their great

* So he wrote to Hindmarsh in 1799; his letter is printed in the '*Intellectual Repository*' of May, 1832.

and growing camp. They rank Swedenborg among their chief apostles, and question and adopt his testimony at discretion; but this liberal indifference only adds fire to the jealousy of the Swedenborgians, and fiercer and thicker fall their blows. 'Tis the case of the big jolly navvy and his furious little wife over again—"Why do you let her beat "you so?" O! sir, it pleases her, and she don't hurt me."

Swedenborgianism has had few witnesses in France. Its chief advocate has been J. F. E. Le Boys des Guays. Born in 1794, he entered the army and was present at the battle of Waterloo: he studied law, and was appointed Judge of the Civil Tribunal of St. Amand, Cher, in 1827. He commenced to translate Swedenborg's writings into French in 1838, and found so much pleasure in the task, that for many years he spent fourteen hours a day in the employment, and lived to publish 54 volumes including the whole of Swedenborg's theological works. He also conducted a magazine, '*La Nouvelle Jérusalem*,' between 1841 and 1848. He died in 1864. His work is continued by M. Auguste Harlé, of Paris, who was his efficient *collaborateur* in his latter years.

The sale of these translations has been small. One of the chief contributors to the cost of their publication is said to have been Marshal Canrobert. Many copies go to Russia where Swedenborg has always had disciples: a very earnest one was General Alexander Mouravieff, who died in 1863. There is, I am told, a Society in Moscow. An energetic little Society in Mauritius is also a customer for the French editions.

Oberlin was a reader of Swedenborg. Laying his hand on a copy of '*Heaven and Hell*,' he asserted—"I know from "my own experience that everything in this book is true."*

* '*Intellectual Repository*,' 1840, pp. 151-162.

During his early acquaintance with the inhabitants of the Ban-de-la-Roche he was irritated with the frequent recital of their other-world experiences, but by-and-bye on investigation he found cause to change his mind, and at last had his own vision opened to the Spiritual World and became a seer himself. Oberlin is a saint in the Protestant calendar, but his biographers usually gloss over his Spiritualism.

Strange to say, Swedenborgians have always been rare in Germany; but to Johann Frederich Immanuel Tafel, Librarian to the University of Tübingen, we owe the editorship of Swedenborg's posthumous remains—his '*Diarium*,' '*Adversaria*,' '*Index Biblicus*,' and other manuscripts, and revised editions of the '*Arcana Cœlestia*,' &c. Tafel was born in 1796, and commenced service as editor and translator about 1821, and was sustained by pecuniary contributions from England and the United States. To his difficult drudgery he brought the perseverance and minute accuracy of the German scholar, and a faithfulness which printed verbatim without thought of flinching.* Tafel also wrote much in defence of Swedenborg, but there was no persuasion in his tortuous and tedious style. He was a dry little soul with neither unction nor propagative force in him. He did the editorial work for which he was created thoroughly, and only erred when he tried to do that for which he had no faculty. He died in 1863.

Swedenborg illustrates the saying, 'A prophet is not 'without honour, save in his own country, and in his own 'house.' He has Swedes for disciples, but they are few and

* When we consider the contents of the '*Spiritual Diary*' we have reason for thankfulness that a German was its editor and not some English Philistine. Tafel collected a volume of materials for Swedenborg's biography which Smithson, a Manchester Swedenborgian preacher, republished as '*Documents 'concerning the Life and Character of Emanuel Swedenborg.*' In Smithson's book there are so many judicious retrenchments and modifications, that we may fancy how Swedenborg's '*Diary*' would have fared in English hands.

far between. Some of his works have been translated into Swedish, but in hope of demand, not in answer to demand. His manuscripts are carefully preserved in Stockholm, and the Royal Academy of Sciences struck a medal in his honour in 1854. What pride Swedes have in Swedenborg is reflected: they are proud of their countryman because there are foreigners who hold him in reverence.

Swedenborg has found his true home in England, and wherever the English race has spread. In Canada, South Africa, and Australia little gatherings and individuals bear testimony to his light. In the United States however, and specially in New England and its chief city, Boston, Swedenborgianism has obtained its widest diffusion. In the Union there are 74 Societies meeting for public worship, and are thus distributed—

MAINE—4.
- Bangor.
- Bath.
- Gardiner.
- Portland.

NEW HAMPSHIRE—1.
- Contoocook.

MASSACHUSETTS—15.
- Abington.
- Boston.
- Bridgewater.
- Brookline.
- East Bridgewater.
- Fall River.
- Foxborough.
- Mansfield.
- Middleborough Four Corners.
- North Bridgewater.
- Salem.
- Springfield.
- Taunton.
- West Bridgewater.
- Yarmouthport.

RHODE ISLAND—2.
- Pawtucket.
- Providence.

NEW YORK—3.
- Mount Vernon.
- New York.
- South Danby.

NEW JERSEY—2.
- Hoboken.
- Paterson.

PENNSYLVANIA—10.
- Lancaster.
- Leraysville.
- Philadelphia has five.
- Pittsburg.
- Shippensburg.
- Upper Darby.

DELAWARE—2.
- Wilmington has both.

MARYLAND—3.
- Baltimore has the three.

DISTRICT OF COLUMBIA—2.
- Washington has both.

VIRGINIA—2.
Abingdon.
Warminster.
SOUTH CAROLINA—1.
Charleston.
LOUISIANA—1.
New Orleans.
OHIO—9.
Bellefontaine.
Cincinnati.
East Rockport.
Glendale.
Kyger.
Lebanon.
Newark.
Pomeroy.
Urbana.
INDIANA—2.
Goshen.
Laporte.
ILLINOIS—7.
Canton.
Chicago.
Do. (German).
Henry.
Peoria.
Pittsfield.
Quincy.
MICHIGAN—3.
Berlin.
Detroit.
Grand Rapids.
WISCONSIN—1.
Lancaster.
IOWA—2.
Linwood.
Homer.
MISSOURI—1.
St. Louis.
CALIFORNIA—1.
San Francisco.

We do not know the numbers of each of these Societies, but in the majority of cases they are very small. A religious census of the United States assigns 3,700 to the Swedenborgians, which number divided by 74 gives an average of 50 members to each Society. The Clergy number 62 and are divided into three orders, namely, 8 Ordaining Ministers, 42 Pastors, and 12 Licentiates. Of these 13, or one fifth, are unemployed.

The body is represented by a General Convention, which meets annually in various cities as invited. The Convention has two organs—'*The New Jerusalem Magazine*' published monthly in Boston with a circulation of 600, and '*The New Jerusalem Messenger*,' a weekly newpaper issued in New York with a circulation of 2,000.

The school culture of the American Swedenborgians is perhaps higher than that of their English brethren, and this, coupled with the absence of an Established Church, gives

them a better social standing. Their sectarianism is however far more pronounced. As we have seen, there has been no lack of disposition in England to establish a close corporation with the loftiest pretensions, but there has been too much good sense, or too little audacity for the achievement. 'The General Convention of the New Jeru-'salem in the United States' (such is the title assumed), is strange to many of the scruples which impede the policy of the English Conference. The Convention boldly prescribes re-baptism: the water from the finger of one of its Priests is held to have a specific efficacy, and until a convert is re-moistened he is considered no proper citizen of New Jerusalem, nor qualified to approach the Lord's supper. Other Churches are dead and their ceremonies void: Heaven abides in Convention, which constitutes the heart of Humanity. The authority of the Priesthood is magnified to the uttermost. Descent from Hindmarsh is treated with the reverence that a High Churchman accords to apostolic succession, and Hindmarsh's Eastcheap trick is passed off as a veritable divine interposition. Abject submission to the Church is inculcated; resistance to her authority is as sinful as compliance is commendable. The motherhood of the Church and her power to bind and loose are favourite subjects of discourse. The clerical lust for dominion has sometimes run into extraordinary manifestations. Once it was taught in Boston, that a Priest was a Husband and his Congregation a Wife, and that as a Wife is bound to love, honour and obey her Husband so ought a Congregation to behave towards its Priest: and, that it was spiritual adultery for a Priest to preach to any but his own Congregation, or for the Congregation to be instructed by any but its own Priest. Conclusions over which Rome would hesitate are accepted in Convention; indeed it has been well defined as Babylon in a pill-box.

Unlike the English, the American Swedenborgians do

not court public criticism; they do not advertise themselves, or preach controversial sermons. They are content to proselytise privately, and to capture those who swim of themselves into their net. They shrink from forcing Swedenborg on those who will reject him; to do so is to cast pearls before swine, and to seduce men to profanation. There is craft in this conduct: ridicule is evaded, and conquests effected without disturbance. Consistently, a habit of extreme reticence is cultivated; they neither obtrude their own opinions, nor attack those of others—unless a successful issue seems certain. Often this forbearance passes for a liberal temper, but let no one imagine that the old Adam of intolerance is dead. Whether by dexterous design or awkward accident you fracture the crust of a Swedenborgian bred in the Boston school, such a flood of wrath against adversaries bursts forth, that you find you have tapped hell indeed, and query whether a little ordinary cursing diffused over life would not be less harmful than such an accumulation of vengeance.

Theodore Parker writes—'The Swedenborgians have 'a calm and religious beauty in their lives which is much to 'be admired.'* Probably he never considered the cost of 'the calm and religious beauty.' I should say the Swedenborgians of New England play at being good and leading pretty lives. They withdraw their converts from association with any but kindred believers, and from the agitation and irritation of conflict with social iniquities. It is very easy to keep cool if you don't fight, but better far be ruffled and active than look nice and be idle. When slavery was in power, the Convention of the New Jerusalem bore no testimony against it; the long line of the '*New Jerusalem Magazine*' would be searched in vain for a sentence in approval of the

* Letter to Albert Sanford, dated 24th August, 1853: printed in Weiss's '*Life of Parker*,' Vol. I., p. 356.

Abolitionists; the pulpits of the New Jerusalem were silent over 'the domestic institution,' or uttered its apologies. Time however works strange transformations. In 1865 the Convention passed a resolution unanimously—'That no 'person shall be considered fit for the office of the ministry 'of the New Church, who advocates a system of human 'slavery.' Such a resolution in 1859 would have been worth something, but in 1859 its mover would have been sent to Coventry: in 1865 it suggests the ass which kicked the dead lion.

It is not to be supposed that the whole of American Swedenborgianism is included in Convention; from it there are numerous dissenters. There are a few who would fain practise ceremonial worship by architecture, vessels, vestments, and gestures contrived according to correspondences. These ingenious people fail to see, that ritualism is the antithesis of fetishism, and whilst appropriate for those who are to be weaned from fetishism, is utterly beneath those to whom fetishism has grown impossible. Then there are many who object on various grounds to the ecclesiastical assumptions of Convention; these are represented at present by the '*New Church Independent*,' published at Laporte, Indiana.

The chief man of the anti-clerical faction was George Bush. He was born in Vermont in 1796 and was educated for the Presbyterian ministry at Princeton. Theological literature drew him from the pulpit, and he became a prolific popular writer after the style of John Kitto and Albert Barnes. In the height of his reputation in 1845, the religious world was shocked by the intelligence, that he had gone over to the Swedenborgians. Shortly after he vindicated his change in '*Reasons for Embracing the Doctrines and* '*Disclosures of Emanuel Swedenborg*.' A variety of encounters with orthodox antagonists ensued; gradually he sank out of public notice as he immersed himself in the

domestic politics of Swedenborgianism, wherein he lost his latter years. He died in 1859.

Bush and those who follow him, such as the Rev. B. F. Barrett,* seem blind to the uselessness of their zeal. They dislike 'the Convention of the New Jerusalem,' and they do well; but the re-iteration of their dislike merely supplies its adherents with that choicest luxury—a sense of being persecuted without suffering. There are many follies which are best overcome by neglect; we do not wrangle with a monomaniac over his illusions. Serious discussion confers on the follies of Convention a factitious importance; the counsel of Wisdom is—Laugh at them and leave them.

As a rarity as an original and independent expositor of Swedenborg, the name of Mr. Henry James must not be forgotten. Almost unknown in England, he is familiar to the bolder metaphysicans of New England. Scholarly, cultivated far beyond the measure of most who have dealt with Swedenborg, he is master of a voluble and vigourous style, which some critics call coarse; certainly he rejects no epithet or illustration however 'improper' which he considers graphic. In common with Margaret Fuller, it is not as a seer of ghosts, but as a seer of truths, that Swedenborg interests him. The statement, that God is life alone, and that Man merely lives *as* of himself, is the gospel according to Mr. James, and on its illustration he concentrates all his power. In his own words—

'Swedenborg demonstrates that the sole real existence, 'the only possible ground of consciousness, for the creature

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* Mr. Barrett appears to keep a book against Conventional Swedenborgianism constantly on the stocks. Amongst the latest are—'*Catholicity 'of the New Church and Uncatholicity of New Churchmen:* New York, 1863;' and '*A Plain Letter to the Rev. Thomas Worcester, D.D., in which are recited 'a few facts touching the Author's intercourse with the President of the General 'Convention, and his Connection with, and Excision from, that Body:* New 'York, 1864.' Is the command never spoken in Mr. Barrett's inward ear—"*Let the dead bury their dead; but go thou and preach the Kingdom of God?*"

'in so far as he is a creature, is phenomenal; thus virtually 'scourging the conception of *noumenal* existence as distin-'guished from phenomenal for ever out of sight. He 'demonstrates beyond the possibility of a rational cavil, 'that the pretension of *noumenal* existence on the part of a 'creature, the pretension to possess *existence-in-himself*, is 'absurd or contradictory; and so turns Philosophy from 'a suicidal chase of phantoms into a living and loving 'recognition of the Infinite within the very bosom of the 'finite, of the Absolute within the very bosom of the 'relative.

'The total problem of Philosophy is, to reconcile free-'dom with dependence; or to shew how finite may be 'incessantly vivified by infinite, without necessary inflation 'to the lower interest or necessary collapse to the higher: 'in short with reciprocal advantage to both interests. This 'problem, I delight to repeat, has been for the first time in 'the intellectual history of the race, virtually solved by 'Emanuel Swedenborg. This great man perfectly vindicates 'what is at once the eternal truth and the eternal marvel of 'creation, by proving to us that God *is* able to endow His 'creature with selfhood, or make him the unquestionable 'source of his own actions, not only without in the least 'degree vitiating, but while actually intensifying the crea-'ture's dependence upon Himself. And he does this with 'no metaphysical straining, or scholastic posturing, such 'as fatigue you to death in the pages of the philosophic 'eunuchs whose shrill discordant voices alone possess the 'public ear.'*

His ampler estimate of Swedenborg is well worth reading—

'In thus avowing my intellectual obligations to Sweden-'borg's writings, I have no wish to conceal my honest

* '*Substance and Shadow*,' p. 102.

'sense of their conventional literary limitations. I fully 'concede indeed to Swedenborg what is usually denied him, 'namely, an extreme sobriety of mind displayed under all 'the exceptional circumstances of his career, and which 'ends by making us feel at last his every word to be almost 'insipid with veracity. I cordially appreciate moreover the 'rare destitution of wilfulness which characterizes all his 'researches; or rather the childlike docility of spirit which 'leads him to seek and to recognize under all the most 'contradictory aspects of nature, the footsteps of the 'Highest. But I should be sorry to recommend him to 'the attention of our mere men-of-letters. There seems 'a ludicrous incongruity for example between his grim 'sincere performances and the enamelled offspring of Mr. 'Tennyson's muse, or the ground-and-lofty tumbling of 'an accomplished literary acrobat like Macaulay. It is 'evident that he himself never once dreamed of conciliating 'so dainty a judgement. It would be like trying the main-'sail of a man-of-war by a cambric handkerchief. His 'books are a dry unimpassioned unexaggerated exposition 'of the things he daily saw and heard in the World 'of Spirits, and of the spiritual laws which these things 'illustrate; with scarcely any effort whatever to blink the 'obvious outrage his experiences offer to sensuous prejudice, 'or to conciliate any interest in his reader which is not 'prompted by the latter's own original and unaffected relish 'of the truth. Such sincere books it seems to me were 'never before written. He grasped with clear intellectual 'vision the seminal principles of things, and hence is never 'tempted to that dreary Socratic ratiocination about their 'shifting superficial appearances, which give great talkers 'a repute for knowledge. Full however as his books are 'on this account of the profoundest philosophic interest, 'they naturally contribute almost nothing to one's scientific 'advantage. You need never go to them for any *direct*

'help upon existing social or scientific problems. You 'might as well go to a waving wheat-field to demand a 'loaf of bread. Just as in the latter case before getting 'one's loaf, one would be obliged to harvest his wheat and 'convert it into flour, and then convert the flour itself into 'dough, and afterwards allow the dough to ferment before 'putting it in the oven and baking his bread: so in the 'former case before getting the slightest scientific aid from 'Swedenborg, he will be obliged first of all intellectually 'to harvest his spiritual principles, and then gradually 'bring them down through the hopper of his imperious 'daily needs, and under the guidance of the great truth of 'human equality or fellowship, into social and personal 'applications wholly unforeseen I doubt not and perhaps 'undreamt of by the Author himself.'*

It is almost needless to observe, that Mr. James is disowned as poison by 'the Convention of the New Jeru-'salem in the United States.' Tulk's offences were venial beside his.†

The formation of a Swedenborgian church and its failure were both perhaps inevitable, but that its failure should have been so decided is probably at first sight surprising, but surprise is reduced after sundry reflections.

No man has appeared among the Swedenborgians with a talent for organization after the manner of Wesley: practically they are Independents.

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* '*Substance and Shadow*,' p. 103.

† From Mr. James's last work—'*Substance and Shadow: or Morality and 'Religion in their relation to Life: an Essay upon the Physics of Creation:* 'Boston, 1863'—our readers have had several sips. He has also published—'*Christianity the Logic of Creation:* London, 1857;' '*The Church of Christ 'not an Ecclesiasticism, a Letter of Remonstrance to a Member of the* soi-disant '*New Church:* London, 1856;' and '*The Nature of Evil considered in a 'Letter to the Rev. Edward Beecher, D.D.:* New York, 1855.'

If it was further observed, that the Swedenborgians have been as a rule of humble station, and, if intelligent, illiterate, we might be referred to the case of the Lord's apostles. Good; but the business of the apostles was to diffuse a religion, not a philosophy; theirs was 'the enthu-'siasm of humanity.' As the author of '*Ecce Homo*' remarks—'Christianity would sacrifice its divinity if it 'abandoned its missionary character and became a mere 'educational institution. When the power of reclaiming 'the lost dies out of the Church, it ceases to be the Church. 'It may remain a useful institution, though it is most likely 'to become an immoral and mischievous one.'* It is superfluous to assert, that the Swedenborgian corporation has never even dreamt of 'reclaiming the lost'—no more indeed than the Royal Society. The propagation of certain notions has been its chief business, unless when wrangling over the notions themselves. With sin and sinners it has taken no concern, except as Biblical symbols.

Swedenborgianism, as represented by the New Jerusalem Church, is a philosophy spoiled in the attempt to make it a religion; like milk and water, the water spoils the milk, and the milk the water. True philosophy approaches the human mind with courtesy; Swedenborgianism with arrogance. Swedenborg was the Lord's Messenger, and all he wrote is to be accepted as divine truth. It is amusing to hear the slang in New Jerusalem Society about 'full 'receivers' and 'partial receivers'—a full receiver being one who has bent his neck to the yoke, and yielded his reason at all points to Swedenborg's *ipse dixit*, and a partial receiver one who is preparing, but has not screwed himself down to unconditional surrender. An infallible Bible is bad enough, an infallible Pope is much worse, but an infallible Swedenborg is worst of all. The infallibility of the Bible

* p. 258.

is mitigated by the pliability and diversity of its interpretations, and the infallibility of the Pope by the many glories of the ancient corporation of which he is the head; but what is there to mitigate the half hundred weight of infallibility contained in a uniform edition of Swedenborg's works?

Shocking is the demoralization which the defence of an infallible position engenders. Consider the fraudulent apologies made for the Bible! For Swedenborg the case is as bad. Many of his followers are experts in the satanic logic which can affix the truth anywhere. Moreover their case is made worse by the entertainment of esoteric and exoteric doctrine—one mode of speech for the initiated and another for the vulgar. A company of well-read and orthodox Swedenborgians will have no doubt whatever that David and Paul are among the Lost, and would be scandalized if a preacher prefixed a sermon with a text from Paul, or even read one of the Epistles from the pulpit. Let it be stated however in some newspaper, that Swedenborgians believe David and Paul are in Hell, and that they slight the Apostolic Letters, and forthwith will come an answer, as from outraged innocence, that David and Paul are in Heaven,* and that their respect for the writings of the Apostles is only subordinate to the Word itself. So with many other matters, which need not be enumerated. Little dependence can therefore be set on any voice from the New Jerusalem Church to the Gentiles; the probability is that its tones will have suffered many modifications to meet carnal apprehensions.

Sir William Hamilton has truly said—'The sciences 'always studied with the keenest interest are those in a 'state of progress and uncertainty; absolute certainty and 'absolute completion would be the paralysis of any study,

* I am not exaggerating: the feat, I am told, is actually performed in the '*Intellectual Repository*' for the present year—1866.

'and the last worst calamity that could befall man, as he 'is at present constituted, would be that full and final 'possession of speculative truth, which he now vainly 'anticipates as the consummation of his intellectual happi-'ness.'* Swedenborgians are an excellent illustration of Hamilton's observation. In Swedenborg they suppose they have 'absolute certainty and absolute completion,' and it would require some acquaintance with them to realize the mental sterility thereby induced. Parker wrote—'A wise 'man may get many nice bits out of Swedenborg, and be 'the healthier for such eating; but if he swallows Sweden-'borg whole, as the fashion is with his followers, why it lies 'hard in the stomach and the man has a nightmare on him 'all his natural life.'† Talk with them and you do not get their own opinions, but "Thus saith Swedenborg." Granting Truth and Swedenborg to be identical, yet whoever would profit by Truth must eat and digest it in order to reproduce it as his own mental tissue. A Swedenborgian's treatment of Swedenborg is as one who should shew us a loaf saying, "There never was such bread, so pure, so well "baked, so nutritious!" "Why then don't you eat it?" "O, sir, I never dare chew such precious bread, or degrade "it by descent into my humble stomach!"

Well says Joubert—'Books which absorb our attention 'to such a degree that they rob us of all desire for other 'books, are absolutely pernicious. In this way they only bring 'fresh crotchets and sects into the world; they multiply 'the great variety of weights, rules and measures already 'existing; they are morally and politically a nuisance.'‡

If the Swedenborgians vainly try to build a Church by argument, forgetting the Spirit by which every Church

* '*Lectures*,' Vol. I., p. 10.

† Theodore Parker to Albert Sanford in 1853.

‡ Quoted in '*National Review*,' Jan. 1864, p. 183.

is created and endures, they are equally disqualified to propagate a philosophy. In the first place they present it to others encumbered with all Hindmarsh's shabby ecclesiastical upholstery, of which the more sensible part of mankind has grown somewhat contemptuous even in the first condition of excellence. We have then seen how their leaders are at variance on most essential points, and are not to be reconciled. Lastly, it is not too much to say, that Swedenborg is a source of intellectual muddle to the rank and file of his readers. Turned into his pages without any habit of mental discipline, they pick up words and phrases and use them freely without any proper sense of their meaning: assured by their preachers and their companions, that they are dealing with the very substance of heavenly wisdom, great is their satisfaction and great their sense of superiority over the world lying in darkness. As little will the world receive a philosophy as a religion from such hands.

Finally it may be asked, How far is Swedenborg to be held accountable for Hindmarsh's Church? Had he been living, Is it likely he would have been seduced into the speculation? We should say not. Swedenborg's tastes were strictly conservative, and Hindmarsh's proceedings would have shocked him to the core. His expectations were habitually directed to the Clergy and the Universities of the National Churches. His hope seems to have been that his Doctrines would gradually spread from individual to individual. He writes—

'Of whom shall we ask counsel concerning the Trinity? 'There is no possible help for a man, but in the Lord God, 'his Saviour. Let him read the Word under His influence, 'for He is the God of the Word, and his understanding 'will be enlightened, and he will see truths to which his 'reason will assent.'*

* '*Vera Christiana Religio*,' Nos. 165 and 176.

From Councils he had no expectations—

'What dependence is to be placed on Councils? Have 'not Councils established the Pope's vicarship, the invo- 'cation of saints, the worship of images, the division of 'the eucharist, and many like things? Has not another 'Council pronounced the atrocious doctrine of predestination 'to be the palladium of religion? Do you, my friend, go 'to the God of the Word, and thus to the Word itself, and 'enter by the door into the sheep-fold, that is into the 'Church, and you will be enlightened, and then you will 'see, as from a high mountain, not only the errors of many 'others, but also your own former bewildered wanderings 'in the dark forest at the foot of the mountain.'*

In the New Light thus spreading from mind to mind, he probably contemplated an ultimate crisis like the Reformation, when the Churches of England and Sweden became bodily Protestant. Such too was Clowes's view.

An anti-Swedenborgian might say, a Clowes is more mischievous than a host of Hindmarshes; and go on to express profound thankfulness, that such heretics should cast their poisonous selves into harmless isolation—bottled, corked, and plainly labelled *New Church*—in independent communities: and add "What (short of their conversion) "I should desire, that they do."

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* '*Vera Christiana Religio*,' No. 177.

CHAPTER XXXVII.

LAST WORDS.

Perhaps no evidence in support of Swedenborg's claim to open intercourse with the Spiritual World is so strong as that furnished by a comparison of his writings before and after 1745. The change from the '*Principia*,' or the '*Animal Kingdom*' to the '*Arcana Cœlestia*,' is as from one world to another. He had obviously undergone a strange transformation, and become the master of a profusion of novel ideas; and we are constrained to account for the phenomena. For my part, I accept his own solution of the difficulty—that he had indeed entered into acquaintance with Angels, Spirits, and Devils, and that the Lord within had vivified his new experience into wisdom. Such a confession may be received with ridicule, but until a better explanation of the case is offered, ridicule need not distress me. Men of fifty-seven do not beget new philosophies, nor do their brains begin to teem with original ideas; nor would it be possible at any age for a man to draw such a book as '*Heaven and Hell*' out of his imagination.

We speak of the power of imagination, but we seldom consider how it is limited by experience, and how its function is not creation, but observation, and specially the combination of observations. Take Shakspere for example. He is constantly spoken of as a creator, but most erroneously. He was an exquisite seer: where others saw little or nothing, he saw much; we read him and he gives us to see what he saw, and delights us in the combination of his observations

in men and women true to Nature—that is to universal experience. Abstract his experience, and where would be Shakspere? So with all poets: they are original as they see what has not been seen before, and admirable according to the skill wherewith they present their vision to verification by common experience: the false and absurd poet sees nothing new, and in a flood of words would hide his emptiness.

So with Swedenborg. It is idle to assert that he invented his Spiritual World: such a power of creation does not belong to the human mind. He must have seen what he described. As he asks in one place, 'What man could have drawn such 'things from himself?' He had no belief in intuitive knowledge. If the Spiritual World was to be revealed it must be seen. 'Unless the Lord had enabled me, or some one 'else, to explore it, the information I have communicated 'must have remained hidden from mankind to eternity.'* In this position one may stand secure: the difficulty lies with those who maintain that he conjured up his Spiritual World out of nothing.

"Do you then accept all Swedenborg has to relate con-"cerning the Spiritual World as true?" By no means; no more than I should accept the testimony of the most veracious traveller as to the United States, or Russia, or India. I should say he means well, but had I to go over the same ground I should certainly arrive at many different conclusions, and on some contradict him point-blank. The full force of my dissidence from Swedenborg is not however brought out by a comparison with travels in the United States, Russia, or India. In these lands are many stable phenomena, but observations taken in the Spiritual World are as observations taken in cloud-land where the shapes are transitory; and worse than transitory—illusory, by reason of their subordination to the influence of the beholder. "I

* '*Vera Christiana Religio*,' No. 312.

" can see no Spirit," said Swedenborg, " of whom I cannot " form an idea;" and supposing his idea incorrect (as many chances against one it must have been), Whom would he see? Out of the enormous population of the Spiritual World, some one who answered to his idea. Hence I have no confidence whatever that any Spirit he testifies he saw was the real person. He disliked David and he disliked Paul, and he saw a David and he saw a Paul to justify his dislike. The Moravians and the Quakers had disgusted him, and he found pictures to match his disgust in the Spiritual World. He fancied it would advance his Jerusalem in the favour of the great potentates of Europe if they learned that their predecessors were in Heaven, and forthwith he reported Elizabeth of Russia, and Louis XIV. of France, and George II. of England as among the Blessed. I do not accuse him of any conscious humbug in these stories: I only adduce them to prove that he was liable to see what he wished to see. Disregarding the authenticity of his portraits, we may accept them as accurate reflections of the painter's own prejudices.

Then, again, about a large variety of details (as for example concerning the Planets) I have no opinion whatever. I hear him, neither affirming nor denying. What he relates may be true or untrue: I have no means of judging.

Other details I read and credit. Why? Because they seem consonant with such experience as I have had in this world, or because they seem orderly outgrowths of the laws of the Spiritual World—of that magnificent system revealed by Swedenborg; in which system again I have faith, because it seems a reasonable developement from the experience of this Earth under spiritual circumstances. Yet this faith, I would hold modestly, subject to correction, knowing how easy it is to be mistaken; and that for the single path of truth, there are myriads to error.

Here a consideration occurs, which, in the opinion of

some, bears disadvantageously on Swedenborg. His revelations do not all date from 1745—only their Divine authority. We have not forgotten the '*Principia*' in which the generation and order of the Elements were set forth, not as probabilities, but as certainties; nor how in the '*Economy of the Animal Kingdom*' and the '*Animal Kingdom*' he anticipated many ideas which he afterwards vended as from Heaven; nor how in the '*Worship and Love of God*' he displayed the vivacity of his fancy in all the sobriety of matter of fact. These items must not be omitted in an estimate of Swedenborg's character. It is surprising to see the coolness with which he delivers conjectures as facts, but in the habit he was not singular; he simply brought down to very recent times a custom of ancient and mediæval philosophers, who all delivered their intuitions as dogma. Whoever thinks he has made a point against Swedenborg in these observations may enjoy his triumph. I do not suppose his acquaintance with truth began in 1745, nor that his liability to err then ceased: his truth and error before and after we must discriminate with whatever skill we possess. Very probably he carried his old habit of affirmation into the Spiritual World, and many a statement in the '*Arcana Cœlestia*,' as in the '*Principia*,' is an inference given as a fact.

Others complain of his affectation of omniscience; that he seldom, if ever, committed himself to a frank "I do not "know;" but sidled off with "I am not permitted," as if he wished to impress the inquirer, that "I could an' if I would." Test questions he thus usually evaded. There was excellent evidence for his seership, but those who required instant practical demonstration were rarely gratified.

There is a pretty anecdote told of Sara Greta, a blooming maiden of fifteen, who used to visit him in Stockholm, call him Uncle Swedenborg, and tease him to shew her an Angel. One day he consented to gratify her wish, and leading her to the summer-house, placed her before a curtain. "Now you

" shall see an Angel!" and, drawing the curtain, revealed the sweet girl herself in a mirror.*

If his omniscience should oppress, at any rate no one has allowed such grace to a sense of ignorance; from out much that is beautiful on that head, take this as a sample—

'Holiness has its abode in ignorance, nor can it dwell 'elsewhere. The wisest Angels have their holiness in igno-'rance, for they own, that they know nothing of themselves, 'and that all their knowledge is from the Lord; and further, 'that all the science, intelligence, and wisdom they have 'from Him is as nothing to that which remains with Him.

'The holiness of ignorance does not consist in knowing 'less than others, but in the lively confession on Man's part, 'that all his knowledge is the Lord's in him, and that such 'knowledge is as nothing in comparison with the Lord's 'omniscience.'†

The grand principle of Swedenborg's Philosophy has been frequently stated, but will bear re-statement. It is, that God is the Life of His Creation: that Creation in itself is deadness and nothingness: that God and Life are convertible terms: that a stone, a tree, an animal and a man share a common Life, and that their difference is in the constitution whereby each more or less adequately shews forth the common Life.

Man inasmuch as he is the epitome of Creation, and the image and likeness of the Creator receives and entertains Life with a fulness and perfection unknown to lower Creatures. To him is given self-consciousness, the sense of independent existence, and the god-like confidence that he lives of himself.

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* Sara Greta was grandmother of Anders Fryxell, the Swedish historian. The anecdote is related by Baron Beskow in the *Transactions of the Swedish Academy for* 1859 on the authority of Fryxell.

† '*Arcana Cœlestia*,' No. 1,557.

It is right that Man should feel so; the feeling is indestructible and constitutes his manhood, but the illusion must be corrected, or he would be destroyed by pride.

This correction is effected by revelation—by religions, which teach, that he is not independent, but has a superior in God, who regards him as one of His many children, whom he must treat with justice, or suffer His vengeance here or hereafter.

Such roughly is the correction administered to the sensation of personal independence by the majority of religions, ancient and modern. In Christianity, sensation met with a much more thorough and searching treatment. Man's relation to God was defined as not simply that of a subject to a king (a pair of distinct existences, one owing fealty to the other), but as an absolute and instant dependence. Men too were declared an equal brotherhood; the strong were bound to care for the weak; and as if to clench the evidence for the Divine Presence in Humanity, God Himself was pronounced served in service rendered to the least of His Creatures. In a multitude of melodious utterances, these truths were diffused over the world by the Church.

So the Church taught, but taught as teaching mysteries, against which the natural man was in continual revolt. He, posted on sensation, felt independent and could discern no actual relation between himself and God; nor any unity between himself and all and sundry of mankind.

What the Church thus held as mystery, Swedenborg would teach as philosophy: it was his mission to reduce spiritual truth to the apprehension of the rational mind. He would shew, that Man in himself is a dead nothing, every instant vivified by God; that he only appears to live *as* of himself; that his love, his reason, his science, yea all energies mental or physical are God's in him—communicated by God so as to *appear* as his own. Thus he swamps all distinction between Divine and between Human Love and Wisdom: they

are one: if a man is wise, he manifests Divine Wisdom; if he loves, he is a channel for Divine Love.* Thus Swedenborg assigns a scientific reason for humility: How can any one be proud when he *knows*, that all he *seems* to have is God's in him? He indeed *feels* God as himself, but he learns that the feeling is an illusion—an illusion of the same sort as the fixity of the earth and the mobility of the sun.

In the same philosophical manner he would explain the dogma of human brotherhood. Universal Humanity is a Man of which each individual is a part, and aside from his fellows could no more live than a piece of flesh cut from the arm could palpitate in isolation. Angels and Devils are vested in Humanity as in a body, and their thoughts and feelings course through our minds as does air through our lungs and blood through our veins.

Consistently therewith he denies our thoughts and feelings a private origin; they belong to a common circulation; and their character is the evidence of our company. The sights and sounds which meet our eyes and ears do not originate in our eyes and ears: quite as little do our thoughts and feelings originate in our brains: they are an influx from the Spiritual World. Between the Body and Mind there is a perfect correspondence, and we may discover many truths and expose many absurdities in mental philosophy by reference to the analogies of physiology.

Such in brief is the core of Swedenborg's philosophy. By its establishment or refutation he stands or falls.

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* How we, beguiled by sensation, divide and appropriate from God His own love and justice in our hearts, is boldly set forth in that curious and pitiful epitaph discovered or invented by Mr. George Macdonald—

'Here lie I, Martin Elginbrodde:
'Hae mercy o' my soul, Lord God;
'As I wad do, were I Lord God,
'And ye were Martin Elginbrodde.'

In his theology, this philosophy is brought forth from the spiritual sense of the Scriptures, and confirmed in a myriad of illustrations: so too his conversations and experiences in the Spiritual World, are all bent to the same purpose: and admitted, that God is Love and Wisdom, it is not difficult to accept the faith of the Heavens, and bow before Jesus Christ as God—the perfect revelation of Love and Wisdom as Man. Mr. Lynch might be taken as speaking for Swedenborg when he sings—

'Space and time, O Lord, that show Thee
'Oft in power veiling good,
'Are too vast for us to know Thee
'As our trembling spirits would;
'But in Jesus, yes, in Jesus,
'Father, Thou art understood.'*

His aggressions on Protestantism, which formed the business of his later years, have already been characterized as unjust and useless. As Coleridge observes—'It was a 'fault common to Wesley and Swedenborg to limit the 'words of their opponents to the worst possible sense, 'instead of seeking, as Leibnitz did, the truest sense, and 'thus finding the error in the insufficiency and exclusiveness 'of the position.'† Swedenborg dealt with such matters as an amateur; his theological reading was practically *nil;* and applying his logic to the antiquated Protestant confessions he drew conclusions, which Doddridge, or Butler, or Law would have viewed with dismay. 'A doctrine,' says Mr. J. S. Mill, 'is not judged at all until it is judged in its best 'form;' and therefore according to this noble dictum, Swedenborg never judged the theology of Protestantism.

From the charge of plagiarism (sometimes preferred against him), by his own confession and by the internal evidence of his writings, he must be held guiltless. One

* Rev. T. T. Lynch: '*The Rivulet,*' Hymn xcii.

† Coleridge; Note in Southey's '*Life of Wesley,*' Vol. I. p. 213, ed. 1858.

of the most voluminous of writers, he was the most sparing of readers. Yet with all his ignorance of books, he made few blunders, for he rarely spoke of what he did not know. He evidently believed in announcing, that certain of the Scriptures contained two inner senses, that he was making an original revelation: he was unaware that the mystical sense (sense within sense) had exercised the ingenuity of the Church from the Fathers to the Schoolmen, and that one of the great services of the Reformation was, to sweep away the mountains of preposterous rubbish which by them had been piled over the natural Scriptures, and allow the Word in its strong, straightforward sense to exercise its powerful influence on the human heart. So with some other discoveries: had his reading been wider his satisfaction in them would have been less.

His voluminousness is a sad drawback on his influence. We do not complain of voluminousness in itself; many of the greatest writers have been most voluminous; they had much to say out of their full hearts on many matters; but Swedenborg is voluminous in the worst sense; he is voluminous by repetition, and by repetitions the enormity of which can only be appreciated after experience. If any one wished to support some thesis in his philosophy, he might discover authority for it in some dozens of passages almost identical. The patience of the most enduring reader must sometimes yield under this infliction. By all accounts he used to write on and on just as his thoughts flowed, and send his manuscript to the press without revision or condensation. His mind was orderly, but loose. One consistent theory pervades and underlies all he wrote; but he could only be exact at the expense of prodigious space.

One is often asked—"With what book should we "commence the study of Swedenborg?" I would answer—"With any book." Swedenborg is not an author to be

read through, any more than is a dictionary, or cyclopædia, or diary. Most who make the attempt find themselves yawning or asleep before they get far. He is read to most advantage by dipping into one of his volumes at a hazard, or looking up some subject he has treated with the aid of an index. Swedenborg may be compared to a great country without roads, full of pleasant and fruitful spots, divided by sandy and arid tracts, and best reached by dropping from above as from a balloon.

Perhaps something of the extravagant diffuseness of his later style (at the best always diffuse), is to be attributed to his solitary life, and seclusion from discussion. To this seclusion, we may also ascribe his imperfect statement and treatment of many subjects.* Had he enjoyed the criticism of a circle of friends, we may readily suppose their questions and difficulties would have driven him to greater precision and a firmer logic. It is curious to observe the constant illusion he lived under, that he was reasoning and proving when he was only backing up his original assertion with new ones: his imaginary arguments are nothing but prolonged affirmations.

It is strange to think of Swedenborg's destitution of friends. He had acquaintances, and he had disciples, but he had no intimates. Thackeray remarks—'Through life 'Swift always seems alone, somehow. Goethe was so. I can't 'fancy Shakspere otherwise. The giants must live apart. 'The kings can have no company.'† Certainly it was so with Swedenborg: he lived alone: he held counsel with no man: he gave advice, but received none.

When with this isolated life we consider the persever-

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* For example, the lame disquisition on Fornication and Concubinage at the end of '*Conjugial Love.*'

† '*English Humourists.*' Lecture on Swift.

ance with which year after year he went on writing and publishing, meeting with neither response from sympathy nor antipathy, our wonder grows. Yet it was not a blind perseverance: he varied his tactics to gain, if possible, the public attention. As few would read the '*Arcana Cœlestia*,' he compiled a batch of books out of it and sent sets to the English Bishops. As they received them with indifference, he resolved to compel their attention by the exposure of their creed and characters in the '*Apocalypse Revealed*.' This too turned out useless, but he would not submit to defeat; and by renewed violence in the '*Brief Exposition*,' and the '*True Christian Religion*,' he seemed as if he had vowed—"But they shall hear me!"

All this manner of strife for the possession of the world's ear proves how little he understood his times, and how much he stood in need of friends who did. How many a man (far otherwise his inferior), could have told him, that he might as well put his parcels in the fire as send them to the Bishops, and be angry with them for burning as with their lordships for inattention! Such advice however would have been thrown away, being met with the irresistible dictum—"I am so commanded."

Through Swedenborg's work and conduct we detect an omnipresent self-sufficiency: he never hesitates in doubt, nor asks for help, but is always equal to the occasion. So far he was a true son of his father, the Bishop; and, as we said of him, whilst such a temper enables its possessor to enter with vigour upon courses of action from which more sensitive and modest natures would shrink, it is attended with all the disadvantages of that dulness, which is best described by blindness. Thus Swedenborg never understood his generation, nor tried to understand it: he served it with such food as he deemed convenient, and when it was rejected, never once imagined, that any fault might lie on his side.

Nor, whilst he longed for converts, did he conciliate parties, but was to them a very Ishmael. The Christian Church was dead—dead in falses and evils. Protestantism was bad, Catholicism worse, and the little heresies of Fox and Zinzendorf peculiar only in wickedness. Unbelievers (in his phrase Naturalists) were creatures of Hell without disguise. Jews *could not* receive Christian truth, nor Mahometans till they abandoned Polygamy. Gentiles were his sole favourites, but which Gentiles he did not designate. No author perhaps ever cut himself off more completely from common sympathy. Then too he maligned reputations which Christians everywhere hold dear. In such offences, coupled with those of strange doctrine, he provided a constant stock of prejudice against himself. Philistines will never find any difficulty in the application of their handy Lynch law formula to him—"Does he say so?" He does. "Then that's enough "for me! I want no more of him."

Whilst thus by style, originality, and indiscreet disclosure the superficial public are driven from him, year after year the great teachers of mankind rise more and more into accord with his philosophical and ethical system. Coleridge said long ago—'As a moralist, Swedenborg is above all praise;'* and in the union of utilitarianism with transcendentalism which begins to characterize our best literature, we breathe a Swedenborgian air. The coincidences between him and contemporary authors and preachers are so frequent and numerous, that those versed in Swedenborg's writings are prone to infer an underhand acquaintance with them; but such an inference is certainly erroneous. It would be easy to find parallels in Swedenborg for scores of Carlyle's finest utterances, but no one would credit him with more than a nominal acquaintance with the great Spiritualist. Whatever be the truth about spontaneous generation in the physical

* '*Literary Remains*,' Vol. IV., p. 423.

world, there is no doubt about its occurrence in the mental world. Given equivalent conditions, and the Divine Wisdom will instantly vivify them into similar ideas in any number of minds. God is constant and impartial as His effigy the Sun.

Much more I might say and would like to say, but in all these pages I have surely said enough! My end will be gained if I induce even a few to leap the barriers of prejudice which environ Swedenborg, and break through the thickets of his own verbiage, and so reach his most precious and invigorating wisdom. Sure I am that he who does so will say as Sheba said of Solomon—"It was a true report of "thy acts and thy wisdom. Howbeit, I believed not the "words until I came, and mine eyes had seen it, and behold "the half was not told me." One by one the lights of last century grow dim or disappear, but time only adds to the power and clear shining of my Author's flame. He testifies of this light, that it is the New Jerusalem as to doctrine, yea the second advent of the Lord Christ—the Truth. It is an awful claim, yet the more I study his writings, and learn to disregard their extraneous encumbrances the more credible does the claim become.

THE END.

(*N.B.—The Index to both Volumes will be found at the end of Vol. I.*)

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